

Fragmenta Liturgica.

DOCUMENTS,

ILLUSTRATIVE OF THE

Liturgy of the Church of England;

EXHIBITING

THE SEVERAL EMENDATIONS OF IT, AND
SUBSTITUTIONS FOR IT, THAT HAVE BEEN PROPOSED
FROM TIME TO TIME, AND PARTIALLY ADOPTED,
WHETHER AT HOME OR ABROAD.

EDITED

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IN SEVEN VOLUMES.

Vol. VI.—Deacon's Debations.

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MDCCLXVIII.

A
Compleat Collection
OF
DEVOTIONS:

TAKEN FROM
The Apostolical Constitutions, the Ancient
Liturgies, and the Common Prayer Book
of the Church of England.

PART I.
COMPREHENDING
The Publick Offices of the Church.

Humbly offered
To the Consideration of the present Churches
of Christendom, Greek, Roman, English,
and all others.

L O N D O N:
Printed in the Year M.DCC.XXXIV.

PREFACE TO THE READER.

THE following Collection of Devotions is founded upon these two principles.

1st. That the best method for all Churches and Christians to follow, is to lay aside all modern hypotheses, customs, and private opinions, and submit to all the doctrines, practices, worship, and discipline, not of any Particular, but of the Ancient and Universal Church of Christ, from the beginning to the end of the fourth century; which doctrines, practices, worship, and discipline, thus universally and constantly received, could not possibly be derived from any other than Apostolical authority.

2dly. That the Liturgy in the Apostolical Constitutions is the most ancient Christian Liturgy extant; that it is perfectly pure and free from interpolation; and that the book itself, called the Apostolical Constitutions, contains at large the doctrines, laws, and settlements, which the three first and purest ages of the Gospel did with one consent believe, obey, and submit to, and that as derived to them from Apostolical

men : that therefore the said book, where it does not disagree with the tradition of the Primitive Catholic Church, (as I believe upon examination it will hardly ever be found to do, but on the contrary may be corroborated thereby, and by the consentient testimony of the holy Fathers of the three first centuries,) ought to be received, submitted to, and allowed its due authority.

If these two principles were once put in practice, all the Ecclesiastical distractions which subsist at present, would cease ; and a truly Catholic union would be restored among all Christian Churches. That I may contribute my mite towards so desirable an end, I have here ventured to present the world with what in my humble opinion will be the only means to attain it ; which is what some will call a *New*, but which I presume to recommend to every pious Christian as the *Oldest*, and therefore the *Best*, Collection of Devotions extant in the whole Christian world. This I dare venture to say, because I have omitted no practice or ceremony that appears to be supported by antiquity, universality, and consent ; and because I have taken in all the Devotional part of the Apostolical Constitutions, (except a few particulars foreign to the present purpose,) at the same time that I have herein included such parts of the Common Prayer Book of the Church of England, as were necessary to complete the design.

As I am more disposed to peace than controversy, I waive engaging in the proof of the two principles above mentioned :

but lest they should be thought to be not well grounded, and lest any thing that I might say in behalf of them should be misconstrued, or received with prejudice ; I have chosen to lay before all devout and impartial Christians, in an Appendix (to which I refer them), some *Extracts* and *Observations*, taken from the writings of very eminent and learned Divines of different communions. By the *Extracts* the first, and by the *Observations* the second, principle will, I hope, be sufficiently confirmed.

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* Now first inserted by the Editor.—P. H.

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GENERAL RUBRICS.

THE proper persons to administer in all the solemn parts of Public Worship are the Bishops; and in their absence, and by their permission, the Presbyters or Priests; and both, as ministered to by the Deacons.

If there be no Deacon belonging to any particular Church, what is in this book ordered to be performed by him, must be done by the Priest.

Note, that wherever in this book the People are appointed to do any thing, the Deacon and all the Clergy present (except the Officiating Priest) are supposed to be included in the rule unless it be otherwise particularly ordered.

It is to be noted, that such ornaments of the Church and of the Clergy, at all times of their ministration, shall be retained, and be in use, as were in the Church of England in the second year of the reign of King Edward the Sixth.

The posture for the Faithful in prayer, and at the reception of the Eucharist, is kneeling, on all days but the Lord's days; and all the days between Easter and Pentecost on

which it is standing, in respect to and remembrance of our Saviour's resurrection: and therefore wherever in this book the Faithful are ordered to kneel, those times are supposed to be excepted.

The People during the time of Divine Service are always to have their faces turned towards the Altar: the same is supposed of the Priest and Deacon whenever they kneel, and likewise when they stand, except where it is otherwise ordered.

The Men and Women are to sit separate in the Public Assemblies.

Public Prayers are to be used Morning and Evening every day. The time for the holy Liturgy, or solemn Communion Service, is between nine in the morning and noon; except those days on which the Penitential Office is appointed, which is to be used about that time, and the Communion Service (if the Eucharist be celebrated) about two of the clock.

On Mondays, the Bishop, with as many of the Clergy as conveniently can, are to meet together for the exercise of Discipline according to the laws of the Gospel, and the Ecclesiastical Canons. Any of the Faithful may also be present, if they please.

And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise), and for the resolution of all doubts concerning the manner how to understand, do, and

execute the things contained in this Book, the parties that so doubt, or diversely take any thing, shall always resort to the Bishop of the Diocese, who, by his discretion, shall take order for the quieting and appeasing of the same. And if the Bishop of the Diocese be in doubt, he must apply for the resolution thereof to the Metropolitan, and College of Bishops in Provincial Synod assembled.

The ORDER how the Psalter is appointed to be read.

The Psalter is the same with that in the Common Prayer Book of the Church of England, and is to be read once every month according to the following directions.

A TABLE of the Psalms for every day of the month.

In every Month.	Morning Prayer.	Evening Prayer.
For the first Sunday	2. 16. 20. 21	45. 46. 47. 48
Second	24. 26. 27. 72	81. 84. 96. 98
Third	68. 110	89. 99
Fourth	116. 117. 118	113. 122. 132. 133. 134. 150
First Monday	1. 3. 5. 7	1. 9. 10
Second	49. 52. 53	58. 59. 62
Third	83. 85. 87	91. 94
Fourth	119. 120. i, ii, iii, iv, v, vi	119. part vii, viii, ix, x, xi.
First Tuesday	11. 12. 14. 15	17. 30. 34
Second	56. 57. 64	71. 75
Third	105	106
Fourth	119. part xii, xiii, xiv, xv, xvi, xvii	119. part xviii, xix, xx, xxi, xxii
First Wednesday	6. 13. 28. 32	38. 40
Second	42. 43. 50	54. 55
Third	60. 61. 74	77. 80
Fourth	109	139. 143
First Thursday	31. 36	37. 41
Second	73. 76. 82	78
Third	108. 112. 114. 115	120. 121. 124. 125. 126. 127
Fourth	128. 129. 135. 136	137. 138. 140. 144
First Friday	22	45. 39
Second	35. 44	9. 79. 86
Third	59	88. 90
Fourth	101. 102	123. 130. 131. 142
First Saturday	19. 23. 29	18
Second	33. 65	36. 67. 92
Third	93. 95. 97. 100	107
Fourth	103. 111. 145	146. 147. 149

Note, that the Psalms appointed for the third Sunday, Monday, &c. of every month, are also to be read upon the fifth Sunday, Monday, &c. of any month.

Between Easter and Pentecost the Psalms every week are to be read according to the following Table.

A TABLE of the Psalms for every day of the Week between Easter and Pentecost.

	Morning Prayer.	Evening Prayer.
Sunday - - - -	2. 16. 118	21. 46. 47
Monday	20. 45	34. 81
Tuesday	26. 48. 96	72. 84
Wednesday	89	98. 99. 110
Thursday	68	117. 122. 132
Friday	113. 116	133. 134. 138. 150
Saturday, according to	the first Table.	

Proper Psalms on certain Days.

	Morning Prayer.	Evening Prayer.
Christmas-day - -	45. 72	110. 132. 150
Ash-Wednesday	6. 32. 38	102. 130. 143
Monday before Easter	6. 32. 38	25. 54. 53
Tuesday before Easter	60. 70. 74	80. 102
Wednesday bef. Easter	109	50. 79
Thursday bef. Easter	40. 42. 43	44. 86. 131
Good-Friday	35. 142	69.
Easter-eve	13. 39. 88. 130	90. 123. 143
Easter-day	2. 16. 118	24. 46. 47
Ascension-day	68	24. 47. 48
Whit-Sunday	89	97. 133. 145

At the end of every Psalm, and of every part of the 119th Psalm, shall be repeated in the Morning service this Hymn :

Glory be 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.

But in the Evening Service this Hymn:

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

And Note, that in whatever part of Divine Service either of these Doxologies is ordered to be used, on all Sundays, and upon every day between Easter and Pentecost, the word Hallelujah shall be added in this manner:

Glory be to the Father, — the Holy Ghost; Hallelujah: As it was in the beginning, — world without end. Amen. Hallelujah.

The ORDER how the rest of Holy Scripture is appointed to be read.

To know what Lessons shall be read every day, look for the day of the month in the Calendar following, and you shall find there the chapters that shall be read for the Lessons both at Morning and Evening Prayer; except only the Moveable Feasts which are not in the Calendar, and the Immoveable where there is a blank left in the column of Lessons; the Proper Lessons for all which days are to be found in the Table of Proper Lessons.

And Note, that whensoever Proper Lessons are appointed, then the Lessons of ordinary course appointed in the Calendar (if they be different) shall be omitted for that time.

When any Lessons or Portions of the four Gospels are read, it is to be done by a Priest or Deacon, and the Congregation is to stand up.

Proper Lessons, to be read at Morning and Evening Prayer
on the Sundays and other Holy-days throughout the year.

LESSONS PROPER FOR SUNDAYS.

	MORNING PRAYER.	EVENING PRAYER.
Sundays of Advent.		
The first. - - -	Isaiah 1	Isaiah 2
ii.	5	24
iii.	25	26
iv.	30	32
Sundays after Christmas.		
The first.	35	40
ii.	41	42 to v. 17
Sundays after the Epiph.		
The first.	44	45
ii.	51	52
iii.	54	55
iv.	56	57
v.	60	61
vi.	65	66
Septuagesima.	Gen. 1	Gen. 2
Sexagesima.	3	6
Quinquagesima.	9 to v. 20.	12
Sundays in Lent.		
The first.	19 to v. 30.	22. to v. 20
ii.	27	28
iii.	39	42
iv.	43	45
v.	Exod. 3	Exod. 5
vi. 1 Lesson.	9	10
2 Less.	Matth. 26	Heb. 5. to v. 11
Easter-day. 1 Less.	Exod. 12	Exod. 14
2 Less.	Rom. 6	Acts 2. v. 22
Sundays after Easter.		
The first. 1 Less.	Numb. 16	Numb. 22
2 Less.	Mark 16	Phillip. 3
ii.	Numb. 23	Numb. 24
iii.	Deut. 4 to v. 41.	Deut. 5
iv.	6	7
v.	8	9

	MORNING PRAYER.	EVENING PRAYER.
Sunday after As- cension-day.	Deut. 12	Deut. 13
Whitsunday. 1 Less.	16 to v. 18	Isaiah 11
2 Less.	Acts 10 v. 34	Acts 19 to v. 21
Trinity Sunday. 1 Less.	Gen. 1	Isaiah 6
2 Less.	Matth. 3	1 John 5
Sundays after Trinity		
The first	Josh. 10	Josh. 23
ii.	Judges 4	Judg. 5
iii.	1 Sam. 2	1 Sam. 3
iv.	12	13
v.	15	17
vi.	24	26
vii.	2 Sam. 7	2 Sam. 19
viii.	24	1 Kings 8
ix.	1 Kings 13	17
x.	18	19
xi.	21	22
xii.	2 Kings 4	2 Kings 5
xiii.	6	7
xiv.	9	10
xv.	18	19
xvi.	22	23
xvii.	Jerem. 23 to v. 9	Jerem. 30
xviii.	31	33
xix.	Ezek. 33	Ezek. 34
xx.	36	37
xxi.	39	43 to v. 10
xxii.	Dan. 3	Dan. 6
xxiii.	Micah 4	Micah 5
xxiv.	Malachi 1	Malachi 2
xxv.	3	4

If there be any more Sundays before Advent Sunday, the Lessons of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are there wanting. And if there be fewer, the overplus shall be omitted: provided that the Lessons appointed for the twenty-fifth Sunday after Trinity shall always be used upon the Sunday next before Advent.

LESSONS PROPER FOR HOLY-DAYS.

