

(82)
THE COMMUNION

shall be comforted. Blessed are the meek; for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness; for they shall be filled. Blessed are the merciful; for they shall obtain mercy. Blessed are the pure in heart; for they shall see God. Blessed are the peace-makers; for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of Heaven. Blessed are ye when men shall revile you & persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they prophets which were before you.

The ORDER for the Administration of the LORDS SUPPER, or HOLY COMMUNION.



○ Many as intend to be partakers of the Holy Communion, shall signify their Names to the Curate at least sometime the day before.

And if any of these be an open and notorious evil liver, or have done any wrong to his Neighbours by word or deed, so that the Congregation be thereby offended; & Curate having notice thereof, shall call him and admonish him, that in any wise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented & amended his former naughty life, that the Congregation may thereby be satisfied which before were offended, and that he hath 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 brethren whom he perceiveth malice & 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 transgressed 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 Ordinary within fourteen days after at farthest. And the Ordinary shall proceed against the offending Person according to the Canon.

¶ The Table at the Communion-time, having a fair white Linen Cloth upon it, shall stand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And Priests standing at the North side of the Table, shall say y^e Lords Prayer, with a Collect following, the People kneeling.



OUR

THE COMMUNION.



UR FATHER in
heaven. Hallow
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 for-
give them that trespass
against us. And lead
us not into temptation,
but deliver us from evil. Amen.

THE COLLECT.

L MIGHTY 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 the land which
and worthily magnify thy holy Name, through
Christ our Lord. Amen.

Then shall the Priest turn to the people,
whereas distinctly all the TEN COM-
MANDMENTS, and the People full-
kneeling, shall after every Commandment
aff God mercy for their transgression there-
of for the time past, and grace to keep same
for the time to come, as followeth.

Minister. O Lord thy words and said, I
am the Lord thy God. Thou shall
have none other gods but me.

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

Minister. Thou shall not make to thy self any
graven image, nor the likeness of any thing
that is in heaven above, or in the earth beneath,
or in the water under the earth. Thou shall not
bow down to them, nor worship them: for I the
Lord thy God am a jealous god, and visit the sins
of the fathers upon the children unto the third &
fourth generation of them that hate me, and shew
mercy unto thousands in them that love me, &
keep my commandments.

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

Minister. Then shall not take the Name of the
Lord thy God in vain; for the Lord will not hold
him guiltless that taketh his name in vain.
People. Lord have mercy upon us, and
incline our hearts to keep this law.

Minister. Remember that thou keepest holy the
Sabbath day. Six days shalt thou labour and do all
that thou hast to do, but the seventh day is the Sab-
bath of the Lord thy God. In it thou shall do no man-
ner of work, thou, and thy son, and thy daughter,
thy manservant, and thy maid-servant, thy cattle,
and the stranger that is within thy gates. For
in six days the Lord made heaven and earth, the
sea, and all that in them is, and rested the seventh
day: wherefore the Lord blessed the seventh day,
and hallowed it.

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

Minister. Honour thy Father and thy mother,
that thy days may be long in the land which
of Lord thy God giveth thee.

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

Minister. Thou shall do no murder.

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

Minister. Thou shall not commit adultery.

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

Minister. Thou shall not steal.

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

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

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

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

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

Then shall follow one of these two
Collects for the King the Priest stand-
ing as before, and saying,
Let us pray.

THE COMMUNION.

L MIGHTY GOD, whose
kingdom is everlasting & power-
ful. Have mercy upon thy whole
Church, and so rule the heart of thy
chosen servant GEORGE our
King and Governor, that he (knowing
whom he Minister he is) may above all things
seek thy honour and glory, and that we and all
his Subjects (I duly considering whose authority
we hath) may faithfully serve, honour, and hum-
bly obey him, in thee, and for thee, according to
the blessed Word and Ordinance, through Jesus
Christ our Lord, who with thee and the holy ghost
liveth and reigneth ever one God, world without
end. Amen.

¶ Or.

L MIGHTY and everlasting God
we are taught by thy holy word, that
the hearts of Kings are in thy rule
and Governance, and that thou dost
dispose and turn them as it seemeth
best to thy godly wisdom. We hum-
bly beseeche thee to dispose and govern the heart
of GEORGE thy servant, our King and Go-
vernor, that in all his thoughts, words and works
he may ever seek thy honour and glory, and
further serve the people committed to his charge, in
wealth, peace and quietness, grant this to merciful
Father, for thy dear Sons sake, Jesus Christ our Lord.
Amen.

¶ Then shall be said the Collect of the Day. And
immediately after the Collect the Priest shall
read the Epistle, saying. The Epistle. For the
portion of scripture appointed for the Epis-
tle is written in the ... Chapter of ...
beginning at the ... Verse. And the Epis-
tle ended, he shall say. Here endeth the Epistle.
Then shall be read the gospel (the people all
standing up) saying. The holy gospel is written
in the ... Chapter of ... beginning at the
... Verse. And the gospel ended, shall be
sung or said the Creed following the People
still standing, as before.

