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AN
ALTERNATIVE FORM
OF THE
OCCASIONAL OFFICES
OF THE CHURCH

set forth by Authority for use
in the Church of the Province
of South Africa where allowed
by the Bishop



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THE MINISTRATION OF
PUBLIC BAPTISM OF INFANTS,
TO BE USED IN THE CHURCH.

The Ministers of every Parish shall often admonish the people that they bring their children to Baptism as soon as possible after birth, and that they defer not the Baptism of children longer than the fourth, or at furthest the fifth Sunday unless upon a great and reasonable cause.

It is convenient where possible that Baptism should be administered upon Sundays and other Holy Days, when the most number of the people come together; as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church; as also because in the Baptism of Infants every man present may be put into remembrance of his own profession made to God in his Baptism. Nevertheless (for sufficient cause) children may be baptized upon any other day.

And note that there shall be for every male-child to be baptized two Godfathers and one Godmother; and for every female, one Godfather and two Godmothers. Nevertheless when three Sponsors cannot conveniently be had, one Godfather and one Godmother shall suffice. Parents, if need so require, may be Sponsors for their own child. In no case shall any person be admitted to be a Sponsor who is unbaptized; and it is plainly the intention of the Church that all Sponsors should be communicant members of the Church.

If the Priest be absent, it is lawful that a Deacon baptize Infants.

When there are children to be baptized, the parents shall give due notice thereof to the Priest. He shall thereupon appoint the time for the Baptism, which shall be immediately after the last Lesson at Morning or Evening Prayer; or at such other time as he in his discretion shall think fit.

And the Priest coming to the Font (which is then to be filled with pure Water) and standing there shall say to the Sponsors,

Has this Child been already baptized or no?

If they answer No:

Will you take care, to the best of your ability, that this Child be brought up as a faithful member of Christ's Church?

Ans. I will.

Then shall the Priest proceed as follows:

Seeing that all men are by nature born in a state of sinfulness; and that our Saviour Christ saith, None can enter into the kingdom

of God except he be born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, to grant unto *this Child*, that *he* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made a living member of the same.

While all continue standing, the Priest shall say one or both of the prayers following.

Almighty and everlasting God, who by the baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify water to the mystical washing away of sin: Mercifully look upon *this Child*: wash *him* and sanctify *him* with the Holy Ghost; that *he* may be received into the ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in love, 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 that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead: We call upon thee for *this Infant*, that *he*, coming to thy holy Baptism, may receive remission of sin by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you. So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *this Infant*, being cleansed and hallowed by thy heavenly washing, may come to the eternal kingdom which thou hast promised by Christ our Lord. Amen.

Then the Priest shall say,

Hear the words of the Gospel, written by Saint Mark, in the tenth Chapter, at the thirteenth Verse:

They brought young children to Christ, that he should touch them, and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer 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 in his arms, put his hands upon them, and blessed them.

Then shall the people say or sing:

Thanks be to thee, O Lord.

After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.

Ye hear in this Gospel the words of our Saviour Christ, when he commanded the children to be brought unto him; ye perceive how he took them in his arms and blessed them. He is the same yesterday, to-day, and for ever. Doubt ye not therefore, but earnestly believe that he loves *this Child*; that he approves this work of ours in bringing *him* to holy Baptism; that he is ready to receive *him*, to embrace *him* with the arms of his mercy and to give *him* the blessing of eternal life. Wherefore let us faithfully and devoutly give thanks unto him.

Then shall the Minister and people, still standing, repeat together,

Almighty and everlasting God, heavenly Father, We give thee humble thanks that thou hast called us to the knowledge of thy grace and faith in thee: Increase this knowledge and confirm this faith in us evermore. Give thy holy Spirit to *this Infant* that *he* may be born again, and be made an heir of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

Then shall the Minister speak unto the Godfathers and Godmothers on this wise:

Dearly beloved, you have brought *this Child* here to be baptized, you have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to cleanse *him* and to sanctify *him*. Our Lord has promised in his Gospel to grant all these things that you have prayed for; which promise he for his part will most surely keep and perform.

You, on your part, must undertake on behalf of *this Infant* three things: first, that *he* will renounce the devil and all his works; secondly, that *he* will constantly believe God's Holy Word; and thirdly, that *he* will obediently keep his commandments.

I demand therefore,

Do you, in the name of *this Child*, renounce the devil, the world, and the flesh?

Ans. I do.

Do you, in his name, profess the Christian Faith?

Ans. I do.

Then shall be said, by the Minister and the Godparents, the Apostles' Creed as follows:

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

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day he rose again from the dead; He ascended

into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy Catholic Church; The Communion of Saints; The forgiveness of sins; The Resurrection of the flesh; and everlasting life after death. Amen.

Do you promise in *his* name obedience to God's holy Will and Commandments?

Ans. I do.

Do you in *his* name ask for Baptism?

Ans. I do.

Then the Priest shall 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 evil desires 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 *he* who is here dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. Amen.

THE BLESSING OF THE WATER.

Pr. The Lord be with you.

Ans. And with thy spirit.

Pr. - Lift up your hearts.

Ans. We lift them up unto the Lord.

Pr. Let us give thanks unto our Lord God.

Ans. It is meet and right so to do.

It is very meet, right, and our bounden duty that we should give thanks unto thee, O holy Lord, Father Almighty, Everlasting God, for that thy most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood: and gave commandment to his disciples that they should go teach all nations and baptize them in the Name of the Father, and of the Son, and of the Holy Ghost. Regard, we beseech thee, the supplications of thy congregation; sanctify this water to the mystical washing away of sin; and grant that *this child* now to be baptized therein may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children; through the grace of Jesus Christ our Lord, to whom with thee, in the unity of the Holy Spirit, be all honour and glory now and evermore. Amen.

THE BAPTISM.

Then shall the Priest take the Child into his arms or by the hand and shall say to the Godfathers and Godmothers:

Name this Child.

And then naming it after them he shall dip it in the water or pour water over it, saying,

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

Then the Priest shall say,

We receive *this Child* into the congregation of Christ's flock, 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 it is so desired, the Priest shall put upon the Child the White Vesture commonly called the Chrysom, saying,

We give this White Vesture for a token of the innocency bestowed upon *him*, and for a sign whereby *he* is admonished to give *himself* to innocency of living, that after this transitory life *he* may be partaker of the life everlasting. Amen.

And shall give to him, or to the Godfather, a lighted candle, saying,

Receive the light of Christ, that when the Bridegroom cometh thou mayest go forth with all the saints to meet him; and see that thou keep the grace of thy baptism. Amen.

THE THANKSGIVING.

Then shall the Priest say,

Seeing now, dearly beloved brethren, that *this Child* is born again, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that *this Child* may lead the rest of *his* life according to this beginning.

Then shall be said the Lord's Prayer, the people kneeling:

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

For thine is the kingdom, the power, and the glory, For ever and ever. Amen.

Then shall the Priest say,

We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own child by adoption, and to make *him* a member in the body of thy Son, which is thy Holy Church. *Amen.*

Grant, O Lord, that *he* by baptism, being buried with Christ in his death, may also be made a partaker of his resurrection; so that, serving thee here in newness of life, *he* may finally with the rest of thy Holy Church be an inheritor of thine everlasting Kingdom, through Jesus Christ our Lord. *Amen.*

Priest. Let us pray for *this Child's* home and education.

Heavenly Father, after whom all fatherhood in heaven and earth is named, bless, we beseech thee, the parents of *this Child*, and give to them and to all in whose charge *he* may be, the spirit of wisdom and love, so that *his* home may be to *him* an image of thy kingdom, and the care of *his* parents a likeness of thy love; through Jesus Christ our Lord. *Amen.*

Then all standing up the Priest shall say to the Godfathers and Godmothers this exhortation following:

You who have made these promises in the name of *this Child*, must see that *he* be taught the meaning of the promises which *he* hath here made by you, and that *he* learn the things which a Christian ought to know, to believe, and to keep, for the sake of *his* soul's welfare.

See especially that *he* be taught the Creed, the Lord's Prayer, and the Ten Commandments, as set forth in the Church Catechism.

See also that *he* be virtuously brought up to lead a godly and a Christian life.

Take care that *he* be brought to the Bishop at the right time to be confirmed by him, so that strengthened with the gift of the Holy Spirit, *he* may come, with due preparation, to receive the most comfortable sacrament of the Body and Blood of Christ.

Always remember that Baptism doth represent unto us our Christian profession, which is to follow the example of our Saviour Christ, and to be made like unto him; that as *he* died and rose again for us, so should we, who are baptized, die unto sin and rise again into righteousness, continually mortifying all evil desires, and daily advancing in all virtue and godliness of living.

If the Baptism be not joined to another service, the Minister shall pronounce this Blessing:

The Lord bless you and keep you; the Lord make his face to shine upon you and be gracious unto you; the Lord lift up the light of his countenance upon you, and give you peace. *Amen.*

It is certain by God's Word, that children who are baptized, dying before they commit actual sin, are undoubtedly saved.

When Baptism is administered at Morning or Evening Prayer, then all the prayers after the Third Collect may be omitted, except the Prayer of St Chrysostom and the Grace of our Lord Jesus Christ, etc.

If a child that hath been privately baptized be brought to the Church at the same time with a child that is to be baptized, the Priest having certified the sufficiency of the private Baptism, shall begin the Order of the Ministration of Publick Baptism of Infants, putting the appointed questions to the Sponsors of both the children; save that the question, "Do you in his name ask for Baptism?" be not asked of the Sponsors of the child already baptized. Then having baptized and received the child that hath not been baptized, he shall demand the name of the child that hath been privately baptized and receive him. Which done he shall proceed with the rest of the Order of Publick Baptism.

THE MINISTRATION OF PRIVATE BAPTISM OF CHILDREN IN HOUSES.

First, all things being decently set in order, let the Curate (or in his absence any other lawful minister that can be procured) with those present call upon God, and say so many of the Prayers appointed to be said before in the Form of Public Baptism, as the time and present exigence will suffer, concluding with the following:

Almighty, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them in the Name of the Father, the Son and the Holy Ghost; Regard, we beseech thee, the supplications of thy congregation; sanctify this water to the mystical washing away of sin; and grant that *this Child* now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children; through Jesus Christ our Lord. *Amen.*

Then the child being named by someone that is present, the Minister shall pour water upon it, saying these words:

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

Then, the people kneeling down, the Minister and the people shall say the Lord's Prayer, after which the Minister shall give thanks unto God, and say,

We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own Child by adoption, and to make *him* a member in the body of thy Son, which is thy Holy Church. *Amen.*

Grant, O Lord, that *he* by Baptism being buried with Christ in his death, may also be made a partaker of his resurrection; so that, serving thee in newness of life, *he* may finally with the rest of thy Holy Church be an inheritor of thine everlasting kingdom; through Christ our Lord. *Amen.*

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

But if no such lawful minister can be procured, and extreme urgency compel, one of them that be present shall name the child, and pour water upon it saying, N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen. And then those present shall say "The Lord's Prayer."