	MORNING PRAYER.	EVENING PRAYER.
S. Andrew.	2 Esdras 1, 2	2 Esdras 3, 4
S. Thomas.	5	6
Nativity of Christ.		
1 Less.	Isaiah 9 to v. 8	Isaiah 7 v. 10 to v. 17
2 Less.	Luke 2 to v. 15	Titus 3 v. 4 to v. 9
S. Stephen.	1 Less. 2 Esdras 7	2 Esdras 8
2 Less.	Acts 6 v. 8 and ch. 7 to v. 30	Acts 7 v. 30 to v. 55
S. John.	1 Less. Revel. 1	Revel. 2
2 Less.	John 20 to v. 11	Acts 3 to v. 12
Innocents' day.	Jeremiah 31 to v. 18	Eccles. 12
Circumcision.	1 Less. Gen. 17	Deut. 10 v. 12
2 Less.	Rom. 2	Coloss. 2
Epiphany.	1 Less. Isaiah 60	Isaiah 49
2 Less.	Luke 3 to v. 23	John 2 to v. 12
Conversion of S. Paul.		
1 Less.	2 Esdras 9, 10	2 Esdras 11, 12
2 Less.	Acts 22 to v. 22	Acts 26
Purific. of the V. Mary.	2 Esdras 13	2 Esdras 14
Ash-Wednesday.	1 Less. Joel 1	Joel 2 to v. 18
2 Less.	Luke 22 v. 54 to v. 63	1 Cor. 5
S. Matthias.	2 Esdras 15	2 Esdras 16
Annum. of the V. Mary.	Revel. 3	Revel. 4
Monday before Easter.	Jeremiah 4	Jeremiah 7
Tuesday before Easter.	9	12
Wednesd. before Easter.		
1 Less.	Zechar. 11	Lament. 3
2 Less.	John 11 v. 45	
Thursday before Easter.		
1 Less.	Daniel 9	4, 5
2 Less.	John 13	
Good Friday.	1 Less. Genesis 22 to v. 20	Isaiah 53
2 Less.	John 18	1 Pet. 2
Easter Even.	1 Less. Lament. 1	Lament. 2
2 Less.	Luke 23 v. 50	Mark 2

LESSONS PROPER FOR HOLY-DAYS.

	MORNING PRAYER.	EVENING PRAYER.
Monday in Easter-week		
1 Less.	Exod. 16	Exod. 17
2 Less.	Matth. 28	Acts 3
Tuesday in Easter-week		
1 Less.	Exod. 20	Exod. 32
2 Less.	Luke 24 to v. 13	1 Cor. 15
S. Mark.	Revel. 5	Revel. 6
S. Philip and S. Jacob.		
1 Less.	7	8
2 Less.	John 1 v. 43	Acts 15 to v. 32
Ascension-day.	1 Less. Deut. 10	2 Kings 2
2 Less.	Luke 24 v. 44	Ephes. 4 to v. 17
Mond. in Whitsun-week.		
1 Less.	Gen. 11 to v. 10	Numb. 11 v. 16 to v. 30
2 Less.	1 Cor. 12	1 Cor. 14 to v. 26
Tuesd. in Whitsun-week		
1 Less.	1 Sam. 19 v. 18	Deut. 30
2 Less.	1 Thess. 5 v. 12 to v. 24	1 John 4 to v. 14
S. Barnabas.	Revel. 9	Revel. 10
S. John Baptist.	1 Less. Malach. 3	Malach. 4
2 Less.	Matth. 3	Matth. 14 to v. 13
S. Peter.	1 Less. Revel. 11	Revel. 12
2 Less.	Acts 3	Acts 4
S. James.	Revel. 13	Revel. 14
S. Bartholomew.	15	16
S. Matthew.	17	18
S. Michael.	1 Less. Gen. 32	Dan. 10 v. 5
2 Less.	Acts 12 to v. 20	Jude v. 6 to v. 16
S. Luke.	Revel. 19	Revel. 20
S. Simon and S. Jude.	21	22
All Saints.	1 Less. Wisd. 3 to v. 10	Wisd. 5 to v. 17
2 Less.	Heb. 11 v. 33. and ch. 12 to v. 7	Revel. 19 to v. 17

JANUARY HATH XXXI DAYS.

THE CALENDAR.	MORNING PRAYER.		EVENING PRAYER.	
	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1 A { Circumc. of } { our Lord. }				
2 b	Gen.	1 Matth.	1 Gen.	2 Rom.
3 c		3		2
4 d		5		3
5 e		7		4
6 f { Epiphany of } { our Lord. }				
7 g		9		5
8 A		12		6
9 b		14		7
10 c		16		8
11 d		18		9
12 e		20		10
13 f		22		11
14 g		24		12
15 A		26		13
16 b		28		14
17 c		30		15
18 d		32		16
19 e		34		17
20 f		37		18
21 g		40		19
22 A		42		20
23 b		44		21
24 c		46		22
25 d { Convers. of } { S. Paul. }				
26 e		48		23
27 f		50		24
28 g	Exod.	2	Exod.	3
29 A		4		5
30 b	6. to v.	14		7
31 c		8		28

FEBRUARY HATH XXVIII DAYS.

THE CALENDAR.	MORNING PRAYER.		EVENING PRAYER.	
	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1 d	Exod.	10 Mark	1 Exod.	11 Cor.
2 e				
3 f		12		13
4 g		14		15
5 A		16		17
6 b		18		19
7 c		20		21
8 d		22		23
9 e		24		32
10 f		33		34
11 g		40		11
12 A	Levit.	16		17
13 b		19		13
14 c		23		14
15 d		25		15
16 e		27		16
17 f	Numb.	8	Luke 1. to v. 39	9
18 g		10	1. v. 39	11
19 A		12		13
20 b		14		15
21 c		16		17
22 d		20		21
23 e		22		23
24 f { S. Matthias } { Ap. & Mar. }				
25 g		24		8
26 A		27		9
27 b		31		10
28 c		35		11
29	1 Chron. 17	Matth.	5	2 Chron. 7

† Note. The Feast of S. Matthias is to be observed on the 24th of February in Leap-year as well as others.

MARCH HATH XXXI DAYS.

THE CALENDAR.	MORNING PRAYER.		EVENING PRAYER.	
	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1 d	Deut. 1	Luke 12	Deut. 2	Ephes. 6
2 e	3	13	4	Philip. 1
3 f	5	14	6	2
4 g	7	15	8	3
5 A	9	16	10	4
6 b	11	17	12	Coloss. 1
7 c	13	18	14	2
8 d	15	19	16	3
9 e	17	20	18	4
10 f	19	21	20	1 Thess. 1
11 g	21	22	24	2
12 A	25	23	26	3
13 b	27	24	28	4
14 c	29	John 1	30	5
15 d	31	2	32	2 Thess. 1
16 e	33	3	34	2
17 f	Josh. 1	4	Josh. 2	3
18 g	3	5	4	1 Tim. 1
19 A	5	6	6	2, 3
20 b	7	7	8	4
21 c	9	8	10	5
22 d	11	9	14	6
23 e	20	10	22	2 Tim. 1
24 f	23	11	24	2
25 g	Ann. of the V. M.	12		3
26 A	Judg. 1	13	Judg. 2	4
27 b	3	14	4	Titus 1
28 c	5	15	6	2, 3
29 d	7	16	8	Philemon
30 e	9	17	10	Hebr. 1
31 f	11	18	12	2

APRIL HATH XXX DAYS.

THE CALENDAR.	MORNING PRAYER.		EVENING PRAYER.	
	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1 g	Judg. 13	John 19	Judg. 14	Heb. 3
2 A	15	20	16	4
3 b	17	21	18	5
4 c	19	Acts 1	20	6
5 d	21	2	Ruth 1	7
6 e	Ruth 2	3	3	8
7 f	4	4	1 Sam. 1	9
8 g	1 Sam. 2	5	3	10
9 A	4	6	5	11
10 b	6	7	7	12
11 c	8	8	9	13
12 d	10	9	11	James 1
13 e	12	10	13	2
14 f	14	11	15	3
15 g	16	12	17	4
16 A	18	13	19	5
17 b	20	14	21	1 Pet. 1
18 c	22	15	23	2
19 d	24	16	25	3
20 e	26	17	27	4
21 f	28	18	29	5
22 g	30	19	31	2 Pet. 1
23 A	2 Sam. 1	20	2 Sam. 2	2
24 b	3	21	4	3
25 c	St. Mark Ev. & Martyr.	22	1	John 1
26 d		5	23	6
27 e		7	24	8
28 f		9	25	10
29 g		11	26	12
30 A		13	27	14
				2 & 3 John

MAY HATH XXXI DAYS.

THE CALENDAR.		MORNING PRAYER.		EVENING PRAYER.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1 b	{ S. Philip & S. Jacob, Ap. & Mart. }				
2 c		2 Sam. 15	Acts 28	2 Sam. 16	Jude.
3 d		1 Matth.	1	18 Rom.	1
4 e		19	2	20	2
5 f		21	3	22	3
6 g		23	4	24	4
7 A		1 Kings 1	5	1 Kings 2	5
8 b		3	6	4	6
9 c		5	7	6	7
10 d		7	8	8	8
11 e		9	9	10	9
12 f		11	10	12	10
13 g		13	11	14	11
14 A		15	12	16	12
15 b		17	13	18	13
16 c		19	14	20	14
17 d		21	15	22	15
18 e		2 Kings 1	16	2 Kings 2	16
19 f		3	17	4	1 Cor.
20 g		5	18	6	2
21 A		7	19	8	3
22 b		9	20	10	4
23 c		11	21	12	5
24 d		13	22	14	6
25 e		15	23	16	7
26 f		17	24	18	8
27 g		19	25	20	9
28 A		21	26	22	10
29 b		23	27	24	11
30 c		25	28	Ezra 1	12
31 d		Ezra 2	Mark 1	3	13

JUNE HATH XXX DAYS.

THE CALENDAR.		MORNING PRAYER.		EVENING PRAYER.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1 e	— — —	Ezra 5	Mark	2 Ezra 6	1 Cor. 14
2 f		7		3	8. v. 15
3 g		9		4	10. to v. 18
4 A		Nehem. 1		5 Nehem. 2	2 Cor. 1
5 b		4		6	5
6 c		6		7	8
7 d		9		8	10. v. 28
8 e		13		9 Esther 1	5
9 f		Esther 2	10	3	6
10 g		4	11	5	7
11 A	{ S. Barnabas, Ap. & Mart. }		12		8
12 b		6	13	7	9
13 c		8	14	9, 10	10
14 d	Job	1	15	Job 2	11
15 e		3	16	4	12
16 f		5	Luke 1. to v. 39.	6	13
17 g		7	1. v. 39	8 Galat.	1
18 A		9		10	2
19 b		11		12	3
20 c		13		14	4
21 d		15		16	5
22 e		17, 18		19	6
23 f		20		21 Ephes.	1
24 g	{ Nativity of S. John Bap. }				
25 A		22		8	23
26 b		24, 25		9	26, 27
27 c		28		10	29
28 d		30		11	31
29 e	{ S. Peter, Ap. & Martyr }				
30 f		32		12	33

JULY HATH XXXI DAYS.

THE CALENDAR.	MORNING PRAYER.		EVENING PRAYER.	
	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1 g	Job 34	Luke 13	Job 35	Philip. 1
2 A	36	14	37	2
3 b	38	15	39	3
4 c	40. to v. 15	16	41	4
5 d	42	17	Prov. 1	Coloss. 1
6 e	Prov. 2	18	3	2
7 f	4	19	5	3
8 g	6	20	7	4
9 A	8	21	9 1 Thess.	1
10 b	10	22	11	2
11 c	12	23	13	3
12 d	14	24	15	4
13 e	16	John 1	17	5
14 f	18	2	19 2 Thess.	1
15 g	20	3	21	2
16 A	22	4	23	3
17 b	24	5	25 1 Tim.	1
18 c	26	6	27	2, 3
19 d	28	7	29	4
20 e	30. to v. 15	8	31	5
21 f	Eccles. 1	9	Eccles. 2	6
22 g	3	10	4 2 Tim.	1
23 A	5	11	6	2
24 b	7	12	8	3
25 c	{ S. James Ap. } { & Martyr. }	13		4
29 d	9	14	10 Titus	1
27 e	11	15	12	2, 3
28 g	Jerem. 1	16	Jerem. 2	Philemon.
26 A	3	17	4	Heb. 1
30 b	5	18	6	2
31 b	7	19	8	3

AUGUST HATH XXXI DAYS.

