

(96)
A CATECHISM.



god, and my duty towards my neighbour.

Question. What is thy duty towards God?

Answer. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to know his holy Name and his Word; and to serve him truly all the days of my life.

Question. What is thy duty towards thy Neighbour?

Answer. My duty towards my Neighbour, is to love him as my self, and to do all men, as I would they should unto me. To love, honour, and succour my father and mother. To honour & obey the King, and all that are put in authority under him. To submit my self to all my governors, teachers, spiritual & temporal masters; To order my self kindly & reverently to all my betters. To hurt no body by word or deed. To be true and just in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and flandering. To keep my body in temperance, soberness, and chastity. Not to covet nor desire other mens goods, but to labour and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.

Catechist. My good child, know this, that thou art not able to do the things of thyself, nor to make in the commandments of God, and to serve him without his special grace, which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lord's Prayer?

Answer. Ten.

Question. Which be these?

Answer.

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

I. Thou shall have none other gods but me.

II. Thou shall not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shall not bow down to them, nor worship them. For I the Lord thy God am a jealous god, and will not容 the son of the fathers offend the child of the third and fourth generation of them that hate me, and then reward unto thousands in them that love me, and keep my commandments.

III. Thou 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.

IV. Remember that thou keepest the Sabbath day. Six days shall thou labour and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shall do no manner 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 is in them; and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

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

VI. Thou shall do no murder.

VII. Thou shall not commit adultery.

VIII. Thou shall not steal.

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

X. 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.

Question. What dost thou chiefly learn by these commandments?

Answer. I learn two things; my duty towards

own my Sacraments hath Christ ordained in his Church!

Answer. Two only, as generally necessary for salvation, that is to say, Baptism, and the Supper of the Lord.

Question. What meanest thou by this word Sacrament?

Answer. I mean an outward & visible sign of an inward & spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, & a pledge assure us thereof.

Question. How many parts are there in a Sacrament?

Answer. Thro' the outward visible sign, and the inward spiritual grace.

Question. What is the outward visible sign or token in Baptism?

Answer. Water, wherein the person is baptized, in the Name of the Father, and of the Son, and of the Holy Ghost.

Question. What is the inward and spiritual grace?

Answer. A deathless soul, and a new birth unto righteousness; for being by nature born in sin, the children of wrath, we are hereby made of

children of God.

Question. What dost thou chiefly learn by these commandments?

Answer. I learn two things; my duty towards

(97)
CONFIRMATION.

the end of grace.

Question. What is required of persons to be baptized?

Answer. Repentance, whereby they forsake sin; and faith whereby they steadfastly believe of promises of God, made to them in that Sacrament.

Question. Why then are infants baptized when by reason of their tender age they cannot perform them?

Answer. Because they promise them by their Sureties; which promises when they come to age, themselves are bound to perform.

Question. Why was the Sacrament of the

Lords Supper ordained?

Answer. For the continual remembrance of

the sacrifice of the death of Christ, and of the benefits

which we receive thereby.

Answer. The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies

are by the bread and wine.

Question. What is required of them who come to the Lords Supper?

Answer. To examine themselves, whether they represent truly of their former sins, steadfastness

in Gods mercy through Christ, with a thankful remembrance of his death; and be in charity with

all men.

The Curate of every Parish shall diligently upon Sundays and Holy days, after the second Lesson at Evening Prayer, open in the Church infirmary and examine so many Children of his

Parish as he shall think convenient in time of his Catechizing.

And all Fathers, Mothers, Masters, and Dames, shall cause their Children, Servants, and Appren-

tices (which have not learned their Catechism) to come to the Church at the time appointed, &

obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here apprised for them to learn.

So soon as children are come to a competent age, and can say in their Mother Tongue the Creed,

the Lords Prayer, and the Ten Commandments; and also can answer to the other Questions of this

short Catechism, they shall be brought to the Bishop. And every one shall have a godfather, or a

Godmother, as a witness of their Confirmation.

And whenever the Bishop shall give permission for children to be brought unto him for their

Confirmation, the Curate of every Parish shall find out the names of all such Persons within his Parish, as he shall think fit to be presented by Bishop

to be Conformed. And if the Bishop approve of them, he shall Confirm them in manner following.

The ORDER of CONFIRMATION; or
Laying on of Hands upon those that are Baptized.
and come to Years of Dilcretion.

Upon the day appointed, all that are to be Conformed, being placed, and standing in order before the Bishop; he (or some other Minister appointed by him) shall read this Preface following.

And every one shall audire and answer, I do.
The Bishop.

OUR help is in the Name of the Lord;
An if. Who hath made heaven and earth.

On the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church-church thought good to order that henceforth shall be Conformed, but such as can say the Creed, the Lords Prayer, and the Ten Commandments; and to such other Questions as in this short Catechism are contained; which Order is very convenient to be observed, to the end that children being now come to the years of Dilcretion, and having learned what their godfathers and godmothers promised for them in Baptism, they may confess themselves with their own mouth, and consent openly before these church-rings and conform 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 to.

Then shall the Bishop say,

Do ye herein 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 confirming the same in your own persons, and acknowledging your selves bound to believe and to do all those things which your godfathers and godmothers then undertook for you?

Bishop

(78) MATRIMONY.

Bishop. Blessed be the name of the Lord, Anfu. Henceforth world without end.
Bishop. Lord, hear our prayers,
Anfu. And let our cry come unto thee.

LIGHTY, whenever living god, who hast created us, we revere thee; thy servants by water and the Holy Ghost, and have given us them, forgiveness of all their sins; strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them the manifold gifts of grace; of wisdom and understanding; the spirit of knowledge and of godliness; and fulfil them, O Lord, with the spirit of thy holy fear, now and ever. Amen.

Then all the Clerks kneeling before the Bishop, he shall lay his Hand upon the Head of every one severally, saying,

DESPOND, O LORD, this thy child, Lord thy servant with thy heavenly grace, that may continue thine for ever; and daily increase in thy navy thy piety and more, until the coming of thy everlasting Kingdom. Amen.

Then shall the Bishop say,
The Lord be with you
Anfu. And with thy spirit.
And all kneeling down, the Bishop shall add,
Let us pray.