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

And in one Lord Jesus Christ the only
begotten Son of God, Begotten
of Light of Light, very God of very God, Begotten
not made, Being of oneness 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 Ma-
ry, 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
sateth on the right hand of the Father. And he shall
come again with glory to judge both the quick and
the dead: Whose kingdom shall have no end.

¶ And I believe in the Holy Ghost the Lord, and
giver of life, Who proceedeth from the Father and
the Son, Who with the Father and the Son together
is worshipped and glorified Who spake by the pro-
phets. And I believe one Catholic and Apostolick
Church. I acknowledge one Baptism for the remis-
sion 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 Peo-
ple what Holy-days, or Fasting-days are in
the week following to be observed. And then
also occasion be shall notice be given of the
Communion: And the Banns of Matrimony
published, and Briefts, Statutes, and Execom-

munications read. And nothing shall be pro-
claimed or published in the Church during
time of Divine Service, but by the Minister:
Nor by him any thing but what is prescribed
in the Rules of his Book, or enjoined by
the King, or by the Ordinary of the Place.

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

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

¶ To your light so shone before men that
that they may for your good works &
gloriifie your Father which is in hea-
ven. 5. Matth. 5. 16.

¶ Lay not up for your selves treasure
upon earth, where the rust and moth
distrayc you therof, and where thieves break through
& stol: but lay up for your selves treasures in hea-
ven: neither rust nor moth doth corrupt, &
where thieves do not break through and stol: 5.
Matth. 6. 19, 20.

¶ Whatev're ye would that men should do unto
you, even so do unto them: for this is the law &
the prophets. 3. Matth. 7. 12.

¶ Nowe say i that shall unto me Lord Lord, shall
enter into the kingdom of heaven, but that doth the will
of my Father which is in heaven. 5. Matth. 7. 21.
¶ Zacheus went forth, and said unto the Lord, Be-
hold, Lord, the half of my goods I give to the poor,
and if have done any wrong in any man, I re-
store it twofold. 5. Luke 19. 8.

¶ Who geth a manesare at any time of his own soft?
Who planteth a vineyard, and eateth not of the fruit
thereoff? Or who feedeth a flock, and eateth not of
the mle of the flock? 1. Cor. 9. 7.

¶ If we have sown unto you spiritual things, is it a
great matter if we shall reap your worldly things?
1. Cor. 9. 11.

¶ Doye not know that they who minister al about
things live of the sacrifice? and they who wait
at the altar are partakers of the altar? Even so
as in one Lord Jesus Christ the only
begotten Son of God, Begotten
of Light of Light, very God of very God, Begotten
not made, Being of oneness 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 Ma-
ry, 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
sateth on the right hand of the Father. And he shall
come again with glory to judge both the quick and
the dead: Whose kingdom shall have no end.

¶ And I believe in the Holy Ghost the Lord, and
giver of life, Who proceedeth from the Father and
the Son, Who with the Father and the Son together
is worshipped and glorified Who spake by the pro-
phets. And I believe one Catholic and Apostolick
Church. I acknowledge one Baptism for the remis-
sion of sins. And I look for the Resurrection of the
dead. And the life of the world to come. Amen.

¶ God is not unrighteous, that he will forget your
works and labours that proceed out of love, which
tou ye have shewed for his Name's sake, who have
ministered unto the founs. ¶ Let god minster. Heb. 6. 10.

¶ To do good and to distribute forget not: for with
such sacrifices God is pleased. Heb. 13. 16.

¶ Whoso hath the worlds good, & feith has his brother
here

THE COMMUNION

have need, and shal th up his compassion from him how dwelleth the love of god in him? 1. S. John 3. 17.

give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. 1. Cor. 4. 7.

Be merciful after thy power. If thou haft much give plentuously. If thou haft little, do thy diligence to give of that little; for so gatherest thou a good reward in due time. 1. Cor. 4. 8.

He that hath pity upon the poor, lendeth unto the Lord; and look what he layeth out, it shall be paid him again. 1. Cor. 14. 17.

Blessed be the man that profiteth for the sick and needy; the Lord shall deliver him in the time of trouble. Psalm. 41. 1.

¶ Whilste these sentences are in reading the Deacons, Churchwardens, or other fit Persons appointed for that purpose, shall receive the Alms for the poor, and other Devotions of the People, in a decent Bason, to be provided by the Lord for that purpose; and reverently laying ite the Priest, who shall humbly present and place it upon the holy Table.

¶ And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done, the Priest shall say,

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

LMIGHTY Y and everlasting god, who by thy holy Apostles hast taught us to make prayers & supplications, and to give thanks to all men. We humbly beseech thee most mercifully [to accept our] alms and oblations & to receive these our prayers, which no offer to thy divine Majesty; beseeching thee to infuse 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 beseeche also to save & defend all Christian Kings, Princes, and Governors, and especially thy servant GEORGE, our King, that under him we may be godly and quietely governed, and grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all Bishops & Clerkes, that they may both by their life and doctrine, for forth thy lively Word, and rightly and duly administer thy holy Sacraments. And to all the people give thy heavenly grace; and specially to this Congregation here present, that with meek heart and due reverence they may hear & receive thy holy word, truly forswearing themselves in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also beseech the holy Name, for all the servants departed this life in thy faith and fear; beseeching thee to give us grace to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake our only Mediator and Advocate. Amen.