And let them not doubt that the child thus privately baptized (either by the Priest of the Parish or by some other minister or by one of those present) is lawfully and sufficiently baptized and ought not to be baptized again.

If the child, thus baptized, afterwards lives, it should be brought into the church that the people may be certified that it has been duly baptized, and that it may be received publicly into the congregation, according to the form following.

THE FORM OF RECEPTION INTO THE CONGREGATION OF THOSE PRIVATELY BAPTIZED.

When a child who has been privately baptized by some other person than the Priest is brought to be received into the Congregation, the Priest who receives the child shall satisfy himself that all has been well done, and according to due order concerning the Baptism of the child; and shall, if need so require, examine those who bring the child to the church after this manner:

By whom was this Child baptized?

Who was present when this Child was baptized?

Because some things essential to this Sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you,

Was the Child baptized with Water?

With what words was this Child baptized?

And if the Priest did himself baptize the child, or finds by the answers of such that bring the child, that the child was baptized with Water, in the Name of the Father, and of the Son, and of the Holy Ghost; then he shall 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 has been well done, and according unto due order, concerning the baptizing of this Child N.; who, being born in original sin, has, by the laver of Regeneration in Baptism, been received into the number of the children of God and heirs of everlasting life: for our Lord Jesus Christ does not deny his grace and mercy unto such infants, but most lovingly calls them unto him, as the Holy Gospel witnesses unto us to our comfort on this wise.

Then, all standing, the Priest shall read the Gospel as follows,

Hear the words of the Gospel, written by Saint Mark, in the Tenth Chapter at the Thirteenth Verse.

They brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Who-soever 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.

Then shall the people say or sing,

Thanks be to thee, O Lord.

After the Gospel is read the Priest shall make this brief exhortation upon the words of the Gospel,

Ye hear in this Gospel the words of our Saviour Christ, when he commanded the children to be brought unto him; ye perceive how he took them in his arms and blessed them. He is the same yesterday, to-day, and for ever. Doubt ye not therefore, but earnestly believe that he loves this Child who has been brought to him in Holy Baptism, that he has received *him* with the arms of his mercy, and that he will give *him* the blessing of Eternal Life. Wherefore let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us:

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

For thine is the kingdom, the power, and the glory, For ever and ever. Amen.

Then shall the Priest demand the name of the child, which being pronounced by the Godfathers and Godmothers, he shall say to them,

Dearly beloved, you have brought this Child here to be received into the congregation. And forasmuch as our Lord has promised in his Gospel to grant all those things for which we have prayed, which promise he for his part will most surely keep and perform;

You, on your part, must undertake on behalf of this Infant three things; first, that *he* will renounce the devil, and all his works; secondly, that *he* will constantly believe God's Holy Word; and thirdly, that *he* will obediently keep his Commandments.

I demand therefore,

Do you, in the name of this Child, renounce the devil, the world, and the flesh?

Ans. I do.

Do you, in *his* name, profess the Christian Faith?

Ans. I do.

Then shall be said by the Priest and Godparents the Apostles' Creed as follows:

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

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

I believe in the Holy Ghost; the holy Catholic Church; The Communion of Saints; the forgiveness of sins; the Resurrection of the flesh, and everlasting life after death. Amen.

Do you promise, in *his* name, obedience to God's holy Will and Commandments?

Ans. I do.

Then the Priest 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.

If it is so desired, the Priest shall put upon the child the White Vesture commonly called the Chrysom, saying,

We give this White Vesture for a token of the innocence bestowed upon *him*, and for a sign whereby *he* is admonished to give *himself* to innocence of living, that after this transitory life *he* may be partaker of the life everlasting. Amen.

And shall give to him, or to the Godfather, a lighted candle, saying,

Receive the light of Christ, that when the Bridegroom cometh thou mayest go forth with all the Saints to meet him; And see that thou keep the grace of thy Baptism. Amen.

THE THANKSGIVING.

Then the Priest shall say,

Seeing now that this Child is born again, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and pray that this Child may lead the rest of his life according to this beginning.

Then, the people all kneeling the Priest shall say,

We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy Holy Spirit, to receive *him* for thine own child by adoption, and to make *him* a member in the body of thy Son, which is thy Holy Church. Amen.

And the rest of the service as in the form for the Ministration of Public Baptism of Infants.

But if they which bring the infant to the church do make such uncertain answers to the Priest's questions, as that it cannot appear that the child was baptized with Water, in the Name of the Father, and of the Son, and of the Holy Ghost (which are essential parts of Baptism), then let the Priest baptize it in the form before appointed for Public Baptism of Infants; saving that at the baptizing of the child in the Font, he shall use this form of words:

If thou art not already baptized, N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

THE MINISTRATION OF
BAPTISM TO SUCH AS ARE OF RIPER YEARS
AND ARE ABLE TO ANSWER FOR THEMSELVES.

When any such persons, as are of riper years, are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose by the Priest; that so due care shall 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 the Holy Sacrament.

And if they shall be found fit, they shall each have three, or at the least two, to be their witnesses, who shall be ready to present them at the Font, immediately after the Second Lesson or after the Third Collect either at Morning or Evening Prayer, or (if need so require) as the Priest in his discretion shall think fit.

It is convenient that Baptism should be administered upon Sundays or Holy Days, or at other times when the most number of people come together.

And standing there the Priest shall ask, whether any of the persons here presented be baptized or no: if they shall answer, No; then shall the Priest say thus,

I ask therefore, what do you seek of the Church of God?

Ans. I seek Holy Baptism.

Pr. Do you intend to live according to the rule of Christ's Religion?

Ans. I do so intend to live, by the help of God.

Then the Priest shall say to the whole congregation,

Dearly beloved, 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 living members of the same.

Then shall the Priest say,

Let us pray.

And here all the congregation shall kneel.

Almighty and everlasting God, who by the baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify water to the mystical washing away of sin; Mercifully look upon these

persons; wash them and sanctify them with the Holy Ghost; that they may be received into the ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in love, may so pass the waves of this troublesome world, that finally they may come to the land of everlasting life, there to reign with thee, world without end; through Jesus Christ our Lord. Amen.

Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for these persons, that they, coming to thy Holy Baptism, may be spiritually born again and receive remission of sin. Receive them, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that these persons may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. Amen.

Then shall the people stand up, and the Priest shall say,

Hear the words of the Gospel, written by Saint John, in the third Chapter, beginning at the first Verse.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Then shall the people say,

Thanks be to thee, O Lord.

Then shall the Priest speak to the persons to be baptized on this wise,

Well beloved, who are come hither desiring to receive Holy Baptism, you have heard how the Congregation has prayed that

our Lord Jesus Christ may receive you, release you of your sins, and give you the kingdom of heaven and everlasting life. You have heard also that our Lord Jesus Christ has promised in his holy Word, to grant all these things that we have prayed for; which promise he, for his part, will most surely keep and perform.

You therefore, on your part, must undertake these three things; first, that you will renounce the devil and all his works; secondly, that you will constantly believe God's holy Word; and thirdly, that you will obediently keep his Commandments.

Then shall the Priest demand of each of the persons to be baptized severally, these questions following,

I demand therefore,

Do you renounce the devil, the world, and the flesh, so that you will not follow nor be led by them?

Ans. I renounce them all.

Pr. Do you profess the Christian Faith?

Ans. I do.

Then shall the Apostles' Creed be said by the Priest and those to be baptized.

I believe in God the Father Almighty, Maker of heaven and earth;

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

I believe in the Holy Ghost; the holy Catholic Church; The Communion of Saints; the Forgiveness of sins; The Resurrection of the flesh; and the Life everlasting. Amen.

Pr. Do you promise obedience to God's holy Will and Commandments?

Ans. I do.

Then shall the Priest say,

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

Grant that all evil desires of the flesh 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 who are 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.

THE BLESSING OF THE WATER.

Pr. The Lord be with you;

Ans. And with thy spirit.

Pr. Lift up your hearts;

Ans. We lift them up unto the Lord.

Pr. Let us give thanks unto our Lord God;

Ans. It is meet and right so to do.

It is very meet, right, and our bounden duty that we should give thanks unto thee, O holy Lord, Father Almighty, Everlasting God, for that thy 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 these persons now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children; through the grace of Jesus Christ our Lord, to whom with thee, in the unity of the Holy Spirit, be all honour and glory now and evermore. Amen.

THE BAPTISM.

Then the Priest shall take each person to be baptized by the right hand, and shall ask the Name; and shall then dip him into 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 the Priest shall say,

We receive this person into the congregation of Christ's flock, and do *sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. Amen.

Then, if it is so desired, the Priest shall put upon the person the White Vesture, commonly called the Chrysom, saying,

*Here the Priest shall make a Cross upon the person's forehead.

Take this White Vesture for a token of the innocency given unto thee: and for a sign whereby thou art admonished so long as thou livest, to give thyself to innocence of living, that after this transitory life thou mayest be a partaker of life everlasting. *Amen.*

And shall give to him a lighted candle, saying,

Receive the light of Christ, that when the bridegroom cometh thou mayest go forth with all the saints to meet him; and see that thou keep the grace of thy baptism. *Amen.*

THE THANKSGIVING.

Then the Priest shall say,

Seeing now, dearly beloved brethren, that *these persons* are born again, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *they* may lead the rest of *their* life according to this beginning.

Then shall be said the Lord's Prayer, the people kneeling.

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

For thine is the kingdom, the power, and the glory, For ever and ever. *Amen.*

Then shall the Priest say,

We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *these persons* with thy Holy Spirit, to receive *them* for thine own children by adoption, and to make *them* members in the body of thy Son, which is thy Holy Church. *Amen.*

Grant, O Lord, that *they* by Baptism, being buried with Christ in his death, may also be made partakers of his resurrection; so that serving thee here in newness of life, *they* may finally with the rest of thy holy Church be *inheritors* of thine everlasting kingdom, through Christ our Lord. *Amen.*

Then all standing up, if there be no sermon, the Priest shall use these two exhortations following: speaking to the witnesses first:—

Forasmuch as *these persons* have promised in your presence to renounce the devil and all his works, to believe in God, and to serve him; you must remember that it is your part and duty to put *them* in mind, what a solemn vow, promise, and profession *they* have

now made before this congregation, and especially before you *their* chosen witnesses. And you are also to call upon *them* to use all diligence to be rightly instructed in God's holy Word; that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

And then, speaking to the new baptized persons, he shall proceed, and say,

And as for you, who have now by baptism put on Christ, it is your part and duty also, being made the children of God and of the light by faith in Jesus Christ, to walk worthily of your Christian calling, and as children of light; remembering always that Baptism doth represent unto us our profession; which is to follow the example of our Saviour Christ, and to be made like unto him; that as he died and rose again for us, so should we, who are baptized, die from sin and rise again unto righteousness, continually mortifying all evil desires, and daily proceeding to all virtue and godliness of living.