UR FATHER which art in heaven; Hallowed be thy Name. The kingdom come. The 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.

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 or Holy-days, in the time of Divine Service, immediately before the Sentence for the Offertory; the Curate saying after the accustomed manner,



PUBLISH the Banns of Marriage between M. of N. and N. If any person know cause of any impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it: This is the first, second or third time of asking.

And if the Persons that are to be married, dwell in divers Parishes, the Banns must be Affed in both Parishes. And the Curate of the one Parish shall not Solemnize Matrimony betwix them, without a Certificate of the Banns being thrice Affed, from the Curate of the other Parish.

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 therstanding together, the Man on the Right Hand, and the Woman on the left, the Priest shall say,

EARLY 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 inflamed of God in time of mans innocency; signifying unto us the mystical union that is betwix Christ and his Church; which holy Estate Christ adorned and beautified with his

tion: But deliver us from evil. Amen.
And this Collect:

ALMIGHTY GOD, and everlasting God, who makest both to will, and to do these things at the time, and acceptable unto thy divine Majesty: We make our humble supplications unto thee, for that thy servants upon whom, (after the example of thy holy Apostles) we have now laid our hands, to confide them (by this sign) of thy favour and gracious goodness towards them. Let the Fathers hand, we beseeche thee, ever be over them, teache thy Holy Spirit ever be with them, and so lead them in the knowledge and obedience to thy Word; that in the end they may obtain everlasting life, through our Lord Jesus Christ, who with thee & the Holy Ghost liveth and reigneth, ever one God, world without end. Amen.

ALMIGHTY LORD, and everlasting God, vouchsafe, we beseeche thee, to direct, sanctifie, and govern both our hearts and bodies in the ways of thy law, and in the works of thy commandments, that through thy most mighty protection, brother & sister, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

Then shall the Bishop say,

Then the Bishop shall blesse them, saying thus,

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

And there shall soon be admitted to the holy Communion, until such time as he be Consecrated, or be ready & desirous to be confirmed.

Then the Bishop shall blesse them, saying thus,

THE blessing of God Almighty, the Father,

Son, and the Holy Ghost be upon you, & remain with you for ever. Amen.

And then shall the Priest say to the holy Communion, until such time as he be Consecrated, or be ready & desirous to be confirmed.

presence, and first miracle that the morning in Canaan of Galilee, and is commended of Saint Paul to be honourable among all; and therefore is not to be entered into, nor taken in hand unadvisedly, lightly, or wantonly, to suffice mens carnal lusts and appetites, like brut beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God, duly considering the causes for which Matrimony has been ordained.

First it was ordained for the propagation of children, and the praise of his holy Name.

Secondly, it was ordained for a remedy against fornication, and to avoid fornication, that such persons as have not the gift of continency, might marry, & keep themselves undefiled members of Christes body.

Thirdly, it was ordained for the mutual society, help and comfort that the one might have of the other, both in prosperity and adversity: In which holy Estate these persons 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, either before or over hold his peace.

And after speaking to the persons that shall be Married, he shall say,

RE QUIRE and charge you both (as generally before the dreadful day of judgment cometh) when the secrets of all hearts shall be disclosed; that either of you know any impediment, why ye may not lawfully go to together in Matrimony; ye do now confess it. For ye well affurth, that as many as are espoused together otherwise than gods word setteth, are not joined together by God, neither by their Matrimony lawful.

¶ 41

At which day of Matrimony if any man do allege and declare any impediment why they may not be coupled together in Matrimony, by Gods Law, or the Laws of this Realm, and will be bound, and sufficient sureties with him, to the Parson, he shall put in a Caution (to the full value of such Charges as the Persons to be Married shall require) to prove his Allegation: Then the Solemnization must be deferred until such time as truth be tried.

If no impediment be alleged, then shall the Curate say unto the Man,

till death us do part according to Gods holy ordinance, and therfore I give thee my troth.

Then shall they again loose their Hands, and the Man shall give unto the Woman a Ring laying the same upon the Books midle, the accustomed Duty to the Priest and Clerk. And the Priest taking the Ring, shall deliver it unto the Man, to put upon the fourth Finger of the Womans left hand. And the Man holding the Ring there, and bought by the Priest shall say,

ITH this Ring the wedlocke made betwix me and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then the Man leaving the Ring upon the fourth Finger of the Womans left hand, shall both kisse down, and the Minister shall say,

Let us pray.

ETERNAL GOD, creator and preserver of all mankind, give of all spiritual & material grace, the author of everlasting life, Send the blessing upon these thy servants, this Man and this Woman, whom we bless in thy Name; that Isaac and Rebecca lived faithfully together, so these Persons may lawfully perform and keep the same, & continue and renew them made (whereof of this Ring given and received is a token & pledge), and may ever remain in perfect love and peace together, and live according to thy law, through Jesus Christ our Lord. Amen.

Then shall the Priest join their right Hands together, and say,

That whom God hath joined together, let no man put asunder.

Then shall Minister break unto the people,

ORAS MUCH as N. and N. have consented together in holy Wedlock, and have renounced at the same before God and his company, and others have given and pledged their witness to each other, and have declared the same by giving and receiving of a Ring, & by joining of Hands, I pronounce that they be Man and Wife together, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

And the Minister shall add this Blessing,

GOD the Father, God the Son, and God the Holy Ghost, bless, preserve and keep you the Lord, and evermore with his favour look upon you, and so far you may all continual benediction and grace, that ye may so far as may be everlasting. Amen.

Then the Minister or Clerke going to yelwes Table, shall say or sing this Psalm following.

Beatus omnis qui spernit laetitiam vestram. Psalm 128.

LE SSE D are all they that fear the Lord: But woe to him that worketh in his rest.

For thou shal taste the labour of thine hands: O woe is thee, and happy shall thou be.

The wife shall be as the fruitful vine upon the walls of thy house.

The children like the olive branches, round about thy table.

Lo thus shall man be blessed that feareth the Lord.

The Lord out of Sion shall so bless thee: that thou shalt have joy in thy children: and peace upon Israel.

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

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

¶ Or this Psalm.

Deus misericordia. Psalm 67.