THE CALENDAR.	MORNING PRAYER.		EVENING PRAYER.	
	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1 c	Jerem. 9	John 20	Jerem. 10	Hebr. 4
2 d	11	21	12	5
3 e	13	Acts 1	14	6
4 f	15	2	16	7
5 g	17	3	18	8
6 A	19	4	20	9
7 b	21	5	22	10
8 c	23	6	24	11
9 d	25	7	26	12
10 e	27	8	28	13
11 f	29	9	30 James	1
12 g	31	10	32	2
13 A	33	11	34	3
14 b	35	12	36	4
15 c	37	13	38	5
16 d	39	14	40 1 Pet.	1
17 e	41	15	42	2
18 f	43	16	44	3
19 g	45, 46	17	47	4
20 A	48	18	49	5
21 b	50	19	51 2 Pet.	1
22 c	52	20	Lam. 1	2
23 d	Lament. 2	21	3	3
24 e	{ S. Barthol. } { Ap. & Mar. }	22	1 John	1
25 f	4	23	5	2
26 g	Ezek. 2	24	Ezek. 3	3
27 A	5	25	6	4
28 b	7	26	13	5
29 c	14	27	17 2 & 3 John	
30 d	20	28	25 Jude	
31 e	26 Matth.	1	27 Rom.	1

SEPTEMBER HATH XXX DAYS.

THE CALENDAR.	MORNING PRAYER.		EVENING PRAYER.	
	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1 f	— — —	Ezek. 28	Matth. 2	Ezek. 29
2 g		30	3	31
3 A		32	4 Dan.	1
4 b	Dan.	2	5	3
5 c		4	6	5
6 d		6	7	6
7 e		8	8	7
8 f		10	9	8
9 g		12	10 Hos.	1
10 A	Hos.	2, 3	11	4
11 b		5, 6	12	7
12 c		8	13	9
13 d		10	14	11
14 e		12	15	13
15 f		14	16 Joel	1
16 g	Joel	2	17	3 1 Cor.
17 A	Amos	1	18 Amos	2
18 b		3	19	4
19 c		5	20	6
20 d		7	21	8
21 e	{ S. Matthew, Ap. Evang. and Martyr. }		22	6
22 f		9	23 Obadiah	7
23 g	Jonah	1	24 Jonah	2, 3
24 A		4	25 Micah	1
25 b	Micah	2	26	3
26 c		4	27	5
27 d		6	28	7
28 e	Nahum	1 Mark	1 Nahum	2
29 f	{ S. Michael & all Angels }			
30 g		3	2 Hab.	1

OCTOBER HATH XXXI DAYS.

THE CALENDAR.	MORNING PRAYER.		EVENING PRAYER.	
	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1 A	— — —	Hab. 2 Mark	3 Hab.	3 1 Cor.
2 b		1	4 Zeph.	2
3 c		3	5 Hagg.	1 2 Cor.
4 d		2	6 Zech.	1
5 e	Hagg.	2		2
6 f	Zech. 2,	3		4, 5
7 g		6		7
8 A		8		9
9 b		10		11
10 c		12		13
11 d		14	Mal.	1
12 e	Mal.	2		3
13 f		4	Wisd.	1
14 g	Wisd.	2		3
15 A		4		5
16 b		6 Luke 1. to		7
17 c		v. 39.		
18 d	S. Luke Evang.	1. v. 39		9 Galat.
19 e		10		11
20 f		2		3
21 g		3		4
22 A		4		5
23 b		5		6
24 c		6		7
25 d		7		8
26 e		8		9
27 f		9		10
28 g	{ S. Simon and S. Jude, Ap. (and Martyrs.) }			
29 A		11		12
30 b		13		14
31 c		15		16

NOVEMBER HATH XXX DAYS.

THE CALENDAR.		MORNING PRAYER.		EVENING PRAYER.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1 d	All Saints' Day.				
2 e		Ecclus. 17	Luke 17	Ecclus. 18	Coloss. 1
3 f		19	18	20	2
4 g		21	19	22	3
5 A		23	20	24	4
6 b		25 to v. 13	21	27 1 Thess.	1
7 c		28	22	29	2
8 d		30 to v. 18	23	31	3
9 e		32	24	33	4
10 f		34 John	1	35	5
11 g		36	2	37 2 Thess.	1
12 A		38	3	39	2
13 b		40	4	41	3
14 c		42	5	43 1 Tim.	1
15 d		44	6	45	2, 3
16 e		46	7	47	4
17 f		48	8	49	5
18 g		50	9	51	6
19 A		Baruch 1	10	Baruch 2 2 Tim.	1
20 b		3	11	4	2
21 c		5	12	6	3
22 d		2 Mac. 6	13	Song of the 3 children	4
23 e		7	14	Isaiah 1 Titus	1
24 f		2	15	3	2, 3
25 g		4	16	5 Philemon	
26 A		6	17	7 Hebr.	1
27 b		8	18	9	2
28 c		10	19	11	3
29 d		12	20	13	4
30 e	{ 'S. Andrew } Ap. & Mar. }		21		5

DECEMBER HATH XXXI DAYS.

THE CALENDAR.		MORNING PRAYER.		EVENING PRAYER.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1 f		1 Lesson. Isaiah 14	2 Lesson. Acts 1	1 Lesson. Isaiah 15	2 Lesson. Hebr. 6
2 g		16	2	17	7
3 A		18	3	19	8
4 b		20, 21	4	22	9
5 c		23	5	24	10
6 d		25	6	26	11
7 e		27	7	28	12
8 f		29	8	30	13
9 g		31	9	32 James	1
10 A		33	10	34	2
11 b		35	11	36	3
12 c		37	12	38	4
13 d		39	13	40	5
14 e		41	14	42 1 Pet.	1
15 f		43	15	44	2
16 g		45	16	46	3
17 A		47	17	48	4
18 b		49	18	50	5
19 c		51	19	52 2 Pet.	1
20 d		53	20	54	2
21 e	{ St. Thomas } { Ap. & Mart. }		21		3
22 f		55	22	56 1 John	1
23 g		57	23	58	2
24 A		59	24	60	3
25 b	Christmas Day.				
26 c	{ S. Steph. the } { first Martyr. }				
27 d	{ S. John Ap. } { and Evang. }				
28 e	Innocents Day.		25		4
29 f		61	26	62	5
30 g		63	27	64 2 & 3 John	
31 A		65	28	66 Jude	

RULES FOR THE MOVEABLE FEASTS ;

TOGETHER WITH THE

SOLEMN DAYS, both FESTIVALS and FASTS, that are to be
observed through the whole Year.

Easter-day (on which the rest depend) is always the first
Lord's-day after that Fourteenth day of the Moon, which
happens upon or next after the day of the Vernal Equinox.

Advent Sunday is always the nearest Lord's-day to the Feast of
S. Andrew, whether before or after.

Septuagesima	$\left. \begin{array}{c} \text{is} \\ \text{Sunday} \end{array} \right\}$	nine weeks	$\left. \begin{array}{c} \text{eight weeks} \\ \text{seven weeks} \\ \text{six weeks} \end{array} \right\}$	before Easter.
Sexagesima		eight weeks		
Quinquagesima		seven weeks		
Quadragesima		six weeks		

Ascension Day	$\left. \begin{array}{c} \text{is} \\ \text{Trinity Sunday} \end{array} \right\}$	forty days	$\left. \begin{array}{c} \text{seven weeks} \\ \text{eight weeks} \end{array} \right\}$	after Easter.
Whitsunday		seven weeks		
Trinity Sunday		eight weeks		

Solemn days are Festivals, greater and lesser; and Fasts,
greater and lesser.

The Greater Festivals are,

Easter Day.	Whitsunday.
The first Sunday after Easter.	All Lord's-days.
Ascension Day.	Christmas Day.

The Lesser Festivals are,

All the days between Easter and Pentecost, except Sundays.	S. Philip and S. Jacob the Apostles.
All Sabbath-days or Saturdays, except the Saturday next before Easter.	S. Barnabas.
Monday and Tuesday in Whitsun Week.	The Nativity of S. John Baptist.
The days of the Feasts of	S. Peter the Apostle.
The Circumcision of our Lord Jesus Christ.	S. James the Apostle.
The Epiphany.	S. Bartholomew the Apostle.
The Conversion of S. Paul.	S. Matthew the Apostle.
The Purification of the blessed Virgin.	S. Michael and all Angels.
S. Matthias the Apostle.	S. Luke the Evangelist.
The Annunciation of the blessed Virgin.	S. Simon and S. Jude the Apostles.
S. Mark the Evangelist.	All Saints.
	S. Andrew the Apostle.
	S. Thomas the Apostle.
	S. Stephen the first Martyr.
	S. John the Evangelist.
	The Holy Innocents.

The greater Fast is but one, that of the Holy Week, or the week before Easter, except Sunday. This great Fast is to be observed with extraordinary devotion and alms-giving, fasting every day till evening, or at least till three of the clock in the afternoon, and then abstaining from flesh and wine, or any strong liquor; especially on Friday eating but very little of the most ordinary food, and on Saturday tasting nothing till day-break on Sunday morning. All this if health will permit.

The lesser Fasts, called also Half-Fasts, days of Abstinence, or Stations, are all Wednesdays and Fridays, (except those between Easter and Pentecost, and except Christmas-day,) together with Lent, concerning which it is to be noted: 1. That Holy Week is to be observed with strict Fasting, as above directed. 2. That every day of the week before Holy Week, except Sunday and Saturday, is to be kept as an Half-Fast, or day of Abstinence. 3. That no other day of Lent, except Wednesdays and Fridays, is imposed; but any day or days may be kept as Half-Fasts, or days of Abstinence, according to every one's piety and discretion, always excepting Sundays and Saturdays. These lesser Fasts are to be observed by fasting till three of the clock in the afternoon, and with proper devotions and alms-giving.

THE ORDER
FOR
MORNING PRAYER,
DAILY THROUGHOUT THE YEAR.

Note, That wherever in the Morning or Evening Service any thing is ordered to be said by the People or Congregation, that is to be understood of the faithful only: for the Catechumens, Energumens, and Penitents, are to stand in proper places allotted for them, and not to kneel (except where they are particularly ordered) or vocally join with the faithful.

At the beginning of Morning Prayer, the Deacon, being turned towards the People, all standing, shall say,

Let us attend.

Then shall the Priest say,

O Lord, open thou our lips :

Answer. And our mouth shall shew forth thy praise.

Pr. O God, make speed to save us :

Answ. O Lord, make haste to help us.

Pr. Glory be to the Father, and to the Son :
and to the Holy Ghost ; [Hallelujah :]

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

*Then shall be said or sung by the Priest and People the
Morning Hymn, as followeth.*

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

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

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

*Instead of the foregoing Hymn, the following, with the Proper
Preface, shall be said or sung by the Priest and People on all
Lord's days, and on every day between Easter and Pentecost,
on Monday and Tuesday in Whitsun-week, and on Christmas-
day.*

It is very meet, right, and our bounden duty, that
we should at all times, and in all places, give thanks
unto thee, O Lord, Holy Father, Almighty, Ever-
lasting God.

Here shall follow the Proper Preface.

PROPER PREFACES.

*Upon all Lord's days, except the Sunday after Ascension-day,
and Whitsunday ; and upon every day between Easter and
Ascension-day.*

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

Upon Ascension-day, and every day after till Whitsunday.

THROUGH thy most dearly beloved Son Jesus
Christ our Lord : who after his most glorious Re-

surrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

Upon Whitsunday, and Monday and Tuesday in Whitsun-week.

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

Upon Christmas-day.

BECAUSE thou didst give Jesus Christ thine only Son, to be born as at this time for us: who by the operation of the Holy Ghost was made very man of the substance of the Virgin Mary his

mother, and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

After the Preface shall follow:

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying: Holy, Holy, Holy, Lord God of hosts; heaven and earth are full of thy glory: glory be to thee, O Lord most High. Amen. Hallelujah.

Then shall be said or sung the Psalm following; except on Sundays, and every day between Easter and Pentecost.

Deus, Deus meus. Psal. lxiii.

O God, thou art my God, &c.

Glory be to the Father, &c.

As it was the beginning, &c. Amen.

On all Lord's days, and on every day between Easter and Pentecost, instead of the foregoing Psalm, shall be sung or said the following Anthem.

CHRIST our passover is sacrificed for us: therefore let us keep the feast;

Not with the old leaven, neither with the leaven

of malice and wickedness : but with the unleavened bread of sincerity and truth.

Christ, being raised from the dead, dieth no more : death hath no more dominion over him :

For in that he died, he died unto sin once : but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin : but alive unto God through Jesus Christ our Lord.

Christ is risen from the dead : and become the first-fruits of them that slept.

For since by man came death : by man came also the resurrection of the dead.

For as in Adam all die : even so in Christ shall all be made alive.

Glory be to the Father, &c. Hallelujah :

As it was in the beginning, &c. Amen. Hallelujah.

Then shall be said or sung the Psalms in order as they are appointed, the Deacon first turning to the People, and saying, Such a Psalm, or Psalms, is, or are, appointed for this Morning, or Evening, Service.