If the Baptism be not joined to another service, the Priest shall pronounce this Blessing: The Lord bless you and keep you, the Lord make his face to shine upon you and be gracious unto you, the Lord lift up the light of his countenance upon you and give you peace now and evermore. *Amen.*

It is expedient that every person thus baptized should be confirmed by the Bishop so soon after his Baptism as conveniently may be; that so he may be admitted to holy Communion.

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 requires.

If it be doubtful whether one that is of riper years hath been duly baptized or no, the Priest shall baptize him in the form here appointed, saving that he shall use this form of words: If thou be not already baptized, N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

When an unbaptized person of riper years is in immediate danger of death, or by reason of infirmity cannot be brought to the church, if the Minister be satisfied as to his repentance, faith, and desire to be baptized, then the Order of Private Baptism of Children may be used with such changes as the age of the person to be baptized may require.

THE ORDER OF CONFIRMATION
OR LAYING ON OF HANDS UPON THOSE THAT ARE
BAPTIZED
AND ARE COME TO YEARS OF DISCRETION.

To the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order that those who come to be confirmed by the Bishop shall have been instructed in the Creed, the Lord's Prayer, and the Ten Commandments, as well as the law of Christian life, and the two Sacraments of the Gospel; and can also answer to such questions as in the short Catechism are contained; which order is very convenient to be observed; to the end that children when they have reached years of understanding, and have learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and consent, openly before the Church, ratify and renew 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.

The Curate shall from time to time make diligent enquiry whether there be any in his parish who, having been baptized, were not confirmed in their youth; and if he find any such and think them meet to be confirmed, he shall earnestly move them to prepare themselves to seek God's Grace in Confirmation.

It is convenient that everyone shall have a Godfather or a Godmother, as a witness of their Confirmation.

And whensoever the Bishop shall give knowledge that he will minister Confirmation, the Curate of every parish shall either bring or send in writing, with his hand subscribed thereunto, the names of all such persons within his parish, as he shall think fit to be presented to the Bishop to be confirmed. And if the Bishop approve of them, he shall confirm them in manner following.

The service shall be said from the words, "Our help is, etc.," down to the Laying on of Hands by the Bishop, without any interruption by preaching or other instruction, or by the singing of any hymn or anthem.

Upon the day appointed, all that are then to be confirmed being placed, and standing in order, before the Bishop, he (or some other Minister appointed by him) shall read this preface following, unless he shall otherwise determine.

THE INTRODUCTION.

Dearly beloved in the Lord, in ministering Confirmation the Church follows the example of the Apostles of Christ. For in the eighth chapter of the Acts of the Apostles we read thus:—

They therefore that were scattered abroad went about preaching the word. And Philip went down to the city of Samaria, and proclaimed unto them the Christ. When they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. Now when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who when they were come down, prayed for them that they might receive the Holy Ghost: for as yet he was fallen upon none of them: only they had been baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost.

Holy Scripture here teaches us that in Confirmation there is an outward sign, the laying on of hands with prayer, the spiritual token of an inward grace, which is the strengthening gift of the Holy Spirit. And, forasmuch as this gift comes from God alone, let us make our supplications to Almighty God, as the Apostles did, that he will pour forth his Spirit upon those who in Baptism were made his Children by adoption and grace.

Furthermore, in order that this congregation may be assured that it is your steadfast purpose to confess the faith of Christ crucified and to serve loyally under his banner; and that you yourselves may ever have printed in your remembrance what is your calling and how greatly you need the continual help of the Holy Spirit, the Church has thought good to order that, before you receive the laying on of hands, you shall openly acknowledge yourselves bound to fulfil the Christian duties to which holy Baptism has pledged you.

THE QUESTION.

Then shall the Bishop say,

Do you here in the presence of God and of this congregation, renounce the devil, the world, and the flesh, so that you will not follow nor be led by them?

Ans. I do.

Do you believe the Christian Faith, as contained in the Apostles' Creed?

Ans. I do.

Do you purpose to endeavour, as a loyal member of Christ's Church, to keep God's holy Will and Commandments, and to walk in the same all the days of your life?

Ans. I do.

*These three questions may be put together with one answer "I do."
Or else the Bishop shall say,*

Do you here, in the presence of God, and of this congregation, renew the solemn promise and vow that was made in your name at your Baptism; ratifying and renewing the same in your own persons, and acknowledging yourselves bound to believe and to do all those things, which your Godfathers and Godmothers then undertook for you?

And everyone shall answer audibly,

I do.

Here may be sung Veni Creator Spiritus, or some other hymn to the Holy Spirit, all kneeling.

THE CONFIRMATION.

Then shall the Bishop confirm on this wise.

The Bishop.

Our help is in the Name of the Lord:

Ans. Who hath made heaven and earth.

Bishop. Blessed be the Name of the Lord:

Ans. Henceforth world without end.

Bishop. Lord, hear our prayers:

Ans. And let our cry come unto thee.

The 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 ghostly strength; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of holy fear, now and for ever. *Amen.*

Then all of them kneeling in order before the Bishop, he (may sign them upon the forehead, using at his discretion the Holy Chrism, and saying, N. I lay my hand upon thee and sign thee with the sign of the Cross, and) shall lay his hand upon their heads, saying,

Defend, O Lord, this thy Child with thy heavenly grace, that he may continue thine for ever; and daily increase in thy Holy Spirit more and more, until he come into thy everlasting kingdom. *Amen.*

And when all have been confirmed, then shall all stand, and the Bishop shall make the following declaration,

Beloved, you have now, in the presence of God, who knows and sees all, renewed the promises of your Baptism, and have received of God the gift of his Holy Spirit.

Wherefore I pronounce that you be admitted to receive the Communion of the Body and Blood of Christ: in the Name of the Father, the Son, and the Holy Spirit. The Lord grant you his grace to consecrate your whole life and all your powers to his will and service in Christ Jesus.

Then the Bishop shall say,

The Lord be with you.

Ans. And with thy spirit.

And the people kneeling, the Bishop shall add,

Let us pray,

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

And this Collect,

Almighty and everliving God, who makest us both to will and to do those things that be good and acceptable unto thy divine Majesty; We make our humble supplication unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life; through our Lord Jesus Christ, who with thee and the Holy Ghost, liveth and reigneth, ever one God, world without end. *Amen.*

O Almighty and most merciful God, of thy bounteous goodness 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 that thou wouldest have done; through Jesus Christ our Lord. *Amen.*

Then the Bishop shall bless them, saying,

Go forth into the world in peace; Be of good courage; fight the good fight of faith; that you may finish your course with joy.

And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you and remain with you for ever. *Amen.*

And there shall none be admitted to Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.

A FORM OF CONFESSION AND ABSOLUTION.

Every Priest in his exercising of this Ministry of Reconciliation, committed by Christ to his Church, shall be bound to observe secrecy concerning all those matters which are thus confessed before him.

Nor doth the Church require of any that, of necessity to the receiving of God's Absolution and Grace, he come thus to confess before a Priest, but only that every man be honestly assured in his own conscience of his duty in this matter.

And such as shall be satisfied with a general confession ought not to be offended with those that use private confession before a Priest; nor ought those who think it needful for themselves to confess their sins before a Priest to be offended with those that are satisfied with their humble confession to God and the general confession of the Church; but let all alike remember in all things to follow and keep the rule of charity, and not to judge other men's consciences, seeing that there is no warrant in God's Word for so doing.

At the time appointed the penitent shall kneel down in some convenient place in the Church and the Priest shall say unto him,

The Lord be in thy heart and on thy lips, that thou mayest rightly confess thy sins.

Then shall the penitent make confession of his sins, in this form or the like:

I confess to God Almighty, the Father, the Son and Holy Spirit, before the whole company of heaven, and to you, that I have sinned, in thought, word, and deed, through my own most grievous fault. And especially I have sinned in these ways

For these and all my other sins which I cannot now remember, I am heartily sorry, firmly purpose amendment, and humbly ask pardon of God, and of you penance, counsel and absolution. Wherefore I pray God to have mercy upon me, and you to pray for me to the Lord our God.

After which confession the Priest shall give such counsel and advice as may be requisite, and, if he is assured of his repentance, he shall absolve the penitent after this sort:

Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences; and by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

THE FORM OF
SOLEMNIZATION OF MATRIMONY.

First, the Banns of all that are to be married together must be published in the Church three several Sundays, when notices are wont to be published; the Curate saying after the accustomed manner:

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, you are to declare it. This is the first (second or third) time of asking.

And if the persons that are to be married dwell in different parishes, the Banns must be asked in both parishes: and the Curate of the one parish shall not solemnize marriage between them, without a certificate of the Banns being thrice asked, from the Curate of the other parish.

If it is desired that the Marriage be solemnized in a Church other than the Parish Church of either party, then the man and the woman must present to the officiating Minister a certificate that the Banns have been thrice called in their respective Parish Churches.

Nor shall any be married without Banns first asked, save where Licence is had from authority or lawful notice hath been given otherwise.

And if the persons that are to be married have obtained Licence from authority to be married without publication of Banns, the Curate shall not solemnize marriage between them without production of the Licence.

It is desirable that the new married persons should receive the Holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.

THE ESPOUSALS.

At the day and time appointed for solemnization of Matrimony the persons to be married shall come into the body of the church, with their friends and neighbours: and there standing together, the man on the right hand, and the woman on the left, the Priest addressing all present, shall say,

Dearly beloved, we are gathered together here in the sight of God, and in the face of this congregation, to join together this man and this woman in holy Matrimony; which is an honourable estate, instituted by God himself, signifying unto us the mystical union that is betwixt Christ and his Church: which holy estate Christ

adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee; and is commended in Holy Writ to be honourable among all men: and therefore is not by any to be enterprised, nor taken in hand, unadvisedly, lightly, or wantonly; but reverently, discreetly, soberly, and in the fear of God, duly considering the causes for which Matrimony was ordained.

First, it was ordained for the increase of mankind according to the will of God, and that children might be brought up in the fear and nurture of the Lord, and to the praise of his Holy Name.

Secondly, it was ordained in order that the natural instincts and affections, implanted by God, should be hallowed and directed aright; that those who are not called of God to remain unmarried, but by him are led to this holy estate, should continue therein, in pureness of living.

Thirdly, it was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity.

Into which holy estate these two persons present come now to be joined. Therefore if any man can shew any just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

When two or more Marriages are solemnized at the same time, all that follows as far as the Psalm shall be said in each case severally.

Speaking unto the persons that shall be married, the Priest shall say,

I require and charge you both, as ye will answer at the dreadful day of 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 so many as are coupled together otherwise than God's Word doth allow are not joined together by God; neither is their Matrimony lawful.