¶ When the Minister giveth warning for the Celebration of the holy Communion, (which he shall always do upon the Sunday or some

Holy day immediately preceding) after the Sermon or Homily ended, he shall read this Exhortation following.

EARLY beloved, m----day next, I purpose, through God's assistance, to administer at all such as shall be reverently and decently 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, and our heavenly Father, for that he hath given in his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will profane to receive it unworthily; my duty is to exhort you the mean season to consider & digest of that holy Mystery, and the great peril of the unawary receiving thereof, and so to search & examine your own consciences, (and that not lightly; and after the manner of disputation with God, but so that ye may come holly and clear to such a heavenly feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.)

The way and means thereto is: First to examine your lives and conversations by the rule of God's commandments, and whereinsoever ye shall perceive your selves, or have offended either by will, word, or deed, there to bewail your own sinfulness, and to confess your selves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offenses to be such as are not merely against God, but also against your neighbours; then ye shall reconcile your selves unto them, being ready to make reparation and satisfaction according to the uttermost of your powers, for all injuries & wrongs done to you by any other, and being likewise ready to forgive others that have offended you, as ye would have forgiven of your offences at gods hand; for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a backslider of God, an hinderer or blander of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime; Repent you of your sins, or else come not to that holy Table, left after the taking of that holy Sacrament, the deicide never into you, as he entered into Judas, and filled you full of all iniquities, and bring you to destruction both of body and soul.

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, either by his means cannot get his own conscience hereon, but require further comfort or counsel; let him come to me, or to some other discreet and learned Minister of God's Word, and speach his grief; that by the ministry of God's holy Word may receive the benefit of absolution, together with godly comfort and advice to the quieting of his conscience, and avoiding of all scruple & doubtfulness.

¶ Or in like manner shall see the People negligent come to the holy Communion, instead of the former; he shall use this Exhortation.

EARLY beloved brethren, on---intended by God's grace, to celebrate the Lord's Supper, unto which in God's behalf feed you all that are here present, and beseech you for the Lord Jesus Christ's sake, that ye

THE COMMUNION.

will not refuse to come the same, being so loyally called and bidding by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast decked with all kind of provision, so that he lacketh nothing but the guests to sit down, and yet those who are called, notwithstanding, say nof unto thankfully refuse to come. Which of you in such a case would not be moved? Who would not thinke a great injury and wrong done unto him? Wherefore most dearely beloved in Christ, take ye good heed, lest ye withdraw your selves from this holy Supper, whereof God's indignation against you. It is an easie matter for a man to say, I will not communicate, because I am hindred of my worldly busynesse. But such excuses are not easily excused and allowed before god. If any man say, I am a grievous sinner, and therefore am afraid to come wherefore then do ye not repente and amend? When god calleth, we are not ashamed to say, you will not come? When god will return to us, will ye excuse your selves, and say, we are not ready? Consider earnestly with your selves, how little such fained excuse will avail before god. They that refused the feaste of God, because they had bought a farm, or would not by their yokes serve, or because they were married mere nota excus, but counted unawary of the heavenly feaste. If for my part I shall ready, and according to mine office I bid in the Name of God, I call you in Christ's behalfe, I exhort you as you love your own salvation, that you will be partakers of this holy Communion. And as the Son of God did vroualate to yield up his soul by death upon the cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded. Which if ye shall neglect to do, consider with your selves how great injury ye do unto God, & how farre punishment hangeth over your heads for the same, when ye withdraw from the Lord's Table, and separate from your brethren, who come to feed on & banquett of that most heavenly feaste. These things if ye earnestly consider, ye will by God's grace return in a better mind; for the obtaining whereof we shall not cease to make our humble petition unto Almighty God our heavenly Father.

¶ 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,

LMIGHTY GOD, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, We acknowledge and bewail our manifold sins and wickednes. Whiche we from 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 repente, 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 Christ our Lord. Amen.

¶ Then shall the Priest say, or the Bishop bring present, stand up, and turning himself to the People, pronounce this Absolution.

LMIGHTY GOD our heavenly Father, who of his greatness hath promised for givence of sins to all them that with hearty repentence and true faith turn unto him. Have mercy upon you, pardon & deliver you from all your sins, comfort & strengthen you in all goodness, and bring you to everlasting life through Jesus Christ our Lord. Amen.

¶ Then shall the Priest say,

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

OME unto me all that travail & are heavy laden, and I will refresh you. 5. Matth. 11. 28.

So God loved the world, that he gave his only begotten Son, to the end that all that believe in him should

THE COMMUNION.

an portion, but have everlasting life. *S. John 3.16.*
Hear also what St Paul saith.

This is a true saying, and worthy of all men to be received, that Jesus Christ came into the world to save sinners. *1 Tim. 1.15.*

Hear also what St John.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. *1 S. John 2.1.*

¶ After which the Priest shall proceed saying,

Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

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

Tis very meet, right, and our bounden duty that we should all times, and in all places give thanks unto the * Holy Father, & * Holy Fa-ther in Trinity Sunday, Lord, Almighty, everlast-ing God.