God be merciful unto us, and to us: and show us the light of his countenance, & be merciful unto us.

That thy may be known upon earth: thy saving



¶ I. Then shall this Woman to the wedded Wife, take her troth after Gods ordinance, in the holy State of Matrimony? Will thou love her, comfort her, honour and keep her in sickness and in health, and forsaking all other, keep this only unto her, a long as ye both shall live?

¶ II. Then shall the Man shall answer. I will.

¶ Then shall the Priest say unto the Woman,

¶ III. Then shall have this Man to the wedded Husband, take his troth after Gods ordinance, in the holy State of Matrimony? Will thou obey him, serve him, love, honour & keep him in sickness & in health, and forsaking all other, keep this only unto him, so long as ye both shall live?

¶ IV. Then shall the Woman say, I will.

¶ Then shall the Minister say,

Who giveth this Woman to be married to this Man?

¶ V. Then shall they give their troth to each other in this manner.

¶ VI. The Minister receiving the Woman at her Fathers or Friends Hands, shall say to this Man with his right Hand take of Womans left Hand, and say to her, Take this N. to be my wedded Wife, to have and to hold from this day forward, for ever for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part according to Gods holy ordinance; and thereto I plight thee my troth.

¶ VII. Then shall they both these Hands, & Womans with her right Hand, taking the Man by his right Hand, shall license say after Minister,

¶ VIII. N. take the N. to be my wedded Husband, to have and to hold from this day forward, for ever for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey,

MATRIMONY

ing health among all nations.

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

O let the nations rejoice and be glad; for thou shall judge the righteously, and govern the nations upon earth.

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

Then shall the earth bring forth her increase; & god so in our own god, shall give us his blessing, god shall bless us: and all the ends of the world, shall fear him.

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

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

The Psalms ended, and the Man and the Woman kneeling before the Lord's Table, the Priest standing by the Table, and turning his face towards them, shall say,

Lord have mercy upon us.

And after, Christ have mercy upon us.

Angels, sing have mercy upon us.

Our FATHER which art in heaven:

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

Minister. Lord save thy servant & thy handmaid. Answer. Who partureth in thee.

Minister. Lord, send them help from thy holy place.

Answer. And evermore defend them.

Minister. Be unto them a tower of strength.

Answer. From the face of their enemy.

Minister. Lord, have mercy upon us.

Answer. And let our cry come unto thee.

Minister.

GOD of Abraham, god of Isaac, God of Jacob, bless these thy servants, and give the seed of eternal life in their hearts: of whatsoever in thy Word they shall profitably learn, they may in deed fulfil the same. Lord, Lord, mercifully upon me from heaven, and bless them. And as thou didst send the blessing upon Abraham and Sarah, to their great comfort so vouchsafe to send thy blessing upon these thy servants, that they obeying the will, and always living in thy under thy protection, may abide in thy love until their lives end through Jesus Christ our Lord. Amen.

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

MERCIFUL LORD and heavenly Father, by whose gracious gift mankind is increased, we beseech thee afft with the blessing of these thy servants, that they may both be fruitful in propagation of children, and also live together so long in earthly love and honesty, that they may for their children Christianly and virtuously bring up in thy praise and honour, through Jesus Christ our Lord. Amen.

GOD who by thy mighty power, hast made all things of nothing, so also after other things set in order) disappoint that out of Man (created after thine own image, and similitude) Woman should take her beginning, Scouting them together didst teach that it should never be lawful to put a greater curse upon them by Matrimony, hadst made me: of such other parts composed the body of Matrimony, is such an excellent mystery, that it is signified and represented the spiritual mystery of unity between Christ and his Church. Lord, mercifully upon these thy servants, that thou this Man may love his Wife according to thy Word, (as Christ did love his spouse the Church,

who gave himself for it, loving and cherishing it even as his own flesh) and also that his Woman may be loving and amiable, faithful and obedient to her Husband, and in all virtues, sobriety and peace be a follower of holy and godly Masters. O Lord, bless them both, and grant them to inherit thy everlasting Kingdom through Jesus Christ our Lord. Amen.

Then shall the Priest say,

A L MIGHTY GOD who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in Marriage. Pour upon you the riches of his grace, sanctify and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives end. Amen.

After which of the above no Sermon declaring the Duties of Man and Wife, the Minister shall read as followeth.

L IVE that are married, or that intend to marry, take the holy Epistles of Matrimony upon you, hear what the holy Scripture doth say, as touching the Duty of Husbands towards their Wives, and Wives towards their Husbands.

Saint Paul in his Epistle to the Ephesians, & fifth Chapter, doth give this commandment to all Married Men, Husbands, love your Wives, even as Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to him selfe, and the Church, nethering spot or wrinkle, or any foul thing, that should be left, & without blame. So ought men to love their wives as their own bodies. He that loveth his wife, loveth his selfe. For no man ever hateth his own selfe. For as we are members of that body of his flesh and of his bones. For this cause shall a man leave his father & mother, and cleaveth unto his wife, and they two shall be one flesh. This is a great mystery, but speak concerning Christ and the Church. Nevertheless, let every one of you in particular, to love his wife, even as himselfe. Ephes. 5. 25.

Likewise the same Saint Paul writing to the Colossians speaketh thus to all men that are married, Husbands, love your wives, and be not bitter against them. Col. 3. 19.

Heir also what Saint Peter the Apostle of Christ, who is a sainted man, saith unto them that are married, Ye husbands, dwell with your wives according to knowledge, giving them the respects unto the weaker vessel, and as being nears to together of the grace of God, that your prayers be not hindered. 1st Peter. 3. 7.

Hitherto we have heard the duty of Husband to his wife. Now likewise, ye wives, hear and learn what duty towards your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul in the forenamed Epistle to Ephesians, saith thus unto them, Wives submit your selves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church, and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife reverence her husband. Ephes. 5. 22.

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson. Wives submit your selves unto your own husbands, as it is given Lord. Col. 3. 18.