After the Psalms, shall be read distinctly with an audible voice the first Lesson, as it is appointed in the Calendar, (except

there be Proper Lessons assigned for that day,) he that readeth, so standing and turning himself, as he may best be heard of all such as are present : and before every Lesson he shall say, Such a chapter, or chapters, or such a part of a chapter of such a book, is appointed for the first, or the second, Lesson for this Morning, or Evening, Service ; and after every Lesson, Here endeth the first, or the second, Lesson.

After the first Lesson shall be sung or said, in English, the Hymn called Te Deum Laudamus, daily throughout the year ; except all Saturdays but that next before Easter.

Te Deum laudamus.

WE praise thee, O God : we acknowledge thee to be the Lord.

All the earth doth worship thee : the Father everlasting.

To thee all Angels cry aloud : the Heavens, and all the powers therein.

To thee Cherubin and Seraphin : continually do cry,

Holy, Holy, Holy : Lord God of Sabaoth :

Heaven and earth are full of the majesty : of thy glory.

The glorious company of the Apostles : praise thee ;

The goodly fellowship of the Prophets : praise thee ;

The noble army of Martyrs : praise thee ;

The holy Church throughout all the world : doth acknowledge thee :

The Father : of an infinite Majesty ;

Thine honourable, true : and only Son ;

Also the Holy Ghost : the Comforter.

Thou art the King of Glory : O Christ ;

Thou art the everlasting Son : of the Father.

When thou tookest upon thee to deliver man :
thou didst not abhor the Virgin's womb ;

When thou hadst overcome the sharpness of
death : thou didst open the Kingdom of Heaven to
all believers.

Thou sittest at the right hand of God : in the
glory of the Father.

We believe that thou shalt come : to be our Judge.

We therefore pray thee help thy servants : whom
thou hast redeemed with thy precious blood.

Make them to be numbered with thy saints : in
glory everlasting.

O Lord, save thy people : and bless thine heritage.

Govern them : and lift them up for ever.

Day by day : we magnify thee ;

And we worship thy name : ever world without
end.

Vouchsafe, O Lord : to keep us this day with-
out sin.

O Lord, have mercy upon us : have mercy upon
us.

O Lord, let thy mercy lighten upon us : as our
trust is in thee.

O Lord, in thee have I trusted : let me never be
confounded.

*But on all Saturdays except Easter Eve, instead of the foregoing
Hymn, shall be sung or said this Canticle.*

Benedicite, omnia opera Domini.

O ALL ye works of the Lord, bless ye the Lord :
praise him, and magnify him for ever.

O ye heavens, bless ye the Lord : praise him,
and magnify him for ever.

O ye angels of the Lord, bless ye the Lord :
praise him, and magnify him for ever.

O all ye waters that be above the firmament,
bless ye the Lord : praise him, and magnify him
for ever.

O all ye powers of the Lord, bless ye the Lord :
praise him, and magnify him for ever.

O ye sun and moon, bless ye the Lord : praise him, and magnify him for ever.

O ye stars of heaven, bless ye the Lord : praise him, and magnify him for ever.

O every shower and dew, bless ye the Lord : praise him, and magnify him for ever.

O all ye winds, bless ye the Lord : praise him, and magnify him for ever.

O ye fire and heat, bless ye the Lord : praise him, and magnify him for ever.

O ye winter and summer, bless ye the Lord : praise him, and magnify him for ever.

O ye dews and storms of snow, bless ye the Lord : praise him, and magnify him for ever.

O ye nights and days, bless ye the Lord : praise him, and magnify him for ever.

O ye light and darkness, bless ye the Lord : praise him, and magnify him for ever.

O ye ice and cold, bless ye the Lord : praise him, and magnify him for ever.

O ye frost and snow, bless ye the Lord : praise him, and magnify him for ever.

O ye lightnings and clouds, bless ye the Lord : praise him, and magnify him for ever.

O let the earth bless the Lord : praise him, and magnify him for ever.

O ye mountains and little hills, bless ye the Lord : praise him, and magnify him for ever.

O all ye things that grow on the earth, bless ye the Lord : praise him, and magnify him for ever.

O ye fountains, bless ye the Lord : praise him, and magnify him for ever.

O ye seas and rivers, bless ye the Lord : praise him, and magnify him for ever.

O ye whales and all that move in the waters, bless ye the Lord : praise him, and magnify him for ever.

O all ye fowls of the air, bless ye the Lord : praise him, and magnify him for ever.

O all ye beasts and cattle, bless ye the Lord : praise him, and magnify him for ever.

O ye children of men, bless ye the Lord : praise him, and magnify him for ever.

O ye priests of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye servants of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye spirits and souls of the righteous, bless ye the Lord : praise him, and magnify him for ever.

O ye holy and humble men of heart, bless ye the Lord : praise him, and magnify him for ever.

O give thanks unto the Lord, because he is gracious : for his mercy endureth for ever.

O all ye that worship the Lord, bless the God of gods : praise him, and give him thanks ; for his mercy endureth for ever.

Glory be to the Father, &c. [Hallelujah :]

As it was in the beginning, &c. Amen. [Hallelujah.]

Then shall be read in like manner the second Lesson, taken out of the New Testament. And after that shall be sung or said the Hymn following, except when it shall happen to be read in the chapter for the day, when the eighth Psalm, appointed for Saturday, shall be used instead thereof.

Benedictus. S. Luke i. 68.

BLESSED be the Lord God of Israel, &c.

Glory be to the Father, &c. [Hallelujah :]

As it was in the beginning, &c. Amen. [Hallelujah.]

But on all Saturdays, except Easter Eve, instead of the foregoing Hymn shall be said or sung this Psalm.

Domine, Deus noster. Psal. viii.

O LORD our Governour, &c.

Glory be to the Father, &c. [Hallelujah :]

As it was in the beginning, &c. Amen. [Hallelujah.]

Then shall be said or sung the Creed, commonly called the Apostles' Creed, by the Priest and People ; except only on such days as the Creed following after it is appointed to be used.

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

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

I believe in the Holy Ghost ; The holy Catholic Church ; The communion of Saints ; The forgiveness of sins ; The resurrection of the body ; And the life everlasting. Amen.

Instead of the foregoing Creed, the following shall be used upon Christmas-day, Easter-day, the first Sunday after Easter, Ascension-day, Whitsunday, Trinity-Sunday, and on the first Sunday of every month.

I BELIEVE in one unbegotten only true God Almighty, The Father of Christ, The Creator and Maker of all things, Of whom are all things.

And in the Lord Jesus Christ, his only-begotten Son, The first-born of the whole creation, Who was begotten before the ages by the good-will of the Father, By whom all things were made, both in heaven and earth, visible and invisible ; Who in the last times came down from heaven, And took flesh upon him, And was born of the holy Virgin Mary ; And lived an holy life, according to the laws of his God and Father ; And was crucified under Pontius Pilate, and died for us ; The third day after his Passion he rose again from the dead ; He ascended into heaven, And sitteth on the right hand of the Father ; And he shall come again with glory at the end of the world, To judge the quick and the dead : Whose kingdom shall have no end.

And I believe in the Holy Ghost, that is, the Comforter, Who hath wrought effectually in all the saints from the beginning of the world, And was

afterwards sent to the Apostles by the Father, According to the promise of our Lord and Saviour Jesus Christ ; and after the Apostles, to all believers in the holy Catholic Church : And I believe the resurrection of the flesh ; And the remission of sins ; And the kingdom of heaven, And the life of the world to come. Amen.

Here shall follow the Sermon or Homily, if there be any.

After the Sermon, or, if there be none, after the Creed, the Deacon, being turned to the People, shall on the Lord's day declare unto them the name and day of any Festival or Fast which in the week following is to be observed, if it have proper Lessons appointed for it ; as also the five Fasting Days in the week before Holy Week, notice of which shall be given on the preceding Sunday.

Then the Deacon, being turned to the People, shall say,

Let no unbeliever, no heterodox person stay.

(Here shall follow the Prayers for the Catechumens, Energumens, and Penitents, if there be any.)

Then the Deacon, being turned to the People, shall say,

Let none of those who are not allowed, come near.

Then the Priest shall turn to the People, and say,

The Lord be with you ;

Ans. And with thy spirit.

Then the Deacon, being turned to the People, shall say,

** This clause is to be omitted on all Lord's days, and every day between Easter and Pentecost.*

ALL we of the faithful, let us [*fall upon our knees, and] fervently and intensely pray to God through his Christ.

Then the Priest and People devoutly kneeling, the Priest shall say,

Lord, have mercy upon us ;
Answ. Christ, have mercy upon us.
Pr. Lord, have mercy upon us.

Then the Priest and People shall say the Lord's Prayer with a loud voice.

OUR Father, &c. For thine, &c. Amen.

Then the Priest shall say,

O Lord, shew thy mercy upon us ;
Answ. And grant us thy salvation.
Pr. O Lord, save thy people ;
Answ. And bless thine inheritance.
Pr. O God, make clean our hearts within us ;
Answ. And take not thy Holy Spirit from us.

Then shall follow three Collects ; the first of the Day, which shall

be the same that is appointed at the Communion ; the second for Peace ; the third for Grace to live well.

The second Collect, for Peace.

O God, who art the author of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom : Defend us, thy humble servants, in all assaults of our enemies ; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

The third Collect, for Grace.

O LORD, our heavenly Father, almighty and everlasting God, who hast safely brought us to the beginning of this day : Defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger ; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. *Amen.*

Then shall the Deacon stand up, and, being turned to the People, he shall say :

LET us pray with earnestness, and commend ourselves and one another to the living God, through his Christ.

Answ. Lord, have mercy : We beseech thee to hear us, good Lord.

Deac. Let us pray for the peace and tranquillity of the world, and of the holy Churches ; that the God of the universe would grant us his perpetual and lasting peace, and keep us persevering to the end in the fulness of piety and virtue.

Answ. Lord, have mercy : We beseech thee to hear us, good Lord.

Deac. Let us pray for the holy Catholic and Apostolic Church, from one end of the earth to the other ; that the Lord would keep and preserve it unshaken and undisturbed with storms and tempests, founded on a rock, to the end of the world.

Answ. Lord, have mercy : We beseech thee to hear us, good Lord.

Deac. Let us pray for this Diocese ; that the Lord of all would grant us grace to pursue his heavenly hope without ceasing, and that we may render him the continual debt and tribute of our prayers.

Answ. Lord, have mercy : We beseech thee to hear us, good Lord.

Deac. Let us pray for the whole Episcopate, or company of Bishops under heaven, rightly dividing the word of truth.

Answ. Lord, have mercy : We beseech thee to hear us, good Lord.

Deac. Let us pray for *N.* our Bishop ; that the merciful God would preserve him in safety, honour, and length of days, for the benefit of his holy Church, and grant him a venerable old age in all piety and righteousness.

Answ. Lord, have mercy : We beseech thee to hear us, good Lord.

Deac. Let us pray for our Presbyters ; that the Lord would deliver them from every unlawful and wicked action, and preserve them safe and honourable in their Presbytery.

Answ. Lord, have mercy : We beseech thee to hear us, good Lord.

Deac. Let us pray for the whole order of Deacons in Christ, and all the Clergy ; that the Lord would preserve them unblameable in their ministry.

Answ. Lord, have mercy : We beseech thee to hear us, good Lord.

Deac. Let us pray for the King ; that he, knowing whose minister he is, may above all things seek God's honour and glory ; and that we and all his subjects, duly considering whose authority he hath, may faithfully serve, honour, and humbly obey him.

Ans. Lord, have mercy: We beseech thee to hear us, good Lord.

Deac. Let us pray for all the Royal Family; for the nobility, magistrates, and all the people of this realm.

Ans. Lord, have mercy: We beseech thee to hear us, good Lord.

Deac. Let us pray for those who are departed in the faith, and are at rest in Christ; that God, the lover of mankind, who hath received their souls, would forgive them all their sins voluntary and involuntary, and of his great mercy would graciously grant them perpetual peace in the region of the just, who rest in the bosom of Abraham, Isaac, and Jacob, with all those who have pleased him and done his will from the beginning of the world, in the place whence sorrow, grief, and lamentation are banished away.

Ans. Lord, have mercy: We beseech thee to hear us, good Lord.

Deac. Let us pray for all virgins, widows, and orphans, for those who live in continence, and lead a pious life.

Ans. Lord, have mercy: We beseech thee to hear us, good Lord.

Deac. Let us pray for those who live in marriage and child-bearing, that the Lord would have mercy upon them all.

Ans. Lord, have mercy: We beseech thee to hear us, good Lord.

Deac. Let us pray for those that bring forth fruit in the holy Church, and give alms to the poor.

Ans. Lord, have mercy: We beseech thee to hear us, good Lord.