At which day of Marriage, if any man do allege and declare any impediment, why they may not be coupled together in Matrimony, by God's law or the laws of this land; and will be bound, and sufficient sureties with him, to the parties; or else put in a caution (to the full value of such charges as the persons to be married do thereby sustain) to prove his allegation: then the solemnization must be deferred, until such time as the truth be tried.

If no impediment be alleged, then shall the Priest say unto the man,

N. 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 other, keep thee only unto her, so long as ye both shall live?

*The Man shall answer,
I will.*

Then the Priest shall say unto the Woman,

N. Wilt thou have this man to thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love him, comfort him, honour, and keep him, in sickness and in health; and, forsaking all other, keep thee only unto him, so long as ye both shall live?

*The Woman shall answer,
I will.*

Then shall they give their troth to each other in this manner, the Priest first saying,

Who giveth this Woman to be married to this Man?

Then he shall receive the Woman from her father's or friend's hands and shall cause the Man with his right hand to take the Woman by her right hand, and to say after him, as follows,

I N. take thee N. to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy law; 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 Priest,

I N. take thee N. to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, to cherish, and, in all things lawful, to obey, according to God's holy law; and thereto I give thee my troth.

Then shall they again loose their hands; and the man shall give unto the Priest a ring, laying it upon the book. The Priest, taking the ring, shall bless it after the following form,

Bless this Ring, O merciful Lord, and grant that these thy servants may faithfully keep their solemn pledge, and abound evermore in love and holiness; through Jesus Christ our Lord. Amen.

The Priest shall then deliver the ring unto the Man, to put it upon the fourth finger of the Woman's left hand. And the Man holding the ring there, and taught by the Priest shall say,

With this ring I thee wed, with my body I thee honour, and all my worldly goods with thee I share; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Woman may likewise give a ring unto the Man after the same manner, and using the same words.

Then the Man and Woman shall kneel down, but the congregation shall remain standing, and the Priest shall say,

Let us pray.

O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name: that, living faithfully together, they may surely perform and keep the vow and covenant betwixt them made, (whereof the Ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. Amen.

Then shall the Priest join their hands together and say,

Those whom God hath joined together let no man put asunder.

Then shall the Priest speak unto the people,

Forasmuch as N. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a ring, and by joining of hands; I pronounce that they be man and wife together, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

And the Priest shall add this Blessing,

God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you, and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

THE NUPTIALS

IF THERE BE NO COMMUNION.

Then shall the Priest, followed by the Man and the Woman, go to the Lord's Table; this Psalm being said or sung,

Psalm 128 or 23.

Then, the people kneeling (the Man and Woman kneeling before the Lord's Table), the Priest shall stand at the Table and turning towards them shall say,

Lord, have mercy upon us.

Ans. Christ, have mercy upon us.

Pr. Lord, have mercy upon us.

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

Pr. O Lord, save thy servant and thy handmaid:

Ans. Who put their trust in thee.

Pr. O Lord, send them help from thy holy place:

Ans. And evermore defend them.

Pr. Be unto them a tower of strength;

Ans. From the face of their enemy.

Pr. O Lord, hear our prayer;

Ans. And let our cry come unto thee.

Priest.

O heavenly Father, who hast taught us by thy Son that except we love one another as thou lovest us we cannot fulfil thy law; Grant that thy Holy Spirit may lead these thy servants in the way of love, joy and peace even unto eternal life; through the same thy Son, who loved us and gave himself for us, Jesus Christ our Lord. Amen.

O God of our fathers, bless these thy servants, and sow the seed of eternal life in their hearts; that whatsoever in thy holy Word they shall profitably learn, they may in deed fulfil the same. Look, O Lord, mercifully upon them, and bless them; that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives' end; through Jesus Christ our Lord. Amen.

This Prayer next following shall be omitted, where the Woman is past child-bearing.

O merciful Lord, and heavenly Father, by whose gracious gift mankind is increased: Bestow, we beseech thee, upon these two persons the heritage and gift of children; and grant that they may so live together in godly love and honesty, that they may see their children christianly and virtuously brought up, to thy praise and honour; through Jesus Christ our Lord. Amen.

O God, who hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants, that both this man may love his wife, according to thy Word, as Christ did love his spouse the Church; and also that this woman be loving and faithful to her husband,

and in all things be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom; through Jesus Christ our Lord. *Amen.*

Then shall the Priest say,

Almighty God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage: Pour upon you the riches of his grace, sanctify and bless you, that you may please him both in body and soul, and live together in holy love unto your lives' end. *Amen.*

Here may follow a Sermon, or a passage of Scripture may be read.

Then the Priest shall dismiss the people saying,

Let us pray.

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

The Blessing of God Almighty, The Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

THE NUPTIALS

AT THE HOLY COMMUNION.

Then shall the Priest, followed by the Man and the Woman, go to the Lord's Table; this Psalm being said or sung,

Psalm 67.

The Psalm being ended the Priest, standing at the Lord's Table, shall begin the Service of the Communion.

COLLECTS.

O heavenly Father, who hast taught us by thy Son that except we love one another as thou lovest us we cannot fulfil thy law; Grant that thy Holy Spirit may lead these thy servants in the way of love, joy, and peace even unto eternal life; through the same thy Son, who loved us and gave himself for us, Jesus Christ our Lord. *Amen.*

O God of our fathers, bless these thy servants, and sow the seed of eternal life in their hearts; that whatsoever in thy holy Word they shall profitably learn, they may in deed fulfil the same. Look, O Lord, mercifully upon them and bless them, that they obeying thy will and always being in safety under thy protection may abide in thy love unto their lives' end; through Jesus Christ our Lord. *Amen.*

EPISTLE. Eph. v. 20-end.

GOSPEL. St. Matt. xix. 4-6 (inclusive).

The Communion ended, immediately before the Benediction, may be said these Collects.

O merciful Lord, and Heavenly Father, by whose gracious gift mankind is increased: Bestow, we beseech thee, upon these two persons the heritage and gift of children; and grant that they may so live together in godly love and honesty, that they may see their children christianly and virtuously brought up, to thy praise and honour; through Jesus Christ our Lord. *Amen.*

O God, who hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants, that both this man may love his wife, according to thy Word, as Christ did love his spouse the Church; and also that this woman be loving and faithful to her husband, and in all things be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom; through Jesus Christ our Lord. *Amen.*

THE THANKSGIVING OF WOMEN AFTER CHILD-BIRTH

COMMONLY CALLED

THE CHURCHING OF WOMEN.

It is desirable that after the birth of a child the Mother and also the Father should return thanks to God in the Church.

The Priest shall begin,

Forasmuch as it hath pleased Almighty God of his goodness to give this woman safe deliverance, and to preserve her in the great danger of child-birth: you therefore shall give hearty thanks unto God and say,

Then the Priest shall say, Psalm 116 (omitting verse 10)

or Psalm 127.

Then shall the Priest say,

Let us pray.

Lord, have mercy upon us.

Ans. Christ, have mercy upon us.

Pr. Lord, have mercy upon us.

Our Father, who art in heaven . . . for ever and ever. *Amen.*

Pr. O Lord, save these thy servants.

Ans. Who put their trust in thee.

Priest.

Let us Pray.

O Almighty God, we give thee humble thanks for that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of child-birth; Grant, we beseech thee, most merciful Father, that she through thy help may both faithfully live and walk according to thy will, in this life present; and also may be partaker of everlasting glory in the life to come; through Jesus Christ our Lord. *Amen.*

Then he may add,

O God our heavenly Father, who hast crowned the love of thy servants with the gift of a child; grant, we beseech thee, that they may shew their love and thankfulness to thee in so ordering their home, that by the example of their life and teaching they may guide the child in the way of righteousness, and with him be partakers with thy saints in the life to come; through Jesus Christ our Lord. *Amen.*

Then shall the Priest say,

Unto God's gracious mercy and protection we commit you. The Lord bless you and keep you. The Lord make his face to shine upon you and be gracious unto you. The Lord lift up his countenance upon you, and give you peace, both now and evermore. *Amen.*

They that come to give thanks, must offer accustomed offerings; and if there be Communion, it is convenient that they receive the Holy Communion.

THE MINISTRY TO THE SICK.

When any person is sick, notice shall be given thereof to the Minister of the Parish; who, coming into the sick person's house, may say,

Peace be to this house, and to all that dwell in it.

I. SUITABLE PASSAGES OF SCRIPTURE.

1. Confidence in God: Psalms 27, 46, 91, 121; Prov. 3, 11-26; Isaiah 26, 1-9; 40, 1-11; 40, 25 to end; Lam. 3, 22-41; St. Matt. 6, 24 to end; Rom. 8, 31 to end.
2. Answer to Prayer: Psalms 30, 34.
3. Prayer for Divine Aid: Psalms 43, 86, 143; St. James 5, 10 to end.
4. Penitence: Psalms 51, 130.
5. Praise and Thanksgiving: Psalms 103, 146; Isaiah 12.

6. God's dealing with Man through affliction: Job 33, 14-30; Heb. 12, 1-11.
7. Christ our example in suffering: Isaiah 53; St. Matt. 26, 36-46; St. Luke 23, 27-49.
8. God's Call to Repentance and Faith: Isaiah 55.
9. The Beatitudes: St. Matt. 5, 1-12.
10. Watchfulness: St. Luke 12, 32-40.
11. Christ the Good Shepherd: Psalm 23; St. John 10, 1-18.
12. The Resurrection: St. John 20, 1-18; 20, 19 to end; 2 Cor. 4, 13, to 5, 9.
13. The Redemption: Rom. 5, 1-11; 8, 18 to end; 1 St. John 1, 1-9.
14. Christian Love: 1 Cor. 13.
15. Growth in Grace: Eph. 3, 13 to end; 6, 10-20; Phil. 3, 7-14.
16. Patience in Suffering: St. James 5, 10 to end.
17. God's Love to Men: 1 St. John 3, 1-7; 4, 9-end.
18. The Life of the World to Come: Rev. 7, 9-end; 21, 1-7; 21, 22-end; 22, 1-5.
19. Our Lord's last Discourse before His Passion: St. John 14, 15, 16, 19.

II. CONSIDERATIONS FOR THE SICK.

Our heavenly Father in his love for all men, uses sickness as a gracious means whereby to correct his children. Heb. 12, 6-10.

Our Lord Jesus Christ, ever present with us, is ready to impart to us spiritual strength to use sickness well to the glory of God.

Our Lord, manifested in the Gospel as the healer of disease, is still ready to minister grace for the healing of the body.

Our Lord himself, though sinless, was made perfect through sufferings; and sinful man needs discipline in order to correct and amend in him whatever is amiss in the eyes of our heavenly Father.

The aim of the Christian, whether in health or in sickness, is that God may be glorified in him through Jesus Christ.

There is great honour in suffering if our pain be conformed to the spirit of Jesus Christ; for in the bearing of pain God manifested his will to redeem the world.