Saint Peter also doth instruct you very well, that fearing the wives be in subjection to their own husbands, that if any obey not the word, they are manifest without the word to be non by the conversation of the wives; while they beheld their chaste conversation coupled with fear. If hence admonishing let it not be that outward admiring of exploiting the hair, or of wearing of gold, or of putting on of apparel; but let it be

the

THE VISITATION OF THE SICK.

h e hidden man of the heart; in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy mothers, men also who trusted in God, adorned themselves, being in subjection unto their own husbands, even as Sarah obeyed Abraham, calling him Lord; whose daughter's yet are as long as ye do well, and are not afraid with any amazement. 1. Pet. 3. 1.

T It is convenient that the now married persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.

The ORDER for the VISITATION of the SICK.

W hen any Person is sick, notice shall be given thereof to the Minister of the Parish, who coming into the sick Persons House, shall say, PEACE be to this house, and to all that dwelleth in it.

When he cometh into the sick mans presence, he shall say, kneeling down,

E MBLEM NOT LORD, our iniquities, nor the iniquities of our fathers. Spare us good Lord, spare the people whom thou hast redeemed, with thy most precious blood, and be not angry with us for ever.

Answer. Spare us,

Then the Minister shall say, Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon 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 forgive them that trespass against us. And lead us not into temptation. But deliver us from evil. Amen.

Minister. Lord save thy servant;

Minister. Which putteth his trust in thee.

Minister. Send him help from thy holy place.

Minister. And evermore mighty defend him.

Minister. Let the enemy have no advantage of him.

Minister. Nor the wicked approach to hurt him.

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

Minister. From the face of his enemy.

Minister. O Lord, hear our prayers.

Minister. And let our cry come unto thee.

Minister.

L ORD, look down from heaven, behold,

and relive that thy servant, look upon

on him with the eyes of thy mercy, give

him comfort and faire confidence in thee,

and defend him from the danger of the enemy, and keep him in perpetual peace and safety, through Jesus

the true Lord. Amen.

E ARLY beloved know this, that Almighty God is the Lord of life and death, and of all things, to them pertaining, as youth, strength, health, age, meaneſſes, and ſickneſſes. Wherefore that whichever thy ſicksneſſe is, know you certainly that this Gods visitation. And for what cause forwarde this ſicksneſſe is ſent unto you, whether to try your patience for the example of others, and that your faith may be found in the day of the Lords judgment glorious, and honourable, to the increafe of glory and endlesſe felicity, or elſe to contynue you to correct, and a mend in you whatſeuer doth offend the eyes and a vniueſt heavenly Father, know you certainly, that I ſerely repreynt you of your sins, and because your ſicksneſſe patiently abiding in gods mercy, for his deare Sonnes Christs sake, and render unto him humble thanks for his fatherly visitation, ſubmitting your ſelfe wher unto his will, it ſhall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

If the Person visited be very ſick, then the

fourth man and his exhortation in this

place, or as provided.

T AKE therefore in good part the chaffi-

ment of the Lord, for (as Saint Paul saith

in the twelfth Chapter of the Hebrews)

whom the Lord loveth he chasteneth & corrugat-

eth every ſon whom he receiveth. If ye endure chaffi-

ng and deal with them as with thorns, for what

ſon is he whom the father chaffeth not? But if ye

be without chaffiement, then all are partakers,

then are ye buffards, and no thorns.

Furthermore, we have had fathers of our flesh, which corrected us, and

we gave them reverence; shall we not much rather

be in subjection unto the Father of spirits, and live

for them verily for a few days chaffed us after

these



(152) THE VISITATION OF THE SICK

their own pleasure, but for our profit; that we might be partakers of his benefits. These words, good brother, are written in holy Scripture, for our comfort and instruction, that we should patiently, and with thanksgiving bear our heavenly Father's correction, whenever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort for Christian persons, than to be made like unto Christ, by suffering patiently, adversities, troubles, and sicknesses. For he himself went not up to joy, but before the suffered pain; he ended nothing but glory before he was crucified. So truly our way to regeneration, is to suffer here with Christ, and our duty to enter into eternal life is gladder to the mind, that there may rise again from death, & dwell with him in everlasting life. Now therefore taking your sick bed, which is thus profitable for you patiently, I exhort you in the Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life, there is an account to be given unto the righteous Judge, by whom all must be judged without respect of persons. I require you to examine your selfe & your estate to thine end and man; so that accusing and condemning you selfe for your own faults you may find mercy in our heavenly Father's hand for Christ's sake, and not be cast downe, and condemned in that fearful judgment. Therefore I shall reprehend to you the articles of your faith, that you may know whether you do believe as a Christian man should, or no.

¶ Here shall the Minister say the Article of the Faith, saying that.

OS thou believest in God the Father Almighty, Maker of Heaven and Earth? And in Jesus Christ thy only begotten Son our Lord? And that he was conceived by the Holy Ghost born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and also did rise again the third day; that he ascended into Heaven, and sitteth at right hand of the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead? And do thou believe the holy Ghost, the Catholike Church, the Communion of Saints; the remission of sins; the resurrection of the flesh, and everlasting life after death?

The first person shall answer.

¶ All this I confess that answere.
Then shall the Minister examine whether he repented truly of his sins, and is in charity with all the world, exhorting him to forgive from the bottom of his heart all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that make amends to the uttermost of his power. And if he hath not before disposed of his goods, let them then be admonished to make his Will, and to declare his Debts, what heowth, and what is owing unto him, for the better discharging of his Conscience, and the quieting of his Executors. But men should often be put in remembrance to take order for the settling of their temporal Estates, whilst they are in health.

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

The Minister should not omit earnestly to move such sick Persons as are of ability, to be liberal to the poor.

Here shall the sick Person be moved to make a special Confession of his sins, if he feel his con-

sience troubled with any weighty matter. After which Confession, the Priest shall absolve him if he humbly and heartily desire it after this sort.

SURLORD JESUS CHRIST who hast delivered to thy Church to absolve all sinners who truly repentant and believe in him, of his greatest罪, forgive their thine offences. And by thy Authoritie committed to me, I absolve them from all the sins, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ And then the Priest shall say the Collect following.

Let us pray.