Deac. Let us pray for those who offer their sacrifices and first-fruits to the Lord our God; that the most gracious God would reward them with heavenly gifts, and restore them an hundred-fold in this world, and grant them everlasting life in the world to come; giving them heavenly things for their earthly, and for their temporal those that are eternal.

Ans. Lord, have mercy: We beseech thee to hear us, good Lord.

Deac. Let us pray for our brethren who are newly converted, that the Lord would confirm and establish them.

Ans. Lord, have mercy: We beseech thee to hear us, good Lord.

Deac. Let us pray for those who are afflicted with sickness, [especially the persons for whom our

prayers are desired; *This is to be said when any desire the prayers of the congregation:*] that the Lord would deliver them from all their distempers and infirmities, and restore them in health to his holy Church.

Ans. Lord, have mercy: We beseech thee to hear us, good Lord.

Deac. Let us pray for all who travel by land or by water, for those who are in hard slavery, and for all who in this transitory life are in trouble, sorrow, need, or any other adversity, [especially those for whom our prayers are desired. *This is to be said when any desire the prayers of the congregation.*]

Ans. Lord, have mercy: We beseech thee to hear us, good Lord.

Deac. Let us pray for those who are in banishment, prison, or bonds for the name of the Lord, for all who are persecuted for truth and righteousness' sake.

Ans. Lord, have mercy: We beseech thee to hear us, good Lord.

Deac. Let us pray for our enemies, persecutors, slanderers, and all who hate us; that the Lord would forgive them, and turn their hearts.

Ans. Lord, have mercy: We beseech thee to hear us, good Lord.

Deac. Let us pray for those who are without, and are led away with error, that the Lord would convert them.

Ans. Lord, have mercy: We beseech thee to hear us, good Lord.

Deac. Let us remember the infants of the Church; that the Lord would perfect them in his fear, and bring them to the measure of adult age.

Ans. Lord, have mercy: We beseech thee to hear us, good Lord.

Deac. Let us pray mutually for one another, that the Lord would keep and preserve us by his grace unto the end, deliver us from the evil one, and from all the scandals of those that work iniquity, and conduct us safe to his heavenly kingdom.

Ans. Lord, have mercy: We beseech thee to hear us, good Lord.

Deac. Let us pray for every Christian soul.

Ans. Lord, have mercy: We beseech thee to hear us, good Lord.

Then shall the Priest stand up, and say, the Deacon kneeling,

Keep us, O Lord, and preserve us by thy grace.

Ans. Save us, O God, and raise us up by thy mercy.

Then shall the Priest say the following Prayer.

O ALMIGHTY God, O Lord most High who dwellest in the highest, O thou Holy One who retest in thy holy places, thou great Monarch of the world without original; who by thy Christ hast caused thy knowledge to be preached unto us, to the acknowledgment of thy glory and of thy name, which he hath manifested to our understandings: Do thou now look down by him upon this thy flock, and deliver it from all ignorance, and from every evil work. Grant that this thy people may fear thee with reverence, love thee with affection, and tremble before the face of thy glory. Be merciful and propitious to them, and hearken unto their prayers; and keep them stedfast, unblameable, and unrepensible, that they may be holy in body and soul, not having spot or wrinkle or any such thing, but that they may be perfect, and none of them deficient or wanting in any respect. O thou their Defender and powerful God, who acceptest not the persons of men, do thou assist and support this thy flock, which thou hast redeemed with the precious blood of thy Christ: be thou their refuge and succour, their protector and guardian, their impregnable

wall, their bulwark and security. For none can pluck out of thine hand: there is no other God like thee: in thee is our hope and strong consolation. Sanctify them by thy truth; for thy word is truth. O thou, who dost nothing out of partiality or favour, whom it is impossible to deceive; deliver them from all sickness and infirmity, from all sin, injury, and fraud, from fear of the enemy, from the arrow that flieth by day, and the danger that walketh in darkness: and vouchsafe to bring them to eternal life, which is in Christ thine only-begotten Son our God and Saviour; through whom to thee in the Holy Ghost, be glory and adoration, now and for ever, world without end. *Amen.*

Then the Deacon, standing up, and turning towards the People, shall say:

LET us beg of the Lord his mercies and compassions, that this morning, and this day, and all the time of our pilgrimage may be passed by us in peace without sin. Let us beg of God, that he would send us the angel of peace, and give us a Christian end, and be gracious and merciful unto us. Let us commend ourselves and one another to the living God through his only-begotten Son.

Ans. Lord, have mercy : We beseech thee to hear us, good Lord.

Then the Priest shall say the Morning Thanksgiving.

O GOD, the God of spirits and of all flesh, who art above all comparison, and self-sufficient; who madest the sun to rule the day, and the moon and stars to govern the night : Do thou now look down upon us with the eyes of thy favour, and receive our morning thanksgiving, and have mercy upon us. For we have not stretched out our hands to any strange God ; for there is not any new God among us, but thou the eternal and immortal God, who hast given us our being and well-being through Christ : vouchsafe by him to bring us to everlasting life ; with whom to thee and the Holy Ghost, be glory, honour, and adoration, world without end. *Amen.*

Then shall the Deacon turn to the People, and say,

Bow down your heads for the benediction.

Then the Priest shall say the Prayer of Benediction, the Deacon kneeling, both he and the People reverently bowing their heads.

O GOD, faithful and true, who shewest mercy to thousands and ten thousands of them that love thee ; who art the friend of the humble, and the defender

of the poor ; whose aid all things stand in need of, because all things serve thee : Look down upon this thy people, who bow their heads unto thee, and bless them with thy spiritual benediction ; keep them as the apple of an eye, preserve them in piety and righteousness, and vouchsafe them eternal life in Christ Jesus thy beloved Son : with whom to thee and the Holy Ghost, be glory, honour, and adoration, now and for ever, world without end. *Amen.*

And after a pause the Deacon shall stand up, and say to the People,

Depart in peace.

Here endeth the Order for Morning Prayer throughout the Year.

THE ORDER
FOR
EVENING PRAYER,
DAILY THROUGHOUT THE YEAR.

At the beginning of Evening Prayer, the Deacon, being turned towards the People, all standing, shall say,

Let us attend.

Then shall the Priest say,

O Lord, open thou our lips :

Answer. And our mouth shall shew forth thy praise.

Pr. O God, make speed to save us :

Answer. O Lord, make haste to help us.

Pr. Glory be to the Father, through the Son : in the Holy Ghost ; [Hallelujah :]

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

Then shall be said or sung by the Priest and People the Evening Hymn, as followeth.

PRaise the Lord, ye servants ; O praise the name of the Lord. We praise thee, we laud thee, we bless thee for thy great glory, O Lord and King, the Father of Christ the unspotted Lamb, that taketh away the sin of the world. All praises, hymns, and glory, are justly rendered to thee, our God and Father, through thy Son, in the most Holy Spirit, for all ages, world without end. Amen.

Instead of the foregoing Hymn, the following, with the Proper Preface, shall be said or sung by the Priest and People on all Lord's days, and on every day between Easter and Pentecost, on Monday and Tuesday in Whitsun-week, and on Christmas-day.

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

Here shall follow the Proper Preface.

PROPER PREFACES.

Upon all Lord's days, except the Sunday after Ascension-day,

and Whitsunday; and upon every day between Easter and Ascension-day.

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

Upon Ascension-day, and every day after till Whitsunday.

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

Upon Whitsunday, and Monday and Tuesday in Whitsun-week.

THROUGH Jesus Christ our Lord: according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles,

to teach them, and to lead them to all truth, giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee and of thy Son Jesus Christ. Therefore with Angels, &c.

Upon Christmas-day.

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

After the Preface shall follow:

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying: Holy, Holy, Holy, Lord God of hosts; heaven and earth are full of thy glory: glory be to thee, O Lord most High. Amen. Hallelujah.

Then shall be said or sung the Psalm following; except on Sundays, and every day between Easter and Pentecost.

Domine, clamavi. Psalm cxli.

LORD, I call upon thee, &c.

Glory be to the Father, &c.

As it was in the beginning, &c. Amen.

On all Lord's days, and on every day between Easter and Pentecost, instead of the foregoing Psalm, shall be sung or said the following Anthem.

CHRIST our passover is sacrificed for us : therefore let us keep the feast ;

Not with the old leaven, neither with the leaven of malice and wickedness : but with the unleavened bread of sincerity and truth.

Christ, being raised from the dead, dieth no more : death hath no more dominion over him :

For in that he died, he died unto sin once : but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin : but alive unto God through Jesus Christ our Lord.

Christ is risen from the dead : and become the first-fruits of them that slept.

For since by man came death : by man came also the resurrection of the dead.

For as in Adam all die : even so in Christ shall all be made alive.

Glory be to the Father, &c. Hallelujah.

As it was in the beginning, &c. Amen. Hallelujah.

Then shall be said or sung the Psalms in order as they are appointed. After the Psalms shall follow the first Lesson ; and after that shall be sung or said Magnificat, (or the Song of the Blessed Virgin Mary,) in English, as followeth.

Magnificat. S. Luke i. 46.

MY soul doth magnify the Lord, &c.

Glory be the Father, &c. [Hallelujah:]

As it was in the beginning, &c. Amen. [Hallelujah.]

But on all Saturdays, except Easter Eve, instead of the foregoing Hymn shall be sung or said this Psalm.

Benedic, anima mea. Psal. civ.

PRaise the Lord, O my soul, &c.

Glory be to the Father, &c. [Hallelujah.]

As it was in the beginning, &c. Amen. [Hallelujah.]

Then the second Lesson, as it is appointed : and after that shall be said or sung Nunc dimittis, (or the Song of Simeon,) in English as followeth.

Nunc dimittis. S. Luke ii. 29.

LORD, now lettest thou thy servant, &c.

Glory be to the Father, &c. [Hallelujah.]

As it was in the beginning, &c. Amen. [Hallelujah.]

But on all Saturdays except Easter Eve, instead of the foregoing Hymn shall be said or sung this Psalm.

Laudate Dominum. Psal. cxlviii.

O PRAISE the Lord of heaven, &c.

Glory be to the Father, &c. [Hallelujah.]

As it was in the beginning, &c. Amen. [Hallelujah.]

Then shall be sung or said the Creed, commonly called the Apostles' Creed, by the Priest and People ; except only on such days as the Creed following after it is appointed to be used.

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

And in Jesus Christ, his only Son our Lord ; Who was conceived by the Holy Ghost ; Born of the Virgin Mary ; Suffered under Pontius Pilate ; Was cru-

cified, dead, and buried ; He descended into Hades : The third day he rose again from the dead ; He ascended into heaven ; And sitteth on the right hand of God the Father Almighty ; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ; The holy Catholic Church ; The communion of Saints ; The forgiveness of sins ; The resurrection of the body ; And the life everlasting. Amen.

Instead of the foregoing Creed, the following shall be used upon Christmas-day, Easter-day, the first Sunday after Easter, Ascension-day, Whitsunday, Trinity-Sunday, and on the first Sunday of every month.

I BELIEVE in one unbegotten only true God Almighty, The Father of Christ, The Creator and Maker of all things, Of whom are all things :

And in the Lord Jesus Christ, his only-begotten Son, The first-born of the whole creation, Who was begotten before the ages by the good-will of the Father, By whom all things were made, both in heaven and earth, visible and invisible ; Who in the last times came down from heaven, And took flesh upon him, And was born of the holy Virgin Mary, And lived an holy life, according to the laws of his God and Father ; And was crucified under Pontius

Pilate, and died for us ; The third day after his passion he rose again from the dead ; He ascended into heaven, And sitteth on the right hand of the Father ; And he shall come again with glory at the end of the world, To judge the quick and the dead : Whose kingdom shall have no end.

And I believe in the Holy Ghost, that is, the Comforter, Who hath wrought effectually in all the saints from the beginning of the world, And was afterwards sent to the Apostles by the Father, According to the promise of our Lord and Saviour Jesus Christ, And after the Apostles to all believers in the holy Catholic Church : And I believe the resurrection of the flesh ; And the remission of sins ; And the kingdom of heaven, And the life of the world to come. Amen.

Here shall follow the Sermon or Homily, if there be any.

After the Sermon, or, if there be none, after the Creed, the Deacon, being turned to the People, shall say,

Let no unbeliever, no heterodox person stay.

(Here shall follow the Prayers for the Catechumens, Energumens, and Penitents, if there be any.)

Then the Deacon, being turned to the People, shall say,

Let none of those who are not allowed, come near.

Then the Priest shall turn to the People, and say,

The Lord be with you ;

Answ. And with thy spirit.

Then the Deacon being turned to the People, shall say,

ALL we of the faithful, let us [*fall ^{** This clause is to be omitted on all Lord's days, and every day between Easter and Pentecost.*} upon our knees, and] fervently and intensely pray to God through his Christ.