¶ Here shall follow the proper Preface according to the time, if there be any specially appointed; or else immediately shall follow,

HEREFORE 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.

PROPER PREFACE S

Upon Ascension-day, and seven days after.

BECAUSE thou didst give Jesus Christ thine only Son to be born as at the time for us, who by the operation of thy Holy Ghost art made very man fit for salvation of the Virgin Mary, his mother, and of the Virgin & Mary, spirit of sea, to make us clean from all sin. Therefore with Angels &c.

Upon Ascension-day, and seven days after.

TOUCHING are we bound to praise thee for the glorious resurrection of thy Son Jesus Christ our Lord; for he is the very 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 &c.

Upon Ascension-day, and seven days after.

THROUGH my most dearly loved 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, & reign with him in glory. Therefore &c.

Upon Whitunday, and six days after, ACCORDING to his most true promise, the Holy Ghost came down as at his time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fire.

commenced lighting upon the Apostles, to teach and to add points to all truth, giving them both the gift of diverse languages, and also bridging with fervent zeal, constantly to preach the gospel unto all nations, whereby we have been brought out of darkness and error into the clear light & true knowledge of thee, and of thy Son Jesus Christ. Therefore &c.

¶ Upon the Feast of Trinity, only.

HO ASTUNE God, one Lord, not one only person, but three persons in one substance. For that which we believe of the glory of thy Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore &c.

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

HEREFORE 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.

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

EDe not therefore come to this thy Table, O merciful Lord, offering in our one righteousness, in thy manifold and great mercy. We are not worthy so much as to gather up the crumbs under the Table. But thou art of infinite goodness, and to eat the fish 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, & that we may never be divided in him, and he in us. Amen.

¶ When the Priest standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness & convenience break the bread before the People, and take the cup into his hands, he shall say the Prayer of Consecration, as followeth.

LMIGHTY GOD, our heavenly Father, who of his tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption, who made thereby a full satisfaction of his infinite oblation of himself offered a full perfect and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, and did institute, and command his holy Gospel commandment 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 receiving the same creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may we be partakers of this most blessed body and blood. Who in the same night that he was betrayed,

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

(b) And here to break the bread:

(c) And here to lay his hand upon all the bread.

(c) this is my body

(86)
THE COMMUNION.

body which is given for you, do this in remembrance of me. ¶ Likewise after Supper (d) he took the cup, and when he had given it to his hand, he gave it to them, saying, Drink ye all.

(e) And this is my blood of the New Testament, which is shed for you and for many for the remission of sins. Do this as often as ye shall drink it in remembrance of me. Amen.

¶ Then shall the Minister first receive the Communion in both Kinds himself, and then proceed to deliver the same to the Bishop, Priests, and Deacons, in like manner (if any be present) and after that to the People also in order into their hands all kneeling together. ¶ And when he hath delivered the Bread, to any one, he shall say,

¶ H. 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,

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

¶ If the consecrated Bread or Wine be all spent before all have communized; the Priest to consecrate more according to the Form before preferr'd: Beginning at Our Saviour Christ's same night, for the blessing of the Bread, and at the like time after Supper, for the blessing of the Cup.

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

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

UR FATHER which art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses. As we forgive them that trespass against us. And lead us not into temptation. But deliver us from evil: For thine is the Kingdom, the Power and the Glory, For ever and ever. Amen.

¶ After shall be said, as followeth.

LORD and heavenly Father, we thy humble servants entreatedst mercifully to accepte our sacrifice of praise and thanksgiving, most humbly beseeching thee to grant that to the meek and death of thy Son Jesus Christ, and through faith in his blood, we and all the mortal church may

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

¶ Or this,

L M I G H T Y

and everlasting God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy Mysteries with the spiritual food of the most precious body and blood of thy most holy Son Jesus Christ, and dost assure us thereby of thy favour and goodness towards us, & that we are very members incorporated in thy mystical body of Christ, in 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 beseeche thee, O heavenly Father, so to afflict us with thy grace, that we may continue in that fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord, to whom we trust thee, and the Holy Ghost, be all honour and glory world without end. Amen.

¶ Then shall be said, or sung,

L O R D

be to God on high, & 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 of Jesus Christ, O Lord, God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Then that taketh away the sins of the world, receive our prayer: Then that sitteth at the right hand of God the Father, have mercy upon us. For thou only art holy, thou only art Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father.

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

¶ HE 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 among you, and remain with you always. Amen.

¶ Collect to be said after the Offertory, when there is no Communion, every such day one or more, and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litanies; by the direction of the Minister.

¶ SSIS This most merciful Lord, in these our supplications and prayers, & deserve 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

(88) THE COMMUNION.

ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. Amen.

O ALMIGHTY LORD, and everlasting God, vouchsafe we to see thee, to direct, sanctifie, and govern both our hearts & 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 & soul through our Lord and Saviour Jesus Christ. Amen.

G RANT we beseeche 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.

P REVENT 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 these, we may glorify,

PON the Sundays and other Holidays (if there be no Communion) shall be said all that is appointed unto Communion until the end of the general Prayer, or the grand estate of the Catholic CHURCH OF CHRIST together with one or more of those Collects last before rehearsed concluding with the Bidding.