MOST MERCIFUL GOD who according to the multitude of thy mercies, desirous putt-
-ing an end to those that truly repented; that thou remanifestedst them no more. Open thine eye of mercy upon this servant unto me most earnestly desirous pardon and forgiveness. Renew in him (most loving Father) whatsoever hath beene defaced by the fraud and malice of the devil or by his mortal enemys and frailties, perfidious and unkind. This I make knowne in the unity of the Church, consider his contrition, accept his tears, alasse his paine, as shall seeme to thee most expedient for him. And forasmuch as he putteth his full trust only in the merits infinite and unmerited of his former son; trusst strengthen him with thy blessed spirit; and when thou art pleased to take him hence, take him unto thy favour notwithstanding the merits of the most deare beloved Son Jesu Christ our Lord. Amen.

¶ Then shall the Minister say this Psalm.

Tate, Domine, precavi. Psalm 71.

IN THEE O LORD, have I put my trust, let me never be put to confusion; but rid me and deliver me in thy righteousness; incline earnesse, and save me, and have me.

¶ Behold me strong hold wherunto I may always resort; thou hast promised to help me, for thou art my house of defense, & my castle.

Deliver me, O my god, out of the hand of the ungodly; out of the hand of evill spirits & cruel men.

¶ For thou art my god, arte the thing that long for, thou art my hope, even from my youth.

Through these have I beene holden up ever since, I was born; then as though took me out of my mothers womb; my praise shall always be of thee.

I am become as it were a monster unto many; but among them was I.

¶ Let my mouth be filled with thy praise: that I may sing thy glory and honour all day long. Cleft not away in the time of age, for sake me not when my strength faileth me.

¶ For mine enemies speak against me, & they that lay wait for me, laid take their counseil together, saying, God hath forsaken him, persecute him, & take him; for there is none to deliver him.

¶ Go not farre from me, O god: my god, haſte thee to help me.

Let them be confounded and periyf, that are against me; for let them be concered with shame & dishonour, that seek to do me evill.

¶ As for me, I will patiently abide alwayes: & will praise thee more and more.

My mouth shall daily speake of thy righteousness & salvation; for I know no end thereof.

¶ I will go forth in the strength of the Lord god; and will make mention of thy righteousness only.

¶ Then god haſt brought me from my youth up unto now; therefore will I tell of thy wondrous works.

¶ For sake me not, O god, in mine old age, when I am gray headed; until I have shewed thy strength unto this generation, and thy power to all them that are yet to come.

¶ Thy righteousness, O god, is very high, and great things are they that thou hast done: O god, who is like unto thee?

Glory

(153) THE VISITATION OF THE SICK.

Glory to the Father, &c
It was in the beginning, &c Adding this,
SAVIOUR of the world, who by thy cross
Of and precious blood haſt redemed us, save
us and help us, we humbly beseech thee.

¶ Then shall the Minister say,
HE ALMIGHTY LORd, who is a
mighty living force to all them that put their
trust in him, to whom all things in heaven
in earth, and under the earth do bowe and obey,
be now and evermore thy service & make them known
and ferte, that their is none other Name under
heaven to man, in whom, and ther whom they
may receive health and salutacion, but only the
Name of our Lord Jesu Christ. Amen.

A commendatory Prayer for a sick Person at the point of departure.

ALMIGHTY GOD, with whom do we live
the spirits of foul men made perfect; after
they are delivred from their earthly pri
sons. We humbly command the soul of this thy
servant our dear brother, into thy hands, as into the
hands of a faithful creature, and most mercifull Sav
iour; 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 sinnes of the world; that whosoevers
defelicites it may have contrived in the midst
of this miserable and naughty world, through the
lusts of the flesh, or the wiles of Satan, being purged
and done away it may be presented pure and with
out spot before thee. And teach us who survive, in
this and other like daily spectacles of mortality, to
seeke for health and uncertain in our own condition
and so to number our days, that we may seriously
apply our hearts to that holy and heavenly resi
dence, whiche we have here, which may in end bring
us to life everlasting through the merits of Jesus
Christ thine only Son our Lord. Amen.

A Prayer for Persons troubled
in Mind or in Confidence.

BLESSED LORd, the Father of mer
cies, and the God of all comforts, we beseech
thee to look down in pity and compassion upon
this thy afflicted servant; then visitest bitter
things against him, and makest him to suffer
his former iniquities; thy wrath lieth hard upon
him, and his soul is full of trouble. But, o merci
ful god, who haſt writen the holy word for our
learning, we through patience and comfort of
the holy Scripture might haue hope; give him a
right understanding of himself, and of thy threats
and promises, that he may never cast away his
confidence in thee nor place it any where but
in thee; give him strength against all his tempta
tions, and heal all his distempers. Be not thou
hurtaid vix, nor quench the smoking flax. Show
not up thy tender mercies in displeasure; but
make him to hear of joy and gladness; that
the bones which thou haſt broken may rejoice.
Deliver him from fear of the enemis; and
lift up the light of thy countenance upon him
and give him peace through the merits and
mediation of Jesus Christ our Lord. Amen.

THE

THE COMMUNION OF THE SICK.

FORASMUCH as immortal Men be subject to many sudden Perils, Diseases, and sicknesses, and even uncertain what time they shall depart out of this life; therefore to the intent they may be always in a readiness to die whenever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of Pestilence or other infectious Sickness) exhort their Parishioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Christ, when it shall be publicly administered in the Church; that so doing they may in case of sudden Visitation have the best cause to be absolved for lack of the same. But if the sick Person be not able to come to the Church, and verily desirous to receive the Communion in his House; then he must give timely notice to the Curate, signifying also how many there are to Communicate with him (which shall be three, or two at the least) and having a convenient place in the sick Mans House, with all things necessary prepared, that the Curate may reverently Minister, he shall there Celebrate the holy Communion, beginning with the Collect Epistle and Gospel here following.

THE COLLECT.



ALMIGHTY everliving God, maker of mankind, who dost correct those whom thou dost love, and hast spared every one whom thou dost rebuke: We beseeche thee to have mercy upon this thy servant righteous with thine hand, and so grant that he may take his sickness patiently, and recover his bodily health, if it be thy gracious will) and whenever his soul shall depart from the body, it may be without pain present unto thee, through Jesus thy dear Lord. Amen.

THE EPISTLE. HEB. 12. 5.

Yon, despise not then the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth, & scourgeth every son whom he receiveth.