Then, the Priest and People devoutly kneeling, the Priest shall say,

Lord, have mercy upon us.

Answ. Christ, have mercy upon us.

Pr. Lord, have mercy upon us.

Then the Priest and People shall say the Lord's Prayer with a loud voice.

OUR Father, &c. For thine, &c. Amen.

Then the Priest shall say,

O Lord, shew thy mercy upon us ;

Answ. And grant us thy salvation.

Pr. O Lord, save thy people ;

Answ. And bless thine inheritance.

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

Answ. And take not thy Holy Spirit from us.

Then shall follow three Collects ; the first, of the Day ; the second, for Peace ; the third, for aid against all Perils.

The second Collect, for Peace.

O God, from whom all holy desires, all good counsels, and all just works do proceed : Give unto thy servants that peace which the world cannot give ; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. *Amen.*

The third Collect, for aid against all Perils.

LIGHTEN our darkness, we beseech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son our Saviour Jesus Christ. *Amen.*

Then shall the Deacon stand up, and, being turned to the People, he shall say :

Let us pray with earnestness, and commend ourselves and one another to the living God, through his Christ.

Answ. Lord, have mercy : We beseech thee to hear us, good Lord.

Deac. Let us pray that it may please Almighty God to rule and govern his holy Church universal in the right way.

Answ. Lord, have mercy : We beseech thee to hear us, good Lord.

Deac. That it may please him to illuminate all bishops, priests, and deacons, with true knowledge and understanding of his word, and that both by their preaching and living they may set it forth, and shew it accordingly.

Answ. Lord, have mercy : We beseech thee to hear us, good Lord.

Deac. That it may please him so to dispose and govern the heart of his servant our King and Governor, that in all his thoughts, words, and works, he may ever seek his honour and glory.

Answ. Lord, have mercy : We beseech thee to hear us, good Lord.

Deac. That it may please him to bless and preserve all the Royal Family.

Answ. Lord, have mercy : We beseech thee to hear us, good Lord.

Deac. That it may please him to bless and keep

the magistrates, giving them grace to execute justice, and to maintain truth.

Answ. Lord, have mercy: We beseech thee to hear us, good Lord.

Deac. That it may please him to be gracious and propitious to all his servants who are departed hence from us in his fear and favour, and to grant them his mercy, and everlasting peace.

Answ. Lord, have mercy: We beseech thee to hear us, good Lord.

Deac. That it may please him to bless and keep all his people.

Answ. Lord, have mercy: We beseech thee to hear us, good Lord.

Deac. That it may please him to give to all nations unity, peace, and concord.

Answ. Lord, have mercy: We beseech thee to hear us, good Lord.

Deac. That it may please him to give us an heart to love and dread him, and diligently to live after his commandments.

Answ. Lord, have mercy: We beseech thee to hear us, good Lord.

Deac. That it may please him to give to all his people increase of grace, to hear meekly his word,

and to receive it with pure affection, and to bring forth the fruits of the Spirit.

Answ. Lord, have mercy: We beseech thee to hear us, good Lord.

Deac. That it may please him to bring into the way of truth all such as have erred and are deceived.

Answ. Lord, have mercy: We beseech thee to hear us, good Lord.

Deac. That it may please him to strengthen such as do stand, and to comfort and help the weak-hearted, and to raise up them that fall, and finally to beat down Satan under our feet.

Answ. Lord, have mercy: We beseech thee to hear us, good Lord.

Deac. That it may please him to succour, help, and comfort all that are in danger, necessity, and tribulation; [especially those for whom our prayers are desired. *This is to be said when any desire the prayers of the congregation.*]

Answ. Lord, have mercy: We beseech thee to hear us, good Lord.

Deac. That it may please him to preserve all that travel by land or by water, all women labouring of child, all sick persons and young children, and to

shew his pity upon all prisoners and captives; [especially those for whom our prayers are desired. *This is to be said when any desire the prayers of the congregation.*]

Answ. Lord, have mercy: We beseech thee to hear us, good Lord.

Deac. That it may please him to defend and provide for the fatherless children and widows, and all that are desolate and oppressed.

Answ. Lord, have mercy: We beseech thee to hear us, good Lord.

Deac. That it may please him to have mercy upon all men.

Answ. Lord, have mercy: We beseech thee to hear us, good Lord.

Deac. That it may please him to forgive our enemies, persecutors, and slanderers, and to turn their hearts.

Answ. Lord, have mercy: We beseech thee to hear us, good Lord.

Deac. That it may please him to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them.

Answ. Lord, have mercy: We beseech thee to hear us, good Lord.

Deac. That it may please him to give us true repentance, to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of his Holy Spirit, to amend our lives according to his holy word.

Answ. Lord, have mercy: We beseech thee to hear us, good Lord.

Then shall the Priest stand up, and say, the Deacon kneeling:

Keep us, O Lord, and preserve us by thy grace.

Answ. Save us, O God, and raise us up by thy mercy.

Then shall the Priest say the following Prayer.

O ALMIGHTY God, O Lord most High who dwellest in the highest, O thou Holy One who retest in thy holy places, thou great Monarch of the world without original; who by thy Christ hast caused thy knowledge to be preached unto us, to the acknowledgment of thy glory and of thy name, which he hath manifested to our understandings: Do thou now look down by him upon this thy flock, and deliver it from all ignorance, and from every evil work. Grant that this thy people may fear thee with reverence, love thee with affection, and tremble before the face of thy glory. Be merciful and pro-

pitious to them, and hearken unto their prayers; and keep them steadfast, unblameable, and unproveable, that they may be holy in body and soul, not having spot or wrinkle or any such thing, but that they may be perfect, and none of them deficient or wanting in any respect. O thou their Defender and powerful God, who acceptest not the persons of men, do thou assist and support this thy flock, which thou hast redeemed with the precious blood of thy Christ: be thou their refuge and succour, their protector and guardian, their impregnable wall, their bulwark and security. For none can pluck out of thine hand: there is no other God like thee: in thee is our hope and strong consolation. Sanctify them by thy truth; for thy word is truth. O thou, who dost nothing out of partiality or favour, whom it is impossible to deceive; deliver them from all sickness and infirmity, from all sin, injury, and fraud, from fear of the enemy, from the arrow that flieth by day, and the danger that walketh in darkness: and vouchsafe to bring them to eternal life, which is in Christ thine only-begotten Son our God and Saviour; through whom to thee in the Holy Ghost, be glory and adoration, now and for ever, world without end. *Amen.*

Then the Deacon, standing up, and turning towards the People, shall say:

LET us pray to the Lord for his mercies and compassions, and intreat him to send us the angel of peace, and all things that are good and convenient for us, and that he would grant us a Christian end. Let us pray that this evening and night may pass in peace and without sin, and all the time of our life unblameable and without rebuke. Let us commend ourselves and one another to the living God through his Christ.

Answ. Lord, have mercy: We beseech thee to hear us, good Lord.

Then the Priest shall say the Evening Thanksgiving.

O God, who art without beginning and without end, the Maker and Governor of all things by Christ, the God and Father of him before all things, the Lord of the Spirit, and the King of all intellectual and sensible beings; who hast made the day for works of light, and the night to give rest to our weakness; (for the day is thine and the night is thine, thou hast prepared the light and the sun:) Do thou now, O Lord, thou lover of mankind, and fountain of all good, mercifully accept this our evening

thanksgiving. Thou, who hast led us through the length of the day, and brought us to the beginning of the night, keep and preserve us by thy Christ: grant that we may pass this evening in peace, and this night without sin, and vouchsafe to bring us to eternal life by thy Christ; through whom to thee in the Holy Ghost, be glory, honour, and adoration, world without end. *Amen.*

Then shall the Deacon turn to the People, and say:

Bow down your heads for the benediction.

Then the Priest shall say the Prayer of Benediction, the Deacon kneeling, both he and the People reverently bowing their heads.

O GOD of our fathers, and Lord of mercy, who hast created man by thy wisdom a rational animal, and of all thy creatures upon earth dearest unto thee, and hast given him dominion over the earth; who hast also by thy will constituted princes and priests, and former for the security of life, the latter for the regularity of worship: Be pleased now, O Lord Almighty, to bow down and shew the light of thy countenance upon thy people, who bow the neck of their hearts before thee; and bless them through Christ, by whom thou hast enlightened them with the light of knowledge, and revealed thyself unto

them: with whom to thee, and the Holy Ghost the Comforter, all worthy adoration is due from every rational and holy nature, world without end. *Amen.*

And after a pause the Deacon shall stand up, and say to the People,

Depart in peace.

Here endeth the Order for Evening Prayer throughout the Year.

PRAYERS FOR THE CATECHUMENS, THE
ENERGUMENS, THE CANDIDATES FOR
BAPTISM, AND THE PENITENTS.

PRAYERS FOR THE CATECHUMENS,

Or Unbaptized Persons who are receiving instructions in
Christianity.

The Deacon, being turned to the People, shall say,

YE Catechumens, pray: (*here the Catechumens are to kneel down, on Sundays and all days without exception:*) and let us all beseech God for them, that he who is good, and the lover of mankind, would mercifully hear their prayers and supplications, and accept their petitions; that he would assist them and grant them the desires of their hearts, as may be most expedient for them; that he would reveal unto them the Gospel of his Christ, give them illumination and understanding, and instruct them in the knowledge of God, and of divine things; that he would teach them his precepts and judgments, implant in them his holy and saving fear, and open the ears of their hearts that they may exercise themselves in his law day and night; that he would strengthen them in piety, and unite them to and

PRAYERS FOR THE CATECHUMENS.

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number them with his holy flock, vouchsafing them the laver of regeneration, the garment of incorruption, of immortal life; that he would deliver them from all ungodliness, and not suffer the adversary to have any advantage against them, but cleanse them from all filthiness of flesh and spirit, and dwell in them, and walk with them by his Christ; that he would bless their going out and their coming in, and direct all their designs and purposes to their good. Farther yet, let us earnestly put up our supplications for them, that they, obtaining remission of their sins by the initiation of Baptism, may be thought worthy of the holy mysteries, and may constantly continue in the communion of saints.

People. Lord, have mercy upon them: We beseech thee to hear them, good Lord.

Deac. Bow down your heads, ye Catechumens, and receive the Benediction.

Then shall the Priest say the following Prayer, all standing but the Catechumens, who are to bow their heads.

O ALMIGHTY God, unbegotten and inaccessible, the only true God, the God and Father of thy Christ, thine only-begotten Son, the God of the Comforter,

and the Lord of all, who by Christ didst make learners become teachers for the propagation of religion and piety : Do thou now look down upon these thy servants, who are receiving instructions in the Gospel of thy Christ. Give them a new heart, O God, and renew a right spirit within them ; that they may both know and do thy will with a perfect heart and a willing mind. Grant that they may be initiated by sacred Baptism ; unite them to thy holy Church, and vouchsafe to make them partakers of thy Divine mysteries, through Jesus Christ our hope, who died for them ; by whom glory and adoration be to thee in the Holy Ghost, for ever and ever. *Amen.*

Then the Deacon, being turned to the Catechumens, shall say :

Depart, ye Catechumens.

PRAYERS FOR THE ENERGUMENS,

Or, Persons possessed by Evil Spirits.

The Deacon, being turned towards the People, shall say :

YE Energumens, vexed with unclean spirits, pray :
(*Here the Energumens are to kneel down, on Sundays and all days without exception :*) and let us all

earnestly pray for them, that God, the lover of mankind, would by Christ rebuke the unclean and wicked spirits, and deliver his supplicants from the dominion of the adversary. Let us pray, that he who rebuked the legion of demons, and the prince of wickedness the devil, would now also rebuke these apostates from goodness ; would deliver his own workmanship from the power of Satan ; and cleanse his creatures, whom he hath made with great wisdom.

People. Lord, have mercy upon them : Save them, O God, and raise them up by thy power.

Deac. Bow down your heads, ye Energumens, and receive the Benediction.

Then shall the Priest say the following Prayer, all standing but the Energumens, who are to bow their heads.

O THOU, who hast bound the strong one, and spoiled his goods ; who didst give thine Apostles authority to tread on serpents and scorpions, and over all the power of the enemy, and didst deliver the serpent, that murderer of men, bound unto them ; at whose sight all things shake with fear, and tremble at the presence of thy power ; who hast cast down Satan as lightning from heaven to earth, from honour to dishonour, by reason of his voluntary malice : thou,

whose looks dry up the deep, whose threatening melteth the mountains, and whose truth endureth for ever ; whom infants praise, and sucklings bless, and angels celebrate and adore ; who lookest upon the earth, and makest it tremble ; who touchest the mountains, and they smoke ; who rebukest the sea, and makest it dry, and driest up all the rivers ; the dust of whose feet is the clouds, and who walkest upon the sea as on firm ground : O thou only-begotten God, Son of the great Father, do thou rebuke these wicked spirits, and deliver the works of thine hands from the power of the adverse spirit. For to thee is due glory, honour, and adoration, and through thee to thy Father in the Holy Ghost, for ever and ever. *Amen.*

Then the Deacon, being turned to the Energumens, shall say,

Depart, ye Energumens.