And there shall be no Celebration of the Lords Supper, except there be a convenient number to Communicate with the Priest according to his discretion.

And if there be not above twenty Persons in the Parish of discretion to receive the Communion, yet there shall be no Communion except four or three at the least Communicate with the Priest.

And in Cathedral and Collegiate Churches, and Colleges, where there are many Priests & Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.

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

And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his charge, but if any remain of that which was Consecrated, it shall not be carried out of the Church, but the Priest, & such other of the Communicants as he shall call unto him, shall immediately after the Blessing, severally eat and drink the same.

The Bread and Wine for the Communion shall be provided by the Curate and the Church-Warden under the charges of the Parish.

And now that every Parishioner shall Communicate at the least three times in the year, of which Easter to be one. And yearly at least every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy, or Deputy's, and pay to them or him all Ecclesiastical Due, accustomedly due, then and otherwise to pay.

After the Communion service done, then, if given at the offering, shall be disposed of such pious and charitable uses, as the Minister and Church-Warden shall think fit. Whereon if they agree, it shall be disposed of as the Ordinary shall appoint.

W HEREAAS it is ordained in this Office for the Administration of the Lords Supper, that the Communicants shalld receive the same kneeling, (which Order is well meant, for a satisfaction of the humble and grateful acknowledgement of benefit of Christ herein given to all mortals Receivers,) and for the avoidance of such profanation and disorder in the holy Communion, as might otherwise ensue, let the same kneeling shalld be of any Persons, either out of ignorance and iniustice, or out of malice and obliquity, be misconstrued and depraved, it is here declared, That perdy no Adoration is intended, or ought to be done either unto the sacramental Bread and Wine there bodily received, or unto any corporal Presence of Christs Natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very Natural Substances, and therfore may nathe adored (for that were Idolatry, to be abhorred of all just Christians). And the Natural Body and Blood of our Saviour Christare in Heaven, & nowhere, abling against the truth of Christs Natural Body, to be at one time in more places then one.



THE

(89) The MINISTRATION of PUBLICK BAPTISM of INFANTS to be used in the CHURCH.

T HE People are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays and other Holy days, when the most number of People come together: as well for that the Congregation there present may witness the receiving of them that are newly Baptized into the number of Christes Church; as also because in Baptism of infants, every man present may be put in remembrance of his own Profession made before in his Baptism. For which cause it is expedient that Baptism be ministered in the vulgar Tongue. Nevertheless (if necessary to require) Children may be Baptized upon any other day.

And Note, that there shall be for every Male child to be Baptized, two Godfathers & one Godmother; and for every Female one Godfather and two Godmothers.

When there are Children to be Baptized, the Parents shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the People, with the children must be ready at the Font, either immediately after the last lesson at Morning Prayer, or else immediately after the last Lesson at Evening, as the Curate by his discretion shall appoint. And the Priest coming to the Font (which is then to be filled with pure water) and standing there, shall say,

Holy Ghost, that he being delivered from the womb, may be received into the Ark of Christes Church, and being洗濯 in faith joyful through hope, and saved in Christ, may so reign of this wretched world, that finally he may come to the land of everlasting life: there to reign with the world without end, through Jesus Christ our Lord. Amen.

ALMIGHTY and immortal God, the aid of that need, the helper of all afflicc to those for this succour, the life of them that believe, and the resurrection of the dead: We call upon thee for this Infant, that by the aid of this baptism may receive regeneration. Receive him, O Lord, as thou hast promised by thy well-beloved Son, saying, Ie, and thou shall be given a name, and thou shall find, knoce, and it shall be opened unto you: So give now unto us that alientus that look for, open the gate unto us that knock, that this Infant may enjoy the everlasting benediction of my heavenly waitings, 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 St. Mark, in the Tenth Chapter, at the thirteenth Verse.

EARLY therefore, forasmuch as all men are conceived and born in sin, and therefore Saviores Christ saith, None can enter into Kingdom of God, except he be regenerated, and born anew of water and of the Holy Ghost, I beseech you to call upon God the Father, through our Lord Jesus Christ, that this bounteous mercy he will grant to this Child that which by nature he cannothe have, that he may be baptized with water, and the Holy Ghost, and received into Christes Holy Church, & be made a lively member of the same.

Then shall the Priest say,
I ets us pray.

L MIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in Ark from perishing by water, and also didst lead the children of Israel thy people through the Red sea, figuring thereby that holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, dost sanctifie water in the mystical washing away of sin. We beseeche thee for thine infant merites, that thou will mercifully look upon this Child, wash him and sanctifie him with the

ELOVED, ye hear in this Gospel, the words of our Saviour Christ, that he commanded the children to be brought unto him; how he rebuked them that would have kept them from him; how he exhorteth all men to follow their innocence. Ye percieve how by his outward gesture and deed he declarereth his good will toward them; for he embraceth them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, that

(94) PUBLICK BAPTISM

carefully believe, that he will mercifully receive this present infant, that he will embrace him with the arms of his mercy, that he will give unto him the blessing of eternal life, and make him partaker of his everlasting kingdom. Wherefore I give thee thus pronounced of the good will of our heavenly Father towards this Infant, declare also his Son Jesus Christ, and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing this Infant to his holy Baptism, let us faithfully and devoutly give thanks unto him, and Amen.