THE GOSPEL. S. JOHN 5. 24.

ERILY, verily I say unto you, He that heareth my word, and believeth in him, that entitles hath everlasting life, and shall not come into condemnation, but is passed from death to life.

FTER which, the Priest shall proceed according to the Form before prescribed for the holy Communion, beginning with these words [We that do truly &c.]

At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick Person.

But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment to not receive the Sacrament of Christs Body and Blood, the Curate shall instruct him, that if he truly repents him of his sins, and truly believes that Jesus Christ hath suffered death upon the Cross for him, & shed his Blood for his Redemption, earnestly rememiring the breach he had therewith, & giving him hearty thanks therefore, he doth ascertain the Body and Blood of our Saviour Christ profitably to his souls health, although he do not receive the Sacrament with his mouth.

If a hundred Person is vexed, and rascall upon the holy Communion all alone him, then the Priest, for more expetation, shall cut off the Form of the Visitation at the Psalm [In these, O Lord, have I put my trust] and go straight to the Communion.

In the time of the Plague, Small-pox, or such other like contagious times of Sickness or Diseases, when none of the Parishes or Neighbours can be gotten to communicate with the Sick in their Houses, for fear of infection upon special request of the Distracted, the Minister may only communicate with him.

The ORDER for the BURIAL of the DEAD.

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

The Priest and Clerks meeting the Corps at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, shall say or sing,



AM. the resurrection and the life, saith the Lord; that he believeth in me, though he were dead yet shall he live. And who soever liveth and believeth in me, shall never die.

S. John ii. 25, 26.
I enim tamquam Re-
deemer exist, and that he shall stand at

the latter day upon the earth. And though after my skin worms destroy this body; yet among flesh shall see God: whom I shall free for my self & mine eyes shall behold & not another. Job 19. 25, 26, 27.

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. 2 Tim. 4. 7. Job 1. 21.

After they are come into the Church shall be read one or both of these Psalms following.

PSALM 39.

Dixi Lustodiam.

SAID. I will take heed to my ways; that I offend not in my tongue.

I will keep my mouth as it were with a bridle; while the ungodly is in my sight.

I hold my tongue, and speak nothing; I kept silence, even from good words; but it was pain & grief to me.

My heart was hot within me, and whilst I was thus musing, the fire kindled; and at the last I spake, with my tongue.

Lord let me know my end, and the number of my days; that I may consider how long I have to live.

Bethold thou hast made my days as it were a span long; and mine age is vanity as nothing in respect of them; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain; he heareth up riches, and cannot tell who shall gather them.

And now, O Lord, what is my hope: truly my hope

BURIAL OF THE DEAD.

(105)
hope is even in thee.
Deliver me from all mine offences; & make me not a stroke unto the foolish.

I became dumb, and opened not my mouth; for it was thy doing.

Take thy plague away from me: I am even

confused by means of thy heavy hand.

When thou didst rebuke thyself-chapman man for sin, thou madest thy bowes to consume away, like as

were a moth-eating a garment: every man

therefore is but vanity;

Hear my prayer, O Lord, and with thine ears

consider my calling: hold not thy peace at my

tears.

For I am a stranger with thee: and a sojourner

as all my fathers were:

I spare me little; but may recover my strength

before I go hence, and be no more seen.

Glory be to the Father, and to the Son: and to

the Holy Ghost;

As it was in the beginning, is now, & ever

shall be: world without end. Amen.

PSALM 90.

Domine, refugium.

ORD. thou hast been our refuge: from

one generation to another.

Before the mountain were brought forth, or ever the earth and the world were made: thou art fed from everlasting & world without end.

Thou turnest man to destruction: again thou scatterest Come again, ye children of men.

For a thousand years in thy sight are but as yesterday; seeing that's past as a watch in the night.

As soon as thou scatterest them, they are even as a sleep: & fade away suddenly like the grass.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure: and are afraid of thy wrathful indignation.

Thou hast set our midday before thee: and our sorrows in the light of thy countenance.

For when thou art angry, all our days are gone: bring our years to an end, as it were a tale that's told.

The days of our age are therefore years & ten, and though men be so strong that they come to fourscore years: yet is their strength then but labour and sorrow; so soon fadeth away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth so is thy displeasure.

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

Turn we again, O Lord, at the last: and be gracious unto thy servants.

O suffice us with the mercy, and that soon: so shall we rejoice and be glad all the day of our life.

Comfort us again, now after the time that thou hast plagued us: and for the years wherein we have suffered adversitie.

Show thy servants that work: and their children the glory.

And the glorious Majestie of the Lord our God be upon us: priser thou the work of our hands upon us: I priser thou our handys-work.

Glory be to the Father, &c.

As it was in the beginning, &c.

Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of S. Paul to the Corinthians.

1 COR. 15. 20.



BURIAL OF THE DEAD.

Spiritual body. There is a natural body, and there is a spiritual body. And so it is written. The first man Adam was made alive from the last Adam, who made a quickening spirit. Henceforth that was not left which is spiritual but that which is natural, and afterward which is spiritual. The first man is of earth, earthy; the second man is the Lord from heaven. As is the earth, such are they that are earthly. And as is the heavenly, such are they also that are heavenly. And as we have born the image of the earth, we shall also bear the image of the heavenly. Now this I say; brethen, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold I shew you a mystery. We shall not all sleep, but we shall all be changed in a moment in the twinkling of an eye at the last trumpet: for the trumpet shall sound and the dead shall be raised incorruptible, & we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory; death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is Satan. But thanks be to God which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye faithful, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

¶ When they come to the grave, while the Corps is made ready to be laid into the Earth, the Priest shall say, The Priest and Clerks shall sing,

MAN there born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth as an arrow that fadeth, and never continueth in one place. In the midst of life we are in death, of whom may we seek for succour, nor fleeze, O Lord, who for our sins art justly displeased?

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

The Thanksgiving of Women after

CHILD-BIRTH,
Commonly called

THE CHURCHING OF WOMEN.

¶ Then while the Earth shall be captured by the Body of some standing by, the Priest shall say, OR AS MUCH as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed, 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 our vile bodies, 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,

HEARD A voice from heaven, saying, Unto me Write. From henceforth blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours. Rev. 14. 13.