PRAYERS FOR THE CANDIDATES FOR BAPTISM ;

Or, those Catechumens who have given in their Names before Lent to be Baptized at the approaching Paschal Festival.

These Prayers are to be used from Ash-Wednesday to the time the Candidates are Baptized.

The Deacon, being turned towards the People, shall say :

YE Candidates for Baptism, pray : (*Here the Candidates are to kneel down, on Sundays and all days without exception :*) and let all us of the faithful earnestly pray for them, that the Lord would vouchsafe that they, being initiated into the death of Christ, may rise again with him, and be made members of his kingdom, and partakers of his mysteries ; that he would unite them to and number them with those, who shall be saved in his holy Church.

People. Lord, have mercy upon them : Save them, O God, and raise them up by thy grace.

Deac. Bow down your heads, ye Candidates for Baptism, and receive the Benediction.

Then shall the Priest say the following Prayer, all standing but the Candidates, who are to bow their heads.

O THOU, who by the prediction of thy holy prophets didst say to them that are to be initiated, Wash ye, make you clean ; and by Christ didst appoint a spiritual regeneration : Look down now upon these persons who are to be Baptized, and bless and sanctify them ; fit and prepare them, that they may be worthy of thy spiritual gift, of the true adoption of children, and of thy spiritual mysteries, and may be

deservedly numbered among those who shall be saved, through Christ our Saviour; by whom glory, honour, and adoration be to thee in the Holy Ghost, world without end. *Amen.*

Then the Deacon, being turned to the Candidates for Baptism, shall say,

Depart, ye Candidates for Baptism.

PRAYERS FOR THE PENITENTS,

Or, Persons in the state of Penance.

The Deacon, being turned towards the People, shall say:

YE Penitents, pray: (*Here the Penitents are to kneel down, on Sundays and all days without exception:*) and let us all earnestly pray for our brethren, who are in a state of penance; that God, the lover of compassion, would shew them the way of repentance, and accept their return and confession; that he would speedily beat down Satan under their feet, deliver them from the snare of the devil, and the incursion of evil spirits, and preserve them from all impure thoughts, all wicked words, and all unlawful deeds; that he would forgive them

all their sins, voluntary, and involuntary, blot out the hand-writing that is against them, and write their names in the book of life; that he would cleanse them from all filthiness of flesh and spirit, and restore and unite them to his holy flock. For he knoweth our frame; and who can glory that he hath a clean heart? or who can say that he is pure from sin? For we are all worthy of punishment. Let us still pray more earnestly for them, since there is joy in heaven over one sinner that repenteth, that they may turn from every evil work, and constantly practise all that is good; that the merciful God would hasten to accept their petitions, would restore to them the joy of his salvation, and strengthen them with his free Spirit, that they may never fall or be shaken again, but that, being admitted to communicate in his holy solemnities, and to be partakers of his divine mysteries, they may be made worthy of the adoption of children, and may obtain everlasting life.

People. Lord, have mercy upon them: Save them, O God, and raise them up by thy mercy.

Deac. Bow down your heads, ye Penitents, and receive the Benediction.

Then shall the Priest say the following Prayer, all standing but the Penitents, who are to bow their heads.

O ALMIGHTY and Eternal God, Lord of the whole world, Creator and Governor of all things, who by Christ hast made man to be the great ornament of the world, and hast given him both a natural and a written law, that he might live by the rules thereof as a rational creature; who hast also, when he hath sinned, given him a motive and encouragement to repent, even thine own goodness: Do thou now look down upon these thy servants, who bow the neck of their souls and bodies unto thee; for thou desirest not the death of a sinner, but his repentance, that he should turn from his evil way and live. O thou, who didst accept the repentance of the Ninevites; who wouldst have all men to be saved, and come to the knowledge of the truth; who didst receive again the Prodigal Son, that had spent his substance in riotous living, with the compassionate bowels of a Father, on account of his repentance: Do thou now accept the repentance of these thy supplicants. For there is no man that sinneth not against thee: and if thou, Lord, wilt mark what is done amiss, O Lord, who may abide it? But with

thee there is mercy, and propitiation. Restore them therefore to thy holy Church in their former dignity and honour, through Christ our God and Saviour; by whom glory and adoration be to thee in the Holy Ghost, world without end. *Amen.*

Then the Deacon, being turned to the Penitents, shall say,

Depart, ye Penitents.

THE FORM OF ADMITTING A PERSON TO BE A CATECHUMEN;

To be used on Sunday Morning, immediately before the Prayers for the Catechumens.

Deac. What is thy desire?

Ans. I humbly desire to be admitted a Catechumen of the Christian Church.

Deac. Wilt thou receive and follow the instructions that shall be given thee?

Ans. I will thankfully receive them, and with God's help will diligently follow them.

Deac. Bow down thy head, and receive the Benediction.

Here the person to be admitted a Catechumen shall kneel down; and the Priest, after having signed him with the sign of the

cross upon his forehead, shall lay his hands upon him, while he says the following Prayer over him bowing his head.

WE adore thee, O God, thou Lord of the universe, and give thee thanks in behalf of thy creature, for that thou hast sent thine only-begotten Son Jesus Christ to save man by blotting out his transgressions, to forgive him his sins and impieties, to purify him from all filthiness of flesh and spirit, and to sanctify him according to the good-pleasure of his loving-kindness. Do thou, O Lord, look down upon this thy creature, inspire *him* with the knowledge of thy will, enlighten the eyes of *his* heart that *he* may consider thy wonderful works, and make known unto *him* the judgments of thy righteousness; that *he*, hating all manner of iniquity, and walking in the way of thy truth, may become worthy of being washed in the laver of regeneration, and thereby obtain the adoption of children which is in Christ; that, being planted together in the likeness of his death, in hopes of the glorious fellowship, and being mortified to sin, *he* may live unto thee in thought, word, and deed, and have *his* name written in the book of life, 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.*

Then shall the Priest say;

THE Lord Jesus Christ, who hath overcome Satan, and delivered us from the wrath to come, receive thee into his most mighty protection; that thou mayest come at last by his blessing to his heavenly kingdom. *Amen.*

And then the Person shall take his station among the Catechumens.

THE FORM OF ADMITTING A PENITENT TO PENANCE;

To be used on Sunday Morning, immediately before the Prayers for the Penitents.

Note, This Office is to be performed by no Priests but those who are thereto licensed by the Bishop himself.

Pr. What is thy desire?

Ans. I humbly desire to be admitted to Penance.

Pr. Art thou ready to make thy confession?

Ans. I am.

Then the Penitent shall kneel down before the Priest, and make his Confession in the following form.

I, UNWORTHY sinner, do humbly confess to Almighty God in the presence of this congregation, that I have been guilty of manifold and grievous transgressions, in thought, word, and deed, (particularly—*Here the Penitent is to name the crime or crimes for which he is to be put under Penance, unless it be judged improper so to do:*) through my fault, through my great fault, through my exceeding great fault. I do earnestly repent, and am heartily sorry for all my misdoings. I am stedfastly resolved, with God's assistance, to lead a sober, righteous, and godly life for the future. I earnestly implore the mercy of Almighty God, through the merits and mediation of Jesus Christ my Saviour; and that I may obtain it, I humbly beg to be admitted to Penance, and earnestly desire the prayers of the Church.

Then the Priest shall declare to the Penitent the Penance which the Bishop hath ordered him; after which he shall ask him:

Wilt thou perform this?

Penitent. I will by God's grace religiously perform it.

Pr. Our Lord Jesus Christ, who hath said, Who-

soever shall confess me before men, him will I also confess before my Father who is in heaven, grant thee his blessing, and remission of thy sins.

Then shall the Priest lay his hands upon him, while he says the following Prayer over him bowing his head.

O LORD God, whose long-suffering is not wearied by our sins, but who allowest us to appease thy wrath by our repentance: Mercifully look upon this thy servant, who confesseth *his* sin unto thee. Give *him* a broken and a contrite heart, that *he* may recover from the snare of the devil, wherein *he* is now entangled; and graciously accept *his* Penance, that by *his* continuance in a state of mournful confession and prayer to thee, *he* may the sooner obtain thy merciful pardon, and, being restored to the privilege of communion with thy Church upon earth, may be again entitled to thy kingdom in heaven, through Jesus Christ our blessed Lord and Saviour. *Amen.*

Then shall the Priest say,

THE Almighty God be thy helper and protector, and grant thee the pardon of all thy sins, through Jesus Christ. *Amen.*

And then the Penitent shall take his station among the Penitents.

THE FORM OF ABSOLVING A PENITENT;

To be used on Sunday Morning, immediately after the
Prayers for the Penitents.

*Note, This Office is to be performed by no Priests but those who
are thereto licensed by the Bishop himself.*

Pr. What is thy desire?

Pen. I humbly desire the benefit of Absolution.

Pr. Hast thou performed the Penance enjoined
thee?

Pen. I have with God's assistance sincerely performed it.

*Then the Penitent shall kneel down, and the Priest shall say
this Prayer.*

O LORD and holy Father, Almighty and Eternal God, who wouldest not the death of a sinner, but desirest rather that he should live: We humbly beseech thy Majesty to regard with much mercy this thy servant, here presenting *himself* before thee; look down upon *him* here prostrate at the footstool of thy throne, turn thou *his* heaviness into joy, put off *his* sackcloth, and gird *him* with gladness; that after *his* separation from the delicacies of thy table, *he* may henceforth be satisfied with the plenteousness

of thy house, and, entering into thy chamber, O King, may praise and glorify thy name for ever and ever, through Jesus Christ our blessed Mediator and Advocate. *Amen.*

*Then shall the Priest lay his hands upon the Penitent, while he
says the following Prayer over him bowing his head.*

O LORD Jesus Christ, Son of the living God, thou Shepherd and Lamb, who takest away the sins of the world; thou who didst graciously remit to the two debtors what they owed thee, and didst pardon the woman who was a sinner coming unto thee, and, besides the forgiveness of the Paralytic's sin, didst grant him moreover a cure of his disease: Do thou, O Lord, remit, blot out, and pardon whatsoever this thy servant may have committed disobediently against thee, either through ignorance or with knowledge, through infirmity or with wilful guilt. And whereinsoever *he* hath erred from thy commandments in word or deed, as being encompassed with flesh and blood, or as inhabiting this world of sin, or as seduced by the instigations of Satan; or whatever peculiar bond *he* is bound with, by the discipline of thy Church; I pray and beseech thy ineffable goodness to absolve *him* with thy word,

and to loose *his* bond, according to thy mercy. O Lord and Master, hear my prayer for thy servant. Thou that forgettest injuries, overlook all *his* failings, pardon *his* offences, both voluntary and involuntary, and deliver *him* from eternal punishment. For thou art he who hast said, Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven: thou art our God, the God that canst shew mercy, and save and forgive sins. To thee therefore, with the eternal Father, and the life-giving Spirit, is due all honour and glory, now and for ever, world without end. *Amen.*

Then shall the Priest say,

GOD the Father bless thee; Jesus Christ protect and keep thee; the Holy Spirit enlighten thee all the days of thy life. The Lord pardon all thy trespasses and sins. *Amen.*

And then the Person shall take his station among the Faithful.

THE PENITENTIAL OFFICE,

To be used on all Wednesdays and Fridays, (except those between Easter and Pentecost, and Christmas Day,) and on the six days next before Easter, and on every day of the week before Holy Week, but Sunday and Saturday.

Note, That none are to be present at this Office but the Faithful and the Penitent.

The Deacon standing, turned towards the People, shall say the following Sentences of Scripture.

REPENT ye; for the kingdom of heaven is at hand. *S. Matth. iii. 2.*

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

Rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel ii. 13.*

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan. ix. 9, 10.*

If we say that we have no sin, we deceive ourselves, and the truth is not in us : but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.
1 *S. John* i. 8, 9.

Then shall the Deacon say the following Exhortation.