LMIGHTY and everlasting God, heavenly Father, we give thee humble thanks that thou hath vouchsafed to call us to the knowledge of thy grace and faith in thy Son. Increase this knowledge, and confirm this faith in us evermore, give thy holy Spirit unto this Infant, that he may be born again, and be made an heir of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

Then shall the Priest speak unto the god-father, and god-mother, on this wise,

DEARLY beloved, ye have brought this Child here to be baptized, and for that reason that our Lord Jesus Christ would vouchsafe to receive him, to regenerate him of his sins, to sanctify him with the Holy Ghost, to give him the Kingdom of heaven, and everlasting life. We have heard also that our Lord Jesus Christ hath promised in his gospel to grant all those things that they have prayed for; which promise for his sake will most surely keep & perform. Wherefore after this promise made by Christ, this infant must also faithfully for his part, promise you that he will serve you, until he come of age to take upon himself that he will renounce the devil and all his works, and constantly believe Gods holy word, and obediently keep his commandments.

I demand therefore,
DOST thou in the name of this child renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the flesh, so that thou will not follow nor be led by them? I know,

Minister.
OST thou believe in our Saviour Almighty, Maker of heaven and Earth? And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the Holy Ghost born of the Virgin Mary, & he suffered under Pontius Pilate most crucified, dead and buried; that he went down into hell, and also did rise again the third day, that he descended into hell, and with the right hand of God the Father Almighty, and from thence shall come again at the end of the world, to judge the quick and the dead? And dost thou believe in the Holy Ghost of the holy Catholick Church; the communion of saints; the remission of sins; the resurrection of the flesh, and everlasting life after death?

Answer. All this I truly believe.
Minister.

WILT thou be baptized in this faith? Answer. That is my desire.

WILT thou then obediently keep Gods holy

will and commandments, and walk in the same all the days of thy life?

Answer. I will.

Then shall the Priest say,

MERCIFUL GOD, grant that the old Adam in this Child may be buried that the new man may be raised up in him. Amen.

Grant that all carnal affections may die in him, and that all things belonging to the spirit may live and grow in him. Amen.

Grant that he may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. Amen.

Grant that he never be separated from the office and Ministry, may also be endowed with heavenly virtues, and everlastingly rewarded through the merits of blessed Jesus Christ, who dignifies and governs all things, world without end. Amen.

ALMIGHTY working god whost mighty believed Son Jesus Christ for the regeneration of our souls, did shed most of his most precious side, nature 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. Regarding me, before the regeneration of the congregation, sample also Water into the baptismal washing anointing, and grant that this Child now to be baptized thereon, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Saviour. Amen.

Then shall the Priest pull take the Child into his hands, and shall say to the godfathers and godmothers,

Name this Child. And then naming it after them (if they shall certify him that the Child may well endure it), he shall dip it in the Water discretely & morally, saying,

No I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

But if they certify that the Child is weak, it shall be poured Water upon it, saying the foregoing words.

No I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then the Priest shall say,

Eceive this Child into the congregation of Christs flock, * and do for him what a Priest shall with the sign of a cross upon the Childs forehead, in token that hereafter he

shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against the world and the devil, and to continue Christes faithful soldiers and servants unto his last end. Amen.

Then shall the Priest say,

EING now, dearly beloved brethren, that this Child is regenerated and grafted into the body of Christes 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, all kneeling.

OUR

(95) PRIVATE BAPTISM

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

Then shall the Priest say,

E yield thee hearty thanks, most merciful Father, that hath pleased thee to regenerate this Infant with thy Holy Spirit to receive him for thine own Child by adoption, and to incorporate him into the holy Church and humbly beseeche thee to grant, that he being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin, and that as he is made partaker of the death of thy Son, so he may be also partaker of his resurrection; so that finally with the residue of thy holy Church, he may be also an inheritor of thine everlasting kingdom, through Christ our Saviour. Amen.

Then all standing up, the Priest shall say to the godfathers and godmothers this Exhortation following,

OR AS MUCH as this Child hath been presented by you to this minister, to renounce the devil and all his works, to believe in god, and to serve him; ye must remember that it is your parts and dutie to see that this infant be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession he hath here made by you. And that he may know

these things, the better we shall call upon him to hear & answer, and chiefly we shall provide that he may learn the Creed, the Lords Prayer, and other Commandments in the vulgar tongue, & all other things which a Christian ought to know and believe to his fruits health, and that this Child may be very godly brought up to lead a godly and a Christian life, remembering always that Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto him; so should we who are Baptized, die from sin, and rise up unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

Then shall he add, and say,

E we will take care that this Child be brought to a Bishop to be confirmed by him, so soon as he can say & repeat the Lords Prayer, and other Commandments in the vulgar tongue, and be further instructed in the church-Catechism, set forth for that purpose.

T is certain by Gods word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved.