¶ Then the Priest shall say, Lord have mercy upon us. Christ have mercy upon us. Lord have mercy upon us.

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

CHURCHING OF WOMEN.

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

Priest.

ALMIGHTY GOD, with whom as five spirits of those 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 that that it may please thee of thy gracious goodness, shortly to accomplish the number of thine elect & to halcyon thy kingdom, that now with all those that are departed in the true faith of thy Name, may have perfect consummation and life, both in body & soul in thy eternal and everlasting glory, through Jesus Christ our Lord. Amen.

THE COLLECT.

MERCIFUL GOD, the Father of our Lord Jesus Christ, who is the resurrection & the life; in whom whosoever believeth, shall live though he die; and who ever liveth and believeth in him, shall not die eternally, who also hath taught us by his holy apostle Paul not to be sorry as men without hope, for them that sleep in him. We heartily 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 reign in him, as our hope is that 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 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 thy Mediator and Redeemer. Amen.

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

The Thanksgiving of Women after

CHILD-BIRTH,
Commonly called

THE CHURCHING OF WOMEN.

¶ The Woman at the usual time after her delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct. And then the Priest shall say unto her,

ORASMUCH as it hath pleased Almighty God of his goodness to give you safe deliverance, & hath preserved you in the great danger of child-birth, you shall therefore give hearty thanks unto God & say, shall the Priest say this Psalm?

Dilexi quoniam. PSALM LII.

¶ I have pleased that the Lord hath heard the voice of my prayer.

¶ That he hath inclined his ear unto me; therefore shall I call upon him as long as I live.

The snare of death compassed me round about; and the pains of hell gat hold upon me. I found

(107) CHURCHING OF WOMEN.

I found trouble and heaviness, and I called upon the Name of the Lord. O Lord, I beseeche thee, deliver my soul.

Gracious is the Lord, and righteous: yes, our God is merciful.

The Lord preserveth the simple: I was in misery, and he helped me.

Turn again unto thy rest, O my soul: for the Lord hath rewardest thee.

And when thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

I will walk before the Lord in the land of the living, I will be strong, and therefore will I speak bold, but was sore troubled: I said in my heart, All men are liars.

Whatsoever shall I give unto the Lord: for all the benefits that he hath done unto me?

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

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

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Of this Psalm.

Nisi Dominus. PSALM 127.

¶ Except the Lord build the house: their labour is徒劳的 that build it.

¶ Except the Lord keep the city: the watchman keeps but in vain.

It is but labour that ye have to rise up early, and to late take rest; and eat the bread of carefulness: for so ye give not thy beloved sleep.

¶ Let children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant: even so are the young children.

Happy is the man that hath his quiver full of them: they shall partake shameless when they speak with their enemies in the gate.

Glory be to the Father, &c.

As it was in the beginning, &c.

Then the Priest shall say,

Laudis vobis.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

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

¶ And forgive us our sins.

¶ And lead us not into temptation.

¶ But deliver us from evil.

¶ Amen.

Minister. Cursed is he that curseth his father and mother. ver. 15. Amen.

Minister. Cursed is he that removeth his neighbour's land-mark. v. 17. Amen.

Minister. Cursed is he that maketh the blind to go out of his way. v. 18. Amen.

Minister. Cursed is he that perverteth the judgment of the stranger, the fatherless, and widow. ver. 19. Amen.

Minister. Cursed is he that smiteth his neighbour secretly. v. 24. Amen.

Minister. Cursed is he that lieth with his neighbour's wife. Lev. 20. 10. Amen.

Minister. Cursed is he that taketh reward to say ignorant. Deut. 27. 25. Amen.

Minister. Cursed is he that putteth his trust in man, and taketh man for his defence, and in his strength from the Lord. Jer. 17. 5.

Amen.

Minister. Cursed are the unmerciful,凶狠的, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and excommunicates. S. Matt. 25. 42. 1 Cor. 6. 9. 10.

Amen.

Minister.

¶ OW seeing that all these are accursed

(as the prophet David beseeched with)

who do err and go astray from the commandments of God, let us (remembring the

deadly judgment hanging over our heads

and always ready to fall upon us) return un-

RETHREN, in the Primitive Church there was a golden Discipline that at the beginning of Lent, such persons as stood convicted of notorious sin were put to open penance, and punished in this world that their souls might be saved in the day of the Lord. ¶ that others

admonished by their example, might be more afraid to offend. Instead whereof until the said Discipline may be restored again, which is much to be wished, it is thought good that at this time (in the prevalence of godly cursing against impudent sinners, gathered out of the Seven and twentieth Chapter of Deuteronomy, and other places of Scripture) and that ye should answer to every sentence, Amen: to the interbreathing and admiring of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentence, and may walk more warily in these dangerous days; fleeing from such vices, for which ye often sin with your own mouths the curse of God to be deserved.

URSED is the man that maketh any carved or molten image to worship it Deut. 27. 15.

And the people shall answer and say, Amen.

Minister. Cursed is he that curseth his father and mother. ver. 15. Amen.

Minister. Cursed is he that removeth his neighbour's land-mark. v. 17. Amen.

Minister. Cursed is he that maketh the blind to go out of his way. v. 18. Amen.

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(208)
COMMINATION.