In sickness as in health we are to seek constantly the inspiration of God the Holy Ghost, the spirit of Christ.

The sick person should be moved to make a special confession of his sins, if he feel his conscience to be troubled with any weighty matter, as is set forth in the Order for Confession and Absolution of Sins.

III. PRAYERS.

O Lord of all grace and blessing, behold, visit and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety; through Jesus Christ our Lord. *Amen.*

Hear us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness. *Amen.*

Sanctify this trial unto *him*, that the sense of *his* weakness may add strength to *his* faith and seriousness to *his* repentance. *Amen.*

May it be thy good pleasure to restore *him* to *his* former health, that so *he* may live the rest of *his* life in thy fear, and to thy glory. *Amen.*

And whatsoever the issue that thou shalt ordain for *him*, give *him* grace to be so conformed to thy will, that *he* may be made meet to dwell with thee in life everlasting; through Jesus Christ our Lord. *Amen.*

FOR A SICK CHILD.

O Lord Jesus Christ, who didst with joy receive and bless the children brought to thee, give thy blessing to this thy child; In thine *o* time deliver *him* from *his* bodily pain, that *he* may live to serve thee all *his* days. *Amen.*

FOR HEALING.

O God, who by the might of thy command canst drive away from men's bodies all sickness and infirmity; Be present in thy goodness with this thy servant, that *his* weakness being banished and *his* health restored, *he* may live to glorify thy holy Name; through our Lord Jesus Christ. *Amen.*

FOR A CONVALESCENT.

O Lord, whose compassions fail not, and whose mercies are new every morning; We give thee hearty thanks that it hath pleased thee to give to this our *brother* both relief from pain and hope of renewed health; continue, we beseech thee, in *him* the good work that thou hast begun; that daily increasing in bodily strength, and humbly rejoicing in thy goodness, *he* may so order *his* life and conversation as always to think and do such things as shall please thee; through Jesus Christ our Lord. *Amen.*

FOR ONE TROUBLED IN CONSCIENCE.

O Blessed Lord, the Father of mercies, and the God of all comfort; we beseech thee, look down in pity and compassion on thy

servant, whose soul is full of trouble; give *him* a right understanding of *himself*, and also of thy will for *him*, that *he* may neither cast away *his* confidence in thee, nor place it anywhere but in thee; deliver *him* from the fear of evil; lift up the light of thy countenance upon *him*, and give *him* thine everlasting peace; through the merits and mediation of Jesus Christ our Lord. *Amen.*

In case of recovery public Thanksgiving should be made by the sick person, or on his behalf, in the church.

IV. LITANY FOR THE SICK OR DYING.

O God the Father,
Have mercy.

O God the Son,
Have mercy.

O God the Holy Ghost,
Have mercy.

Remember not, Lord, our offences.
Spare us, Good Lord.

From all evil and sin,
Good Lord, deliver *him*.

From the assaults of the devil,
Good Lord, deliver *him*.

From thy wrath and condemnation,
Good Lord, deliver *him*.

In the hour of death,
Good Lord, deliver *him*.

In the day of judgement,
Good Lord, deliver *him*.

By the mystery of thy Incarnation,
Save *him*, O Lord.

By thy Cross and Passion,
Save *him*, O Lord.

By thy Resurrection and final Triumph,
Save *him*, O Lord.

That it may please thee to grant *him* relief in pain;
We beseech thee to hear us.

To give *him* such health as is agreeable to thy will;
We beseech thee to hear us.

That it may please thee to deliver *his* soul;
We beseech thee to hear us.

To cleanse *him* from *his* sin;
We beseech thee to hear us.

That it may please thee to receive *him* to thyself;

We beseech thee to hear us.

To set *him* in a place of light and peace;

We beseech thee to hear us.

To number *him* with thy saints and thine elect;

We beseech thee to hear us.

Son of God,

We beseech thee to hear us.

O Lamb of God

Have mercy upon us.

O Lamb of God;

Grant *him* thy peace.

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

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

V. THE LAYING ON OF HANDS.

When the Priest has prayed with the sick person, he may lay his hands upon him and say,

O Almighty God, who art the giver of all health, and the aid of all them that seek to thee for succour; we call upon thee mercifully to show thy help and goodness to this thy servant, that *he*, being healed of his infirmity, may give thanks unto thee in thy holy Church, through Jesus Christ our Lord. Amen.

In the Name of God most High, the Father, the Son and the Holy Ghost, may release be given thee from thy pain according to his will; may new life quicken thy mind and body; may perfect health abound in thee, and the peace which passeth all understanding. Amen.

The God of all peace himself sanctify thee wholly; and may thy spirit and soul and body be preserved without blame at the coming of our Lord Jesus Christ. Amen.

VI. THE COMMUNION OF THE SICK.

Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent that they

may be always in readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their parishioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Christ, when it shall be publickly administered in the Church; that, so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same.

If any sick person be not able to come to the Church, and yet is desirous to receive the holy Communion in his house, he must give timely notice to the Curate. And if the Curate judge that it is possible that the Holy Communion be celebrated in the house without irreverence or grave inconvenience, he shall instruct the sick person's family or friends to prepare a comely place together with all things necessary therefor; and he shall there celebrate the holy Communion according to the form in this book prescribed; save only that he may at his discretion, begin with the Collect, Epistle and Gospel here following, or else with those proper to the day.

THE COLLECT.

Almighty everliving God, Maker of all mankind: We beseech thee to have mercy upon this thy servant in his affliction. Give him grace to take his sickness with patience and courage; and grant that (if it be thy gracious will) he may recover his bodily health, and serve thee henceforth in newness of life; through Jesus Christ our Lord. Amen.

THE EPISTLE. 2 Cor. 1, 3-5 (inclusive).

THE GOSPEL. St. John 10, 27-29 (inclusive).

After the Gospel the Priest shall proceed with the service, using so much thereof as he shall judge expedient.

At the time of the distribution of the Holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto any that shall communicate with the sick, and last of all to the sick person.

When it is desirable to administer both kinds together, the words of administration shall be said thus:—

The Body and Blood of our Lord Jesus Christ, which were given for thee, preserve thy body and soul unto everlasting life. Take this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

If the sick person is both communicated and anointed on the same occasion, the Communion shall precede the Unction.

If a man, by reason of extremity of sickness, or for want of warning in due time to the Curate, or by any other just impediment, cannot receive the Sacrament of Christ's Body and Blood, let him be well assured 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 shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, 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.

But if the sick person, desirous to receive the Holy Communion in his house, does not wish that the service be celebrated there, or if it cannot be there celebrated reverently or conveniently, as also when there are several sick persons in the parish desirous to receive the Holy Communion on the same day, the Curate shall administer the Reserved Sacrament in such form and manner as shall be sanctioned by the Ordinary.

Before he thus administer the Sacrament, at least these parts of the appointed order of Holy Communion shall be used, namely, the General Confession, the Absolution, and the Prayer "We do not presume," etc., except when extreme sickness shall otherwise require; and after the delivery of the Sacrament of Christ's Body and Blood with the appointed words, he shall say at the least the Lord's Prayer and the Blessing.

VII. THE ANOINTING OF THE SICK.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, who art from evil. Amen.

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.

Psalm 121.

O Saviour of the world, etc.

THE LESSON. St. James 5, 14-15.

Is any sick among you, let him call for the elders of the church and let them pray over him, anointing him with oil in the Name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

Then may the Priest say,

Do you give yourself to God, that his will may be done in you?

Ans. I do.

Pr. All things are possible to him that believeth. Do you believe in God's power to help you?

Ans. Lord, I believe, help thou mine unbelief.

Then he shall say as follows:

O Almighty God, the giver of every perfect gift, hear us on behalf of this thy servant, and mercifully grant that by this anointing with hallowed oil, he may receive relief from his sickness, cleansing from his sins, and healing both of body and soul; through Jesus Christ our Lord. Amen.

Then dipping his thumb in the oil, he shall anoint the sick person upon the forehead, saying,

N. I anoint thee with hallowed oil, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

He shall add the following Benediction.

As with this visible oil thy body outwardly is anointed, so may our heavenly Father, God Almighty, grant of his infinite goodness that thy soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all strength, comfort, relief and gladness. May he vouchsafe of his great mercy (if it be his blessed will) to restore unto thee thy bodily health, and strength to serve him joyfully; and send thee release from all thy pains, troubles and diseases both in body and mind.

May he also vouchsafe mercifully to grant unto thee strength by his Holy Spirit to withstand all temptations and assaults of thine adversary, that in no wise he prevail against thee, but that thou mayest have perfect victory and triumph against the devil, sin and death; Through Christ our Lord, who by his death hath overcome death; and with the Father, and the Holy Ghost evermore liveth and reigneth, God world without end. Amen.

Then shall he say,

The Almighty Lord, who is a most strong tower to all who put their trust in him, be now and evermore thy defence and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. Amen.

And after that he 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 the light of his countenance upon thee, and give thee peace now and evermore. Amen.

VIII. THE COMMENDATION OF THE SOUL.

Any of the portions of Scripture and Prayers that follow may be said either by the Minister, or, if he be not present, by the relatives and friends of the dying person.

FROM THE PSALMS.

Be not far from me, O Lord; thou art my succour, haste thee to help me.

O keep my soul and deliver me.

Forsake me not, O Lord my God: be not far from me. Haste thee to help me, O Lord God of my salvation.

Forsake me not, when my strength faileth me.

Comfort the soul of thy servant: for unto thee O Lord, do I lift up my soul.

Into thy hands do I commit my spirit: for thou hast redeemed me, O Lord thou God of truth.

The Lord is my light and my salvation: whom then shall I fear?

The Lord is the strength of my life: of whom then shall I be afraid?

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod and thy staff comfort me.

With thee is the well of life: and in thy light shall we see light.

Thou shalt show me the path of life; and in thy presence is the fulness of joy: and at thy right hand there is pleasure for evermore.

When I awaken up after thy likeness: I shall be satisfied with it.

Whither shall I go from thy Spirit: or whither shall I flee from thy presence.

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.

FROM ST. JOHN'S GOSPEL.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

The Lord is my shepherd: I shall not want.

I am the light of the world.

I am the good shepherd: the good shepherd giveth his life for the sheep.

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; ye believe in God, believe also in me. In my Father's house are many mansions.

Because I live ye shall live also.

FROM THE EPISTLES.

I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed.

I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

FROM THE BOOK OF REVELATION.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

And there shall be no night there: and they need no candle, nor light of sun; for the Lord God giveth them light: and they shall reign for ever and ever.

THE NUNC DIMITTIS; *which may be repeated by all who are present.*

Lord, now lettest thou thy servant depart in peace: according to thy word.

For mine eyes have seen: thy salvation,

Which thou hast prepared: before the face of all people.

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

And after, the Reader may say,

The eternal God is thy refuge.