FOR AS MUCH as this Child hath been presented by you to this minister, to renounce the devil and all his works, to believe in god, and to serve him; ye must remember that it is your parts and dutie to see that this infant be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession he hath here made by you. And that he may know

The MINISTRATION of PRIVATE BAPTISM of CHILDREN in HOUSES.

HE Curates of every Parish shall often admonish the People, that they deser not the Baptism of their Children longer than the first or second Sunday next after their Birth or other Holy-day falling between, unless upon a great and reasonable cause to be approved by Curate.

And also they shall warn them, that without like great cause and necessity, they procure not their Children to be Baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered in this fashion.

First the Minister of the Parish (in his absence, any other lawfull Minister that can be procured) with them that are present, call upon God, and say the Lords Prayer, and so many of the Collects appointed to be said before the forme of Publick Baptism, as the time and present exigence will offer. And then the Child being named by some one that is present the Minister shall pour water upon it, saying these words;

No I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then all kneeling down, the Minister shall give thanks unto God, and say,

Eyield thee hearty thanks, most merciful Father, that hath pleased thee to regenerate this Infant with thy Holy Spirit to receive him for thine own Child by adoption, and to incorporate him into thy Holy Church. And we humbly beseeche thee to grant that as he is now made partaker of the death of thy Son, so he may be also of his resurrection; so that finally with the residue of thy saints he may inherit thine everlasting Kingdom, through the same thy Son Jesus Christ our Lord. Amen.

And let them not doubt, but that the Child so Baptized is lawfully and suffi-

ciently Baptized, and ought not to be Baptized again. Yet nevertheles, if the Child which is after this first Baptized, do afterward live, this expedition that he bring into the Church, to the intent that if the Minister of the same Parish did himself Baptize that child, the Congregation may be certified of the true forme of Baptism, by him privately before used: In which case, he shall say thus,

Certify unto that according to the due & preordained Order of the Church, at such a time, and in such a place, before divers Ministers I baptizedit this child.

Bury the child more Baptized by any other lawfull Minister, than the Minister of the Parish where the Child was born, or Christened, shall examine and try whether the Child be lawfully Baptized or no. In which case if those that bring any Child to the Church, do answer that the same Child is

(92) PRIVATE BAPTISM

is already Baptized, then shall the Minister examine them further, saying,

Y 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, which him of extremity; therefore I demand for them of you.

With what words was this child Baptized? With what words was this child Baptized?

And if the Minister shall find by the answers of such as bring the child, that all things were done as they ought to be then, shall none Christen the child again, but shall receive him as one of the flock of our Christian People, saying thus,

CERTIFIE you that in this case all is well done, and according to due order concerning the Baptizing of this Child, who being born in original sin & in the wrath of god, is now by the favor of regeneration in baptism received into the number of the children of god, and heirs of everlasting life; For our Lord Jesus Christ doth not deny his grace, and mercy unto such infants, but most lovingly calleth them unto him, as the holy gospel doth witness to our comfort on this wise.

THE GOSPEL S. MARK 10.13.

HEY brought young children to Christ, that he shoulde touch them; & his disciples rebuked those that brought them. But when Jesus saw it, he was much distressed and said unto them, Suffer the little children to come unto me, and forbid them not; for such is the Kingdom of god. Verily I say unto you, Whosoever shall not receive the Kingdom of god as a little child, shall not enter therein. And when they had put him in their arms, put his hands upon them, and blessed them.

After the gospel is read, the Minister shall make this brief exhortation upon the words of the gospel.

ELOVED, ye hear in this gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; he shamed those that would have kept them from him; he exhorted all men to receive him as a little child; he rebuked his own countrymen for their unbelief; he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them and blessed them. Doubtless therefore, but earnestly believe, that he hath verily favorably received this present infant, that he had embraced him with the arms of his mercy, and as he hath promised in his holy word, will give unto him the blessing of eternal life, and make him partaker of the everlasting Kingdom. Wherefore we being thus prepared of the good will of our heavenly Father, declared by his Son Jesus Christ towards this infant, let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us.

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

give them that trespass against us. And lead us not into temptation; But deliver us from evil.

LIGHTY and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us moreover; Give the holy Spirit to this Infant, that he bring him again, and bring made in him of everlasting salvation, that our Lord Jesus Christ may continue thy servant & attain thy promises throughout same our Lord Jesus Christ thy Son, who liveth and reigneth with thee, and the Holy Spirit, now and for ever. Amen.

Then shall the Priest demand the Name of the Child, which being by the godfathers and godmothers pronounced, the Minister shall say,

OSTH in the name of this child remonstrate the devil and all his works, the vain pomp & glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou will not follow, nor be led by them!

Answer remonstrate them all.

MINISTER. O STH believeth god the Father Almighty, Maker of heaven and earth? And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the Holy ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified dead and buried, that he went down into hell, and also did rise again the third day; that he ascended into Heaven, and sit at the right hand of god the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead? And dost thou believe in the Holy ghost, the holy Catholick Church, the Communion of Saints, the remission of sins, the resurrection of the flesh, and everlasting life after death?

Answer. All this I verily believe.

MINISTER. WILT thou obediently keep gods commandments, and walk in the same all the days of thy life?

Answer. I will.