To our Lord God with all contrition & meekness of heart, bewailing and lamenting our sinfull life, acknowledging and confessing our offences, and seeking to bring forth new fruits of penitence. For now is the axe put unto the roots of the trees, so that every tree that bringeth not forth good fruit is hewed down and cast into fire. It is a fearful thing to fall into the hands of the living God. He shall pour down rain upon the fowls, snared, fire and brimstone, storm and tempest; this shall be their portion to drink. For lo, the Lord did come out of his place to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure when he appeareth? His Son is in his hand, and he will purge his floor, and gather his shepherds into the barn, but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night; and when men shall say Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a man travailly with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which of sinners' through the stubbornness of their heart, have heaped unto themselves, which despised the goodness, patience and long-sufferance of God, when he called them to reparation. Then shall they call upon me (saith the Lord) but I will not hear; they shall seek me early; but they shall not find me; and that because they had knowledge, and received not the fear of the Lord, but abhorred my counsel, and despised my correction. Then shall it be too late to knock when the door shall be shut, & too late to cry for mercy when it is the time of justice. O terrible voice of most just judgment which shall be pronounced upon them, when it shall be said unto them, Go ye quick into the fire everlasting, which is prepared for the devil and his angels. Therefore breake not heed before, while the day of salvation lasteth; for the night cometh, when none can work. But let us, while we have the light, believe in the light, that we be not confounded after darkness, where is waging and knapping of teeth. Iesus is not afraid of goodness of God, who calleth us mercifully, to amendment; and of his endlesse pity promiseth us for givenenes of that which is past, if with a perfect and true heart we return unto him. For though our sins be as red as scarlet, they shall be made white as snow; and though be like purple, yet they shall be made white as wool. Turn us (saith the Lord) from all your wickednes, and your sin shall not blot your defunction. Lest any sin from you all your ungodliness that ye haue done, make you new hearts, and a new spirit. Wherefore will ye die? O house of Israel, seeing that I haue no pleasure in the death of him that dieth faith the Lord God? Turn ye then, and ye shall live. Although we haue stoned yethau me an advocate with the Father, Iesus Christ the righteous, and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our iniquities. Let us therefore return unto him who is the merciful receiver of all true penitent sinners, assuring ourselves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance, if we will submit our selves unto him, and from henceforth walk in his ways; if we will take his easie yoke, and light burden upon us, to follow him in lowliness, patience and charity; and

be ordered by the governance of his holy Spirit, seeking alwayes his glory, and serving him duly in our vocation with thanksgiving. This if we do, Christ will deliver us from the curse of the law, and from the extreme affliction which shall light upon them that shall be before the left hand, and he will set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom: unto which he vouchsafeth to bring us all, for his infinite mercy. Amen.

¶ Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm.

PSALM 51.
Misericordia Dei.

AVE MERCY upon me, O GOD
I after thy great goodness: according
to the multitude of thy mercies, do a
way mine offences.

Wash me throughly from my wicked
nes; and cleanse me from my sin.

For I acknowledge my faults: and my
sin is ever before me.

Against thee only have I sinned & done this
evil in thy sight: that thou mightest be justified in
the saying, and clear when thou art judged.

Beside I was shapen in wickednes: and in
sin hath my mother conceived me.

But thou requirest truth in the inward parts
and shall make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be
clean: thou shalt wash me, and I shall be whiter
than snow.

Thou shalt make me hear afirme & gladnes:
that the bones which thou hast stroken may repaire.
Turn thy face from my sins: and put not out
my myndes.

Make me a clean heart, O God: & renew
a right spirit within me.

Call me not away from thy presence: and take
not me out of thy hyspe. Smit me from me
O give me the comfort of my help again: and
stablish me with thy free Spirit.

Then shall I teach the wayes unto the wicked: &
sinners shall be converted unto thee.

Deliver me from bloodguylaines O God, thou
art the god of my health: and my tongue shall
sing of thy righteousness.

Then shall open my lips, O Lord: and my
mouth shall then speake praye.

For thou deſp̄ſt no ſacrifice, else would I
give it thee: but thou delighteſt not in burnt
offerings.

The ſacrifice of god is a troubled ſpirit: a brok
en and contrite heart, O God, ſhall thou not de
ſp̄eſt?

O be favourable and gracious unto Sion:
build thou the walls of Jerusalem.

Then ſhall thou be pleased with the ſacrifice of
righteouſnes with the burnt-offerings and ob
lations: then ſhall they offer young bullockes
upon thine altar.

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

Iord, haue mercy upon us.

Iord, haue mercy upon us.

UR FATHER which art in heaven:
Hallowed be thy Name. Thy Kingdom
come. Thy will be done, in earth. As it
is in

109
THE COMMINATION.

is in Heaven. Give us this day our daily bread.
And forgive us our trespasses. As we for give
them that trasp̄ſ against us. And lead us not
into temptation. But deliver us from evil. A
men.

Minister. O Lord, save thy servants;

Anſwer. That put their trust in thee.

Minister. Send unto them help from above.

Anſwer. And evermore mightily defend them.

Minister. Help us, O God our Saviour.

Anſwer. And for the glory of thy Name de
liver us, be merciful to us sinners, for thy

Name sake.

Minister. O Lord, hear our prayer.

Anſwer. And let not our cry come unto thee.

Minister. Let us pray.

LORD, we beseeche thee, to mercifully hear

our prayers, and, for all those who

confess their sins unto thee that who

whose conſefences by sin are acciſed, by

thy merciful pardon may be afloſored,

eflouen more. Spare thy people good Lord,

ſpare them. And let not thine heritage be

brought to confusion. Hear us, O Lord, for thy

mercy is great. And after the multitude of thy

mercies look upon us. Through the merits of thy

mediation of thy blessed Son, Iesus Christ our Lord.

Amen. When the Minſter alone ſhall haue

the Lord bleſſ us, and keep us, the Lord lifte

up the light of his countenance upon us, and

gives us peace now and for evermore. Amen.

MOST MIGHTY GOD, and
merciful Father, who haſt compassion upon
all men, and haſt nothing that thou haſt made
thou haſt made who wouldſt not the death
of a ſinner, but that he ſhould rather turne
from his ſin, and be ſaved. Mercifully ſave
us now.

Turn us (saith the Lord) from all

your wickednes, and your sin shall not blot

your defunction.

Lest any sin from you all your ungodliſes

that ye haue done, make you new hearts,

and a new ſpirit. Wherefore will ye die?

O house of Israel, ſeeing that I haue no

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Minſter. O Lord, ſave thy ſervants;

Anſwer. That put their truſt in thee.

Minſter. Send unto them help from above.

Anſwer. And evermore mightily defend them.

Minſter. Help us, O God our Saviour.

Anſwer. And for the glore of thy Name de

liver us, be merciful to us ſinners, for thy

Name ſake.

Minſter. O Lord, hear our prayer.

Anſwer. And let not our cry come unto thee.

Minſter. Let us pray.

LORD, we beseeche thee, to mercifully hear

our prayers, and, for all those who

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