Ans. And underneath are the everlasting arms.

PRAYERS.

Unto thee, O Lord, we commend the soul of thy servant N., that dying to the world, *he* may live to thee; and whatsoever sins *he* has committed through the frailty of earthly life, we beseech thee to do away by thy most loving and merciful forgiveness; through Jesus Christ our Lord. Amen.

O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear brother into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee that it may be precious in thy sight. Wash it we pray thee in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in this world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee, through the merits of Jesus Christ, thine only Son our Lord. Amen.

FOR A DYING CHILD.

O Lord Jesus Christ, the only begotten Son of God, who for our sakes didst become a babe in Bethlehem: We commit unto thy loving care this child whom thou art calling to thyself. Send thy holy angel to lead *him* gently to those heavenly habitations where the souls of them that sleep in thee have perpetual peace and joy, and fold *him* in the everlasting arms of thine unfailing love; Who livest and reignest with the Father and the Holy Ghost, one God world without end. *Amen.*

Go forth, O Christian Soul, upon thy journey from this world. In the Name of God the Almighty Father who created thee. *Amen.*
In the Name of Jesus Christ who suffered for thee. *Amen.*
In the Name of the Holy Ghost who strengtheneth thee. *Amen.*
In communion with the holy Apostles, Confessors and Martyrs, and all the blessed Saints, and aided by Angels and Archangels and all the armies of the heavenly host. *Amen.*

May thy portion this day be in the new Jerusalem, the abode of peace, and thy dwelling in the heavenly Zion. *Amen.*

THE ORDER FOR

THE BURIAL OF THE DEAD.

Here it is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or in the act of committing any grievous sin, or that have laid violent hands upon themselves. If question arise as to whether this Office should be used for the burial of any person, reference shall (if time and opportunity permit) be made to the Bishop who shall decide the question.

The Priest and Clerks, meeting the Corpse at the entrance of the Church yard, and going before it, either into the Church or towards the Grave, shall say or sing one or more of the following sentences.

I am the resurrection and the life, saith the Lord; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. *St. John xi, 25, 26.*

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself and mine eyes shall behold, and not another. *Job 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.*

Enter not into judgement with thy servant, O Lord: for in thy sight shall no man living be justified. *Psalm cxliii, 1.*

O remember not the sins and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodness. *Psalm xxv, 6.*

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. *1 Cor. xiii, 12.*

Whether we live or die, we are the Lord's. For to this end Christ died, and rose, and revived, that he might be Lord both of the dead and living. *Rom. xiv, 8, 9.*

Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. *Rom. viii, 38, 39.*

The eternal God is thy refuge, and underneath are the everlasting arms. *Deut. xxxiii, 27.*

After they come into the church shall be said or sung one or more of the Psalms following. Note, that at the end of each of the Psalms the Gloria Patri may be omitted, and instead thereof may be said or sung,

Rest eternal grant unto them, O Lord: And let light perpetual shine upon them.

Psalms 23; 130; 90.

Then shall follow the Lesson taken out of the Fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.

1 Cor. xv, 20 to end (omitting verses 27 to 34).

or 2 Cor iv, 16, to v, 10.

Pr. The Lord be with you.

Ans. And with thy spirit.

Pr. Let us pray.

Our Father from evil. *Amen.*

O God, who declarest thy almighty power most chiefly by showing mercy and pity: Receive the supplications and prayers which we offer before thee for the souls of thy servants and hand-maidens: and forasmuch as in this mortal life they put their trust in thee, vouchsafe them now a place in the glory of thy presence:

through Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, ever one God world without end. *Amen.*

O heavenly Father, whose Son our Saviour Jesus Christ did weep at the grave of Lazarus his friend; have compassion on those who are in sorrow; comfort them with the sense of thy love; give them sure confidence and trust in thy care, and make them to know that all things work together for good to them that love thee; through the same Jesus Christ our Lord. *Amen.*

Pr. Rest eternal grant unto him, O Lord.

Ans. And let light perpetual shine upon him.

(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 GRAVESIDE.

When they come to the grave, while the corpse is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing:

Man that is born of 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 are 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 ear 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 be cast upon the body, the Priest shall say,

Forasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed, we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection to eternal life, through our Lord Jesus Christ; who shall change the body of our humiliation, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

Then shall be said or sung,

I heard a voice from heaven, saying unto me, Write, From henceforth blessed are the dead that die in the Lord: even so saith the Spirit; for they rest from their labours.

Then the Priest shall say,

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, In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

Then shall be said one or more of the following prayers, the Priest first saying,

Let us pray.

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 this 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.*

Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks, for that it hath pleased thee to deliver this our brother out of the miseries of this sinful world; beseeching thee, that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. *Amen.*

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 them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him, as our hope is this our brother doth; and that, at the general Resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

The grace of our Lord Jesus Christ, etc. *Amen.*

If need so require, the Priest on coming to the grave shall say the Prayer following,

O Lord Jesus Christ, who wast laid in the new Tomb of Joseph, and didst thereby sanctify the grave to be a bed of hope to thy people; vouchsafe, we beseech thee to bless, hallow and consecrate this grave, that it may be a resting place, peaceful and secure, for the body of thy servant which we are about to commit to thy gracious keeping; who art the Resurrection and the Life, and who livest and reignest with the Father and the Holy Ghost, one God world without end. *Amen.*

AT THE HOLY COMMUNION.

The Collect.

O God, the Maker and Redeemer of all believers, grant to the soul of thy servant, N. all the unsearchable benefits of thy Son's passion; that in the day of his appearing he and all the faithful departed may be manifested as thy children; through the same Jesus Christ our Lord. *Amen.*

The Epistle.

Rom xiv, 7-9.
or 1 Thess. iv, 13-18.

The Gospel.

St. John v, 28-49 (but "judgment" not "damnation").
or St. John vi, 37-40.

And before the Benediction shall be said:

Look with favour, most Holy Trinity, on this our act of worship and service; and may this sacrifice, set forth before thine eyes, be acceptable to thy Divine Majesty, and avail for us and for all for whom we have offered it, who livest and reignest, one God, world without end. *Amen.*

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

AT THE BURIAL OF A BAPTIZED INFANT.

The Priest and Clerks meeting the corpse at the entrance of the Church yard, and going before it, either into the Church or towards the grave, shall say or sing.

I am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. *St. John xi, 25, 26.*

Blessed are the pure in heart: For they shall see God.

St. Matt. v, 8.

Jesus called them unto him, and said, Suffer little children to come unto me: and forbid them not: for of such is the kingdom of God. *St. Luke xviii, 16.*

Take heed that ye despise not one of these little ones: for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven. *St. Matt. xviii, 10.*

He shall feed his flock like a shepherd: He shall gather his lambs with his arms, and carry them in his bosom. *Is. xl, 11.*

The Lord gave, and the Lord hath taken away: blessed be the Name of the Lord. *Job. i, 21.*

After they are come into the Church, shall be read this psalm.

Psalm xxiii.

Then shall follow the Lesson, St. Mark x, 13-16.

Then the Priest shall say,

The Lord be with you.

Ans. And with thy spirit.

Let us pray.

Our Father, who art . . . from evil. *Amen.*

O Lord Jesus Christ, who didst take little children into thine arms and bless them: Grant that in perfect confidence we may commit this child into the everlasting arms of thine infinite love; who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

O God, the fountain of life, whose ways are hidden and whose work is wonderful; who makest nothing in vain, and lovest that

which thou hast made: Comfort, we beseech thee, these thy servants, who by the early death of this thy child are sorely smitten and bereaved: and grant that they may so love and serve thee in this present life, that, together with *him*, they may in the end obtain the fulness of thy promises, and be clothed with the perfection of glory in thy eternal kingdom; through the merits of thy Son our Saviour Jesus Christ. *Amen.*

Pr. In thy presence is the fulness of joy.

Ans. And at thy right hand there is pleasure for evermore.

(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 GRAVESIDE.

When they come to the Grave, while the Corpse is made ready be laid in the earth, the Priest shall say, or the Priest and clerks shall sing,

Man that is born of 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.

While the child was yet alive I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.

A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: For thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that they children shall come again to their own border.

Then while the earth shall be cast upon the body, the Priest shall say,

Forasmuch as we believe that Almighty God of his great mercy hath received unto himself the soul of this dear child here departed, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection to eternal life, through our Lord Jesus Christ; who shall change the body of our humiliation, that it may be like unto his glorious body, according to the mighty working whereby he is able to subdue all things to himself.

Then shall be said or sung,

Rev. vii, 15-17.

Therefore are they before the throne of God, and serve him day

and night in his temple; and he that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more: neither shall the sun light on them nor any heat.

For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.

Then shall the Priest say,

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, who art . . . from evil. *Amen.*

Let us pray.

We commend into thy hands of mercy, most merciful Father, the soul of this child departed; beseeching thine infinite goodness to give us grace to live in thy fear and love, and to die in thy favour; that at the general Resurrection in the last day we, together with *him*, may be found acceptable in thy sight, and hear these most comfortable words: Come to me ye blessed of my Father, possess the kingdom which hath been prepared for you from the beginning of the world; Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

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 AN UNBAPTIZED INFANT.

On the way to the grave the following sentences may be said,

God made not death: neither delighteth he when the living perish. He created man for incorruption: and made him an image of his own proper being. *Wisd. i, 13; ii, 23.*

Despair not then, seeing that thou art far from being able to love his creature more than he. For as his majesty is, so also is his mercy. *Ecclus. ii, 18.*

He shall feed his flock like a shepherd, he shall gather the lambs with his arms, and carry them in his bosom. *Is. xl, 11.*

The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. *Job i, 21.*

When they come to the grave shall be said,

Psalm cxxi.

Then may be read one of the following,

St. Matt. xviii, 10.

Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the

face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Baruch iv, 19.

Go your way, O my children, go your way: for I am left desolate. I have put off the clothing of peace, and put upon me the sack-cloth of my prayer: I will cry unto the Everlasting in my days. Be of good cheer, O my children, cry unto the Lord, and he shall deliver you from the power and hand of the enemies. For my hope is in the Everlasting, that he will save you; and joy is come unto me from the Holy One, because of the mercy which shall soon come unto you from the Everlasting our Saviour. For I sent you out with mourning and weeping: but God will give you to me again with joy and gladness for ever.

As the body is laid in the grave shall be said.

Unto God's loving mercy we commit this child, that he may grant *him* a share in the unsearchable riches of the redemption wrought by his Son, our Lord and Saviour Jesus Christ. *Amen.*

Then shall the Priest say,

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

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

Let us pray.