Then shall the Priest say,

EREceive this child into the Congregation of Christ's flock, and do a cross upon the child's forehead, with the sign of the cross, taken that he neither 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; & to continue Christ's faithful soldiers and servants unto his fires end. Amen.

Then shall the Priest say,

EVEN O my dearest beloved brethren, that this child is by Baptism regenerated, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these brethren, that we may lead the rest of his life according to this beginning.

Then shall the Priest say,

EYield thee my heart thanks, most merciful Father, that it hath pleased thee to vegetate this infant with thy Holy Spirit, to receive him for thine own Child by adoption, and to incorporate him into thy holy Church. And humbly we beseech thee to grant, that he being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify old man, and utterly abolish the whole body often & ma-

(93) BAPTISM OF THOSE &c.

that as he is made partaker of the death of his Son, he may also be partaker of his resurrection, so that finally with the residue of thy holy Church, he may be an inheritor of thine everlasting Kingdom, through Jesus Christ our Lord. Amen.

Then all standing up, the Priest shall make this exhortation to the godfathers and godmothers,

ORAS MUCH as this Child hath profited by you his Sureties, to renounce the devil and all his works, to believe in god, and to serve him; yet must remember that it is your parts and duties, to see that this Infant be taught so soon as he shall be able to learn what a solemn vow, promise and profession he hath made by you. And that he may from these things the better, ye shall call upon him to hear Sermons, and chiefly ye shall prouide that he may learn the Creed, the Lord's Prayer, and the ten Commandments in the vulgar tongue, and all other things which a Christian ought to know & believe to his souls health: and that this child

may be virtuously brought up to lead a Godly and a Christian life, rememb'reing alway that Baptism doth represent unto us our profession which is to follow the example of our Saviour Christ, and be made like unto him; that as he was dead and rose again for us, so should we who are Baptized die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

But those which bring the Infant to the Church do make such a certaine answer before the Priest demands, as that it cannot appear that the child was Baptized with Water, in the Name of the Father, and of the Son, and of the Holy Ghost, which are essential parts of Baptism, then let the Priest Baptize it in the Form before appointed for Publick Baptism of Infants, saying that at the Dipping of the Child in the Pond, he shall use this Form of words,

IY thou art not already Baptized, N^o I Baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

The MINISTRATION of BAPTISM to such as are of riper years, and able to answer for themselves.

AT HEN any such Persons as are of riper years are to be Baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before the least, by the Parents or some other discreet Persons, that due care may be taken for their Examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to present themselves with Prayers, Readyng for the receiving of this holy Sacrement:

And if they shall be found fit, then the godfathers and godmothers (the People being assembled upon a Sunday or Holy day appointed) shall be ready to present them at the font immediately after the second Lesson either in Morning or Evening Prayer, as the priest in his discretion shall think fit.

And standing there, the Priest shall ask whether any of the Persons have presented to be Baptized, or no; if they shall answer, No; then shall the Priest say thus,

EARLY received, forasmuch as all men are conceived and born in sin (and that which is born of the flesh is flesh) and they that are in the flesh cannot please God but live in sin, committ no man's actual transforntions; and that our Saviour Christ saith, Come hither to the Kingdom of god, except ye be regenerated & born anew of water and of the Holy ghost; then shall he call upon god the Father through our Lord Jesus Christ that his benigne goodness will grant unto these persons that by nature they cannot have, that they may be baptiz'd with water and the Holy ghost, and received into Christ's holy Church and be made worthy members of the same.

Then shall the Priest say,

Let us pray.

And here all the congregation shall kneel.

LIGHTY and everlasting God, of thy grace and gifts, dear Father, and thy family in the Ark, from perishing by water, and after death safely lead the children of Israel thy people through the Red sea, signifying thereby thy holy Baptism, and by the Baptism in the well-beloved Son Jesus Christ in the river Jordan, dost anoint the element of water to the mystical washing away of sin. We beseeche thee for infinite mercies, that thou wile mercifully look upon these thy servants, wash them, and sanctifie them with the Holy ghost, that they being delivered from thy wrath, may be received into the Ark of Christ's Church, and being steadfast in thy faith, joyful hope, and rooted in charity, may to pass the waves of this troublous world, that finally they may come to the land of everlasting life, there to reign with the world without end, through Je-

sus Christ our Lord. Amen.

LIGHTY and immortal god the aid of all that need, the helper of all that flee to thee for succor, the life of them that believe, and the resurrection of the dead; we call upon thee for those persons, that they coming to the holy Baptism, may receive remission of their sins by spiritual regeneration. Receive them, O Lord, as thou hast promised by thy well-beloved Son, saying, Aske, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: give unto us that ask; let us that seek, find open the gate unto that knock, that those persons may enjoy the everlasting jurisdiction of thy heavenly Kingdom, and may come to the eternal Kingdom which then hast promised, by Christ our Lord. Amen.

Then shall the People stand up, & the Priest shall say,

HEAR the words of the gospel written by Saint John in the third chapter beginning at & first Verse.

HERE was a man of the Pharisees named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabb, 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, 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 a second time into his mother's womb & be born?

Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the spirit, he cannot enter the Kingdom of God. That which is born of the flesh is flesh, and that which is born