O God, whose ways are hidden, and whose works are wonderful, who makest nothing in vain, and lovest all that thou hast made; Comfort thou thy servants, whose hearts are sore smitten and oppressed; and grant that they may so love and serve thee in this life, that together with this thy child, they may obtain the fulness of thy promises in the world to come; through Jesus Christ our Lord. *Amen.*

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

AN ALTERNATIVE FORM
OF THE ORDER FOR
THE ADMINISTRATION
OF THE
HOLY COMMUNION

Set forth by authority for use in the Church of the
Province of South Africa where allowed by the Bishop

*This Book is the property of the
Church of the Province of South Africa*

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HOLY COMMUNION SERVICE

NOTES ON THE REVISION OF THE ORDER FOR THE HOLY COMMUNION.

1. THE Prayer Book has remained unchanged for more than 250 years; and it is felt that the time has arrived when it should be adapted to the altered needs of the age. The American Church and the Scottish Church have both revised the Prayer Book for their own use, and to-day the English Convocations are engaged in revision of parts of the Prayer Book under the Royal Letters of Business. Missionary Churches are also engaged in the same direction.

This widespread movement towards Prayer Book revision which is consistent with a deep affection for the Book of Common Prayer, proceeds from a desire to bring the Prayer Book into closer touch with present day needs, and into nearer agreement with the purest types of Services which have come down to us from the days when the Church was undivided.

2. The question of the extent to which the Church of the Province of South Africa has power, under its Constitution, to revise the Book of Common Prayer has been submitted to an eminent Lawyer, whose opinion is that, for reasons deemed adequate by the Provincial Synod, the Prayer Book may be revised or otherwise altered. It is not, in his opinion, necessary that the reasons determining the Synod should be such as apply *exclusively* to South Africa, in order that they may be adequate, but that any reasons which exist here for revision, even if they also exist elsewhere, are sufficient to meet the Proviso of the Constitution. One principal reason for the revision of the Holy Communion Service is that we are building up a large Native Church, and it is imperative that we give to the natives a Liturgy that is as intelligible and well arranged and as true to the purest types as we can make it.

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3. The following are some of the General Considerations which govern this revision.

- (1) It is important to bring out the fact that the Service of the Holy Communion is the great Thanksgiving or Eucharist of the Church. In the four accounts of the Institution the giving of thanks by Our Lord is as important a feature as the breaking of the bread or the words of administration. The Services which have come down to us from the early centuries of Christianity, as well as those in use in the Churches of our Communion in America and Scotland, show by their structure that, if the example of Our Lord is to be followed and we are to "Do this in remembrance of" Him, the note of Thanksgiving must be sounded more clearly than in the Book of 1661 (our present Book).

This note of Thanksgiving has always been represented in Christian Liturgies by the Preface ("It is meet, right . . . give thanks unto Thee" etc.) leading up to the Sanctus ("Holy, holy, holy"). But in our Service after that point this note is not again heard till after the Communion, whereas in the older Services the chief facts of Our Lord's Life and Work are made the subject of Thanksgiving.

In this revised Service the whole of the central portion from the Preface to the Lord's Prayer has been, by some very few alterations, thrown into a definitely eucharistic form.

- (2) This revision of the Service in the direction of more definite thanksgiving, helps to bring out the fact that the Eucharist has a Godward side as being the offering to God of a corporate act of worship and praise. The Archbishops of Canterbury and York, in their reply (1897) to the attack made by the Pope on our status as a Church, emphasised this fact. Thanksgiving lifts us up in thought to God in Heaven, where the whole Church offers its worship continually. The present revision concentrates attention more upon the heavenly sphere in which the worship of God is accomplished, than upon the earthly altar which is the symbol of the true, and

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the offering made in the Eucharist is seen to be that of the whole Church and not simply of the Celebrant.

At the same time the necessity of personal devotion and the reality of the personal gift in the Sacrament of the Holy Communion are maintained unimpaired.

- (3) The rearrangement of the Service now makes it more possible to explain the relation of the various parts of the Service to one another, and to see the continuity of subject in each part. E.g. The removal of the Prayer of Humble Access from its place between the Sanctus and the Consecration relieves the worshipper of the distraction of having to turn to the thought of his own unworthiness when the mind should be concentrated on God and His Love. Thus the order of thought in the revised Service is as follows:—

First by Confession and Absolution the congregation is prepared for the supreme act of worship.

Then, in the Preface, Sanctus and Prayer of Consecration, no longer interrupted by the Prayer of Humble Access, we lift up our hearts in an unbroken act of Praise and Thanksgiving.

And having completed this offering with the Lord's Prayer, we then prepare ourselves for the reception of the Holy Gifts by acknowledging our unworthiness and praying that our communion may be for the benefit of our bodies and souls.

It will be found that the present revision therefore makes the Service very much easier of explanation to Confirmation Candidates and others preparing for Communion.

It is interesting to note that in other Revisions of the Communion Service—Scottish, American, and Lusitanian—similar attempts have been made to repair the dislocation of the Canon.

4. With regard to some *special points* to be noticed:—

- (1) Permission has already been given (Canons p. 138) to omit the Decalogue on Week Days and at all Eucharists but one on Sundays. The Gospel Summary of the Law is permitted in place of the Decalogue. Bishop Gore has pointed out in

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Appendix xiii. to the Report of the Committee Appointed by the Archbishops of Canterbury and York on the Teaching Office of the Church, "that there are weighty reasons against the constant recitation of the Ten Commandments in their Jewish form."

- (2) In the Prayer for the Church Militant, besides some verbal alterations, an attempt has been made to meet a need which, while always legitimate, has, during the War, become more insistent.

(a) A more definite remembrance is made of the faithful departed,

and (b) a special thanksgiving is inserted for the grace of God manifested in the Saints which has enabled them to be examples unto us.

Thus the doctrine of the Communion of Saints, whether our thoughts turn to all those who by membership in Christ's Body are called to be Saints, or to those who by their faithful following of Christ's example have been counted worthy to be called Saints, is made part of our Prayer; and we are reminded that we approach God's throne not as individuals but as members of the mystical Body of Christ Our Lord.

- (3) The use of the existing Proper Prefaces is extended, and Proper Prefaces are provided in this revision for certain greater Days of the Church's Year (e.g. Epiphany) for which in our present Prayer Book no provision is made.

- (4) The reunion of the Prayer of Oblation with the Prayer of Consecration, followed by the Our Father makes it clearer:—

(a) that we must first present Christ and His merits before God as the justification for our approach,

(b) that we then present ourselves trusting in the merits of our Head,

(c) that having been thus lifted up into the heavenly sphere we can say the Prayer which Christ taught us,

(d) and last, because greatest privilege of all, receive Him Who is our Life.

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- (5) The Lord's Prayer is the greatest of all prayers, and contains in itself Worship, Intercession, Petition, Penitence, and Praise. It is therefore specially suitable as the conclusion of the solemn Prayer of Consecration, for it gathers up, in the highest form, all that has been prayed for therein.

5. With regard to the doctrine underlying this revised Service the Bishops are confident that it adheres, with the utmost loyalty, to "The Faith of our Lord Jesus Christ, as taught in the Holy Scriptures, held by the Primitive Church, summed up in the Creeds, and affirmed by the undisputed General Councils." (Declaration of Fundamental Principles; and Article I of the Constitution.)

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

- ¶ *So many as intend to be partakers of the holy Communion shall signify their names to the Curate, at least some time the day before.*
- ¶ *And if any of those be living in open and unrepented sin, or in open contravention of the canonical regulations of the Church, the Curate, having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he have recompensed the parties, to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.*
- ¶ *The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this, or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Bishop within fourteen days after at the farthest. And, if occasion require, the Bishop shall proceed against the offending person according to the Canon.*
- ¶ *The Table at the Communion-time shall have a fair white linen cloth upon it. And the Priest, standing at the Table, shall say in a distinct and audible voice, the people devoutly kneeling.*

INTRODUCTION.

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

THE COLLECT.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. Amen.

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

Minister.

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

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

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

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

V. Honour thy father and thy mother.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness.

¶ *And the people and choir shall say or sing after each commandment.*

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

X. Thou shalt not covet.

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

¶ *Provided that the Ten Commandments be rehearsed at least once on each Lord's Day in Advent and Lent, they may be omitted at other times. When they are so omitted, then shall follow:*

JESUS said: 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 great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

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

¶ *After this summary, or instead of it, may be said or sung:*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ *Then shall be said:*

Priest. The Lord be with you.

People. And with thy spirit.

Let us pray.

¶ *Then shall be said the Collect of the day. Other Collects, as appointed or authorised, may follow, and the last of these shall have the full ending.*

INSTRUCTION.

¶ *And immediately after the Collect the Priest 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 he read the Gospel (the people all standing up) saying, The holy Gospel is written in the — Chapter of — beginning at the — Verse.*

People. Glory be to thee, O Lord.

¶ *And after the Gospel the people shall say or sing Thanks be to thee, O Lord.*

¶ *And he that readeth the Epistle or Gospel shall so turn to the people that all may hear.*

¶ *If unbaptised or penitents be present the Sermon may here follow, after which they shall be dismissed with prayer and blessing. And then shall be sung or said the Creed following, the people all standing.*

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 suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead : Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, the 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, Holy, Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the life of the world to come. Amen.

¶ *Then the Curate shall declare unto the people what Feasts, or Fasting-days, are in the Week following to be observed. And then also (if occasion be) shall notice be given of the Communion, and Banns of Matrimony published ; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister : nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the Bishop.*

¶ *Then may follow the Sermon, unless it shall have been already preached before the Creed.*

OFFERTORY.

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

ADVENT. Rejoice greatly, O daughter of Zion ; shout, O daughter of Jerusalem : behold, thy King cometh unto thee. *Zech. ix.*

NATIVITY OF OUR LORD. Unto us a child is born, unto us a son is given. *Is. ix.*

EPIPHANY. All Kings shall fall down before him ; all Nations shall do him service. *Ps. lxxii.*

LENT. Rend your hearts and not your garments, and turn unto the Lord your God : for he is gracious and merciful. *Joel ii.*

PASSIONTIDE. 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. *Ps. lxix.*

EASTER. Christ is risen from the dead, and become the first-fruits of them that slept. Alleluia. *I Cor. xv.*

ASCENSION. Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors ; and the King of Glory shall come in. Alleluia. *Ps. xxiv.*

WHITSUNDAY. I will pour out my spirit upon all flesh. Alleluia. *Joel ii.*

TRINITY. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy. *Rev. xv.*

SAINTS' DAYS. All thy works praise thee, O Lord; and thy saints give thanks unto thee. *Ps. cxlv.*

AT MEMORIALS OF THE DEPARTED. None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. *Rom. xiv.*

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

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

Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets. *St. Matth. vii.*

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. Matth. vii.*

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

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.*

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

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

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. *Eph. v.*

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. *Rom. xii.*

Melchizedek King of Salem brought forth bread and wine; and he was the Priest of the most high God.

Gen. xiv.

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

Ps. cxvi.

All things come of thee, and of thine own have we given thee. *I Chron. xxix.*

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

¶ And the Priest shall place upon the Table so much Bread and Wine, as he shall think sufficient, saying:

BLESS, O Lord, we beseech thee, these thy gifts and sanctify them unto this holy use, that by them we may be fed unto everlasting life of soul and body; through Jesus Christ our Lord. Amen.

¶ When Intercession or Thanksgiving is to be offered for any special object, it shall be provided for by a Form of Bidding either here or before the Offertory.

After which done, the Priest shall say,

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

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 to accept our

(*alms and*) oblations and to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant, that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love.

We beseech thee also to lead all nations into the way of righteousness and peace, and to direct all Kings, Presidents and Rulers that under them the world may be godly and quietly governed. And grant unto thy Servant George our King, his ministers and parliaments, and all that are set in authority throughout his Dominions, that they may truly and impartially minister justice to the removing of wickedness and vice, and to the maintenance of order and right living.

Give grace, O heavenly Father, to all Bishops, Priests and Deacons, and especially to thy Servant N. our Bishop, that they may both by their life and doctrine set forth thy true and living Word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace; and specially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. [Guide and prosper, we pray thee, all those who are labouring for the spread of thy Gospel among the nations.]

[And to all Schools and Universities grant the light of thy Spirit, that the world may be filled with the knowledge of thy Truth.] [And grant to all men in their several callings that they may seek the common welfare, and promote good will and brotherhood on earth.]

And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity.

And we commend to thy gracious keeping, O Lord,

all thy servants departed this life in thy faith and fear, beseeching thee to grant them mercy, light and peace both now and at the day of resurrection.

And here we do give unto thee, O Lord, most high praise and hearty thanks for the wonderful grace and virtue declared in all thy Saints, and chiefly in the Blessed Virgin Mary, Mother of thy Son Jesus Christ, our Lord and God, and in the holy Patriarchs, Prophets, Apostles and Martyrs; beseeching thee to give us grace that we, rejoicing in the Communion of the Saints, and following the good examples of those who have served thee here, may be partakers with them of thy heavenly kingdom:

Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

PREPARATION.

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

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

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

ALmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against

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

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

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

¶ *Then shall the Priest say,*

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

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

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

1 Tim. i. 15.

Hear also what Saint John saith.

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

1 St. John ii. 1.

CONSECRATION.

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

Priest. The Lord be with you.

Answer. And with thy spirit.

Priest. 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.

¶ *Here shall follow the Proper Preface (see pages 26 to 29) according to the time, if there be any specially appointed: or else shall follow on Sundays,*

WHO, with thine only begotten Son and the Holy Ghost art one God, one Lord, in Trinity of Persons and in Unity of Substance, who hast created all things through thy eternal word. Therefore with Angels, etc.

¶ *On other days shall follow immediately:*

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

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

ALL Glory and Thanksgiving be to thee, Almighty God, our heavenly Father, for that thou of thy tender mercy didst give thine only Son Jesus Christ to

take our nature upon him, and to suffer death upon the cross for our redemption; who (by his one oblation of himself once offered) made a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again.

Hear us, O merciful Father, we most humbly beseech thee; and grant that we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his

** Here the Priest is to take the Paten into his hands :*

† And here to break the Bread :

‡ And here to lay his hand upon all the Bread :

|| Here he is to take the Cup into his hand :

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

death and passion, may be partakers of his most blessed Body and Blood: who, in the same night that he was betrayed, * took bread; and, when he had given thanks, † he brake it, and gave it to his disciples, saying, Take, eat, ‡ this is my Body which is given for you: Do this in remembrance of me. Likewise after supper he || took the Cup; and, when he had given thanks, he gave it to them, saying, Drink ye all of this; for this § is my Blood of the New Testament, which is shed for you and for many for the

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

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son, our Saviour Jesus Christ, we thy humble servants, having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension, do render unto thee most hearty thanks for the innumerable benefits procured unto us by the same; and, looking for his coming again with power and great glory, we offer here unto thy divine majesty this holy Bread of eternal life and this Cup of everlasting salvation; and we humbly beseech thee to pour thy Holy Spirit upon us and upon these thy gifts, that all

we who are partakers of this holy Communion may worthily receive the most precious Body and Blood of thy Son, and be fulfilled with thy grace and heavenly benediction.

And we entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion.

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.

And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end.

¶ Here let all the people say : Amen.

As our Saviour Jesus Christ hath commanded and taught us, we are bold to say :

¶ Then shall the Priest and People say together the Lord's Prayer.

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

For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

COMMUNION.

¶ *Then shall silence be kept for a space, after which shall follow this prayer, said by the Priest, kneeling, in the name of all them that shall receive the Communion,*

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

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

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

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

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

¶ *Or else the Priest shall, before he delivereth the Bread to the people, say to the whole Congregation,*

DRAW near and receive the Body and Blood of our Lord Jesus Christ, which were given for you, and feed on him in your hearts by faith with thanksgiving.

¶ *And if he have so said, when he delivereth the Bread to any one, he shall say,*

THE Body of our Lord Jesus Christ preserve thy body and soul unto everlasting life.

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

THE Blood of our Lord Jesus Christ preserve thy body and soul unto everlasting life.

¶ *When all have communicated, the Priest 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; or else, at his discretion, reverently consume the same.*

THANKSGIVING.

¶ *Then shall he say this Thanksgiving for Communion.*

Priest. O give thanks unto the Lord, for he is gracious;

Answer. And his mercy endureth for ever.

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung,*

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

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

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

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

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

¶ *Collects which may be said after the Collect of the Day, or before the Blessing. Other Collects may also be sanctioned by the Bishop as need require.*

LOOK with favour, most Holy Trinity, on this our act of worship and service; and may this sacrifice set forth before thine eyes be acceptable to thy Divine Majesty, and avail for us and all for whom we have offered it, who livest and reignest, one God, world without end. *Amen.*

O LORD Jesus Christ, who didst say to thine Apostles, Peace I leave with you, my peace I give unto you; regard not our sins but the faith of thy Church, and grant it that peace and unity which

is agreeable to thy will; who livest and reignest with the Father and the Holy Spirit, one God, world without end. *Amen.*

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

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

GRANT, we beseech thee, Almighty God, that the words, which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who hast promised to hear the petitions of them that ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee; and grant, that those things, which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord. *Amen.*

PROPER PREFACES.

Upon Christmas-day, and until the Epiphany, and (the words "as at this time" being omitted) on the Feasts of the Purification and the Annunciation.

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

Upon the Epiphany and seven days after.

THROUGH Jesus Christ our Lord, who, in substance of our mortal flesh, manifested forth his glory, that he might bring all men everywhere out of darkness into his own marvellous light. Therefore with Angels, &c.

Upon Thursday before Easter.

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

Upon Easter-day and until Ascension-day.

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

Upon Ascension-day, and until Whit-sunday.

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

Upon Whit-sunday, and six days after.

THROUGH Jesus Christ our Lord; who, after that he had ascended up far above all the heavens and was set down at the right hand of thy Majesty, did as at this time pour forth upon the children of adoption thy holy and life-giving Spirit, that through his glorious power the joy of the everlasting gospel might go forth into all the world; whereby we have been

brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son our Saviour Jesus Christ. Therefore with Angels, &c.

Upon Trinity Sunday.

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

Upon the Transfiguration.

BECAUSE the glory of thine Incarnate Word did shine forth upon the holy mount unto eyewitnesses of his Majesty, and did manifest the power and coming of his Kingdom with his Saints in light. Therefore with Angels, &c.

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

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

At Memorials of the Departed.

THROUGH Jesus Christ our Lord, who hath brought life and immortality to light, that we, who are burdened by the weight of sin and death, may grieve not as those who have no hope; because we know that when our earthly tabernacle is dissolved we have a better habitation. Therefore with Angels, &c.

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

WHO, though the Heaven of heavens cannot contain thee, and thy glory is in all the world, yet dost accept the earthly habitations dedicated to thy name, and in them dost pour forth gifts of grace upon thy faithful people. Therefore with Angels, &c.

¶ *When the Minister giveth warning for the celebration of the holy Communion, he shall, at the least before the Great Festivals, and at other times according to his discretion, read this Exhortation following.*

DEARLY beloved, on — day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven.

Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual life and sustenance in that holy Sacrament; unto which, in God's behalf, I bid you all that are here present, who are so lovingly called and bidden by God himself; and I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion.

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. And if any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? I beseech you, therefore, for the Lord Jesus Christ's sake, that ye will not refuse to come to this holy Sacrament, in which we spiritually eat the flesh of Christ,

and drink his Blood; in which we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us.

And, because we must receive these holy mysteries with a penitent heart and living faith, it is my duty in the meantime to exhort you to remember the dignity of that holy mystery, and to consider how Saint Paul exhorteth all persons diligently to examine themselves, before they presume to eat of that Bread, and drink of that Cup. Judge therefore yourselves, brethren, that ye be not judged of the Lord; examine yourselves by the rule of God's commandments; have a living and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries.

And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours, then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with spiritual counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ *And there shall be no celebration of the Lord's Supper, except there be at least one to communicate with the Priest.*

¶ *And in Cathedral and Collegiate Churches, and Colleges, where there*

are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at least, except they have a reasonable cause to the contrary.

¶ *And to take away all occasion of dissension, and superstition, which any person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten.*

¶ *If the Consecrated Bread or Wine be spent before all have communicated the Priest is to consecrate more, either (a) in both kinds, repeating the Words of the Consecration Prayer beginning "Hear us, O Merciful Father" and ending at "heavenly benediction"; or (b) in either kind, according to the Form given for this purpose in the Book of Common Prayer.*

¶ *And if any remain of the Bread and Wine which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him shall, immediately after the Blessing, reverently eat and drink the same: except so far as is otherwise provided in the Order for the Communion of the Sick.*

¶ *The Bread and Wine for the Communion shall be provided by the Curate and the Churchwardens at the charges of the Parish.*

¶ *It is the duty of every Communicant to receive the Holy Sacrament frequently, and especially at all the Great Festivals of the Church, of which Easter to be one. The canonical obligation of a Communicant of the Church of this Province is to receive the Holy Communion three times at least during the year.*

¶ *And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies; and pay to them or him all Ecclesiastical Duties, accustomedly due, then and at that time to be paid.*

¶ *After the Divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Churchwardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.*

¶ *On working days, not being Feasts, with the permission of the Bishop, the Creed and Gloria in Excelsis may be omitted, and the following may be substituted for the Confession and Absolution in the PREPARATION (pages 17 and 18):*

Priest and People. We confess to God Almighty, the Father, the Son and the Holy Ghost, that we have sinned in thought, word and deed through our own

grievous fault. Wherefore we pray God to have mercy upon us.

Priest. Almighty God have mercy upon you, forgive you all your sins and deliver you from all evil, confirm and strengthen you in all goodness and bring you to everlasting life. *Amen.*

THE END