DEARLY beloved, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness ; and that we should not dissemble nor cloke them before the face of Almighty God our Heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. Let us therefore examine our lives and conversations by the rule of God's commandments ; and whereinsoever we perceive ourselves to have offended, either by will, word, or deed, there let us bewail our own sinfulness, and confess ourselves to Almighty God, with full purpose of amendment of life. And if we perceive our offences to be such, as are not only against God, but also against our neighbours, then let us reconcile ourselves unto them, being ready to make restitution and satisfaction, according to the uttermost of our

powers, for all injuries and wrongs done by us to any other ; and being likewise ready to forgive others, who have offended us, as we would have forgiveness of our offences at God's hand. Thus let us judge ourselves, that we be not judged of the Lord ; let us have a lively and stedfast faith in Christ our Saviour ; and let us return to 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 submit ourselves unto him, and from henceforth walk in his ways ; if we will take his easy yoke and light burden upon us, following him in lowliness, patience, and charity, being ordered by the governance of his Holy Spirit, seeking always his glory, and serving him duly in our vocation with thanksgiving. This if we do, Christ will deliver us from the extreme curse, which shall light upon them that shall be set on his 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 may he vouchsafe to bring us all of his infinite mercy. *Amen.*

Then, after a convenient pause for recollection, shall be said or sung (in the same manner as the Psalms for the day are said or sung) the Psalm following.

Miserere mei, Deus. Psal. li.

HAVE mercy upon me, O God, &c.

Then the Deacon shall turn to the People, and say,

LET us fall upon our knees, and fervently and intensely pray to God through his Christ.

Then the Priest and People shall say the following Prayer, all kneeling.

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, Who turn to thee with contrition, fasting, and prayer. For thou art a merciful God, Full of compassion, long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them; And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great; And after the multitude of thy mercies look upon us, Through the merits and mediation of thy blessed Son Jesus Christ our Lord. Amen.

Then shall the Priest say this Prayer.

O GOD, whose nature and property is ever to have mercy, and to forgive: Receive our humble petitions; and seeing we are tied and bound with the chain of our sins, O let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ our Mediator and Advocate. *Amen.*

Then shall the Priest say:

Son of God, we beseech thee to hear us.

Answ. Son of God, we beseech thee to hear us.

Pr. O Lamb of God, that takest away the sins of the world;

Answ. Grant us thy peace.

Pr. O Lamb of God, that takest away the sins of the world;

Answ. Have mercy upon us.

Pr. O Christ, hear us;

Answ. O Christ, hear us.

Pr. Lord, have mercy upon us;

Answ. Lord, have mercy upon us.

Pr. Christ, have mercy upon us;

Answ. Christ, have mercy upon us.

Pr. Lord, have mercy upon us;

Answ. Lord, have mercy upon us.

Then shall the Priest, and the Congregation with him, say the Lord's Prayer.

OUR Father, who art in heaven, &c. Amen.

Pr. O Lord, deal not with us after our sins ;

Ans. Neither reward us after our iniquities.

Priest.

O GOD, merciful Father, who despisest not the sighing of a contrite heart, nor the desire of such as are sorrowful : Mercifully assist our prayers, which we make before thee in all our troubles and adversities, whensoever they oppress us ; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, may be brought to nought, and by the providence of thy goodness may be dispersed ; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord. *Amen.*

Pr. O Lord, arise, help us, and deliver us for thy name's sake.

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

Pr. From our enemies defend us, O Christ.

Ans. Graciously look upon our afflictions.

Pr. Pitifully behold the sorrows of our hearts.

Ans. Mercifully forgive the sins of thy people.

Pr. Favourably with mercy hear our prayers.

Ans. O Son of David, have mercy upon us.

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

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

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

Ans. As we do put our trust in thee.

Priest.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities ; and for the glory of thy Name turn from us all those evils that we most righteously have deserved : and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our blessed Mediator and Advocate Jesus Christ our Lord. *Amen.*

Then shall follow the Collect, Confession, and Absolution.

The Collect, to be used on Wednesdays, and on Monday, Tuesday, and Thursday in Holy Week, and the week before.

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

The Confession and Absolution, to be used on Wednesdays, (except in Holy Week) and on Monday, Tuesday, and Thursday, in the week before Holy Week.

The Confession, to be said by the Priest and all the Congregation.

O MOST mighty God and merciful Father, Who hast compassion upon all men, And hatest nothing that thou hast made; Who wouldest not the death of a sinner, But that he should rather turn from his sin, and be saved: Mercifully forgive us our trespasses; Receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; To thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, Whom thou hast redeemed with thy dear Son's most precious blood; Enter not into judgment

with thy servants, Who are vile earth and miserable sinners; But graciously turn thine anger from us, Who meekly acknowledge our vileness, And truly repent us of our faults: And so make haste to help us in this world, That we may ever live with thee in the world to come, Through Jesus Christ our Lord. *Amen.*

Here the Deacon shall stand up, and, turning to the Penitents, shall say, Depart, ye Penitents: and when they are gone out, he shall kneel down again.

Then the Priest shall stand up, and say the following Prayer of Absolution, the People reverently bowing their heads.

O LORD, we beseech thee, mercifully hear our prayers, and spare these thy servants who confess their sins unto thee: that as their consciences by sin are accused, so by thy merciful pardon they may be absolved, through Jesus Christ our Lord. *Amen.*

The Collect to be used on Fridays and on Easter-Eve.

ALMIGHTY and everlasting God, who of thy tender love towards mankind hast sent thy Son our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: Mercifully

grant, that we may both follow the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord. *Amen.*

The Confession and Absolution, to be used on Fridays, except in Holy Week.

The Confession, to be said by the Priest and all the Congregation.

ALMIGHTY and most merciful Father, We have erred and strayed from thy ways like lost sheep; We have followed too much the devices and desires of our own hearts; We have offended against thy holy laws; We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, who confess their faults; Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake, That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. *Amen.*

Here the Deacon shall stand up, and, turning to the Penitents, shall say, Depart, ye Penitents: and when they are gone out, he shall kneel down again.

Then shall the Priest stand up, and say the following Prayer of Absolution, the People reverently bowing their heads.

ALMIGHTY God, Father of our Lord Jesus Christ, who desirest not the death of a sinner, but rather that he should turn from his wickedness, and live; and hast given power and commandment to thy Priests to intercede with thee in behalf of thy people being penitent: Grant unto these thy servants true repentance, and forgiveness of their sins; and bless us all with thy Holy Spirit, that those things may please thee which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to thine eternal joy, through Jesus Christ our Lord. *Amen.*

The Confession and Absolution, to be used on every day in Holy Week, except Sunday.

The Confession, to be said by the Priest and all the Congregation

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have

committed, By thought, word, and deed, Against thy Divinemajesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for all our misdoings ; The remembrance of them is grievous unto us, The burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father ; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past, And grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy name, Through Jesus Christ our Lord. Amen.

Here the Deacon shall stand up, and, turning to the Penitents, shall say, Depart, ye Penitents : and when they are gone out, he shall kneel down again.

Then shall the Priest stand up, and say the following Prayer of Absolution, the People reverently bowing their heads.

ALMIGHTY God, our Heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them who with hearty repentance and true faith turn unto thee : Have mercy upon this thy flock, pardon and deliver them from all their sins, confirm and strengthen them in all goodness, and bring them to everlasting life, through Jesus Christ our Lord. Amen.

Then the Priest shall say the following Prayer for all sorts and conditions of men.

O God, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for the good estate of the Catholic Church ; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of Spirit, in the bond of peace, and in righteousness of life. Send down upon all Bishops, Priests, and Deacons, the healthful Spirit of thy grace ; and that they may truly please thee, pour upon them the continual dew of thy blessing. We beseech thee also, O Lord, the only Ruler of princes, with thy favour to behold thy servant our King ; and so replenish him with the grace of thy Holy Spirit, that he may always incline to thy will, and walk in thy way. Bless and preserve the Royal Family, and all in authority. We likewise implore thy mercy for all thy servants, who are departed hence from us with the sign of faith, and now do rest

in the sleep of peace. Finally, we commend to thy fatherly goodness all those who are any ways afflicted or distressed in mind, body, or estate, [especially those for whom our prayers are desired ; *this is to be said, when any desire the prayers of the Congregation :*] that it may please thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. *Amen.*

Then the Priest shall say the following Thanksgiving.

ALMIGHTY God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us and to all men. We bless thee for our creation, preservation, and all the blessings of this life ; but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory. And we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may shew forth thy praise not only with our lips, but in our lives ; by giving up ourselves to thy service, and by walking before thee

in holiness and righteousness all our days, through Jesus Christ our Lord : to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

Then shall follow these three Prayers.

On Wednesdays, and on Monday, Tuesday, and Thursday in Holy Week, and the week before.

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

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

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplica-

tions unto thee; and dost promise by thy well-beloved Son, that when two or three are gathered together in his name, thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

On Fridays, and on Easter-Eve.

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

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

ALMIGHTY God, who hast promised to hear the petitions of them that ask in thy Son's name: We

beseech thee mercifully to incline thine ears to us who have made now our prayers and supplications unto thee; and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

Then the Priest, being turned to the People, shall pronounce this Blessing.

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

And after a pause, the Deacon shall stand up, and say to the People,

Depart in peace.

Note, that if the Eucharist be not celebrated on Ash-Wednesday, or on any of the six days next before Easter, then the beginning of the Communion-Service, as appointed, with the Collect, Epistle, and Gospel, shall be first said, and immediately after the Nicene Creed this Penitential Office shall follow.

Here endeth the Penitential Office.

THE

COLLECTS, EPISTLES, AND GOSPELS,

TO BE USED AT THE

Ministration of the Holy Communion throughout
the Year.

The Collects, Epistles, and Gospels, to be used throughout the year, are the same with those appointed in the Common Prayer Book of the Church of England. But Note,

That no Collect appointed for any Sunday or Holy-day, is to be said at the Evening Service next before :

That the Introit, Collect, Epistle, and Gospel, appointed for the Sunday, shall serve all the week after, where it is not in this Book otherwise ordered, and then that for the Sunday is to be omitted :

That the Introit, Collect, Epistle, and Gospel, appointed for the Epiphany, Ash-Wednesday, and Ascension-day, shall serve for every day after to the Sunday following :

That if an Holy-day happen upon a Wednesday or Friday, the Lessons, Introit, Collect, Epistle, and Gospel, appointed for the Holy-day, shall be used ; but the day shall be observed as a Fast, except it be Christmas-day :

That if an Holy-day happen upon a Sunday, the Lessons, Introit, Collect, Epistle, and Gospel, appointed for the Holy-day, shall

THE HOLY LITURGY.

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be used, and those for the Sunday shall be omitted : but if it happen on Ash-Wednesday, or any day in Holy Week, on Easter-day, the Sunday after Easter, Ascension-day, Whitsunday, on Monday or Tuesday in Easter or Whitsun-week, on Trinity Sunday, or on a Sunday in Advent, then those for the Holy-day shall be omitted.

THE HOLY LITURGY ;

Or, the Form of offering the Sacrifice, and of administering the Sacrament, of the Eucharist.

Note, That none but the Faithful are to be present at this Office.

Before the Communion-time the Deacon shall prepare so much bread, wine, and water for the Eucharist, as he judgeth convenient : laying the bread in the paten, or in some other decent thing provided for that purpose ; and putting the wine into the chalice, or else into some fair and convenient cup provided for that use, and the water into some other proper vessel. After which he shall place them all upon the Prothesis, and cover them with a fair white linen cloth.

The Altar, at the Communion-time, having a fair white linen cloth upon it, shall stand at the East end of the Church or Chapel.

At the beginning of the Communion-Service shall be said or sung (in the same manner as the Psalms for the day are said or sung) for the Introit the Psalm appointed for that day, the Deacon having first turned to the People, and said, The Introit appointed for this day is such a Psalm.

TH INTROITS.

Sundays in Advent.

	Psalm
I.	1
II.	58
III.	61
IV.	62
<i>Christmas-Day,</i>	46
<i>S. Stephen's Day,</i>	52
<i>S. John the Evangelist,</i>	11
<i>The Innocents' Day,</i>	79
<i>Sunday after Christmas-Day,</i>	85
<i>Circumcision,</i>	81
<i>Epiphany,</i>	72

Sundays after Epiphany.

I.	4
II.	5
III.	15
IV.	20
V.	23
VI.	3
<i>Septuagesima,</i>	19

Psalm

<i>Sexagesima,</i>	26
<i>Quinquagesima,</i>	29
<i>Ash-Wednesday,</i>	42

Sundays in Lent.

I.	36
II.	40
III.	53
IV.	56
V.	57
<i>Sunday next before Easter,</i>	54
<i>Good-Friday,</i>	22
<i>Easter-Eve,</i>	43
<i>Easter-Day,</i>	98
<i>Monday in Easter-week,</i>	117
<i>Tuesday in Easter-week,</i>	134

Sundays after Easter.

I.	145
II.	100
III.	92
IV.	67
V.	114
<i>Ascension-Day,</i>	21

	Psalm
<i>Sunday after Ascension-Day,</i>	93
<i>Whitsunday,</i>	33
<i>Monday in Whitsun-week,</i>	112
<i>Tuesday in Whitsun-week,</i>	146
<i>Trinity Sunday,</i>	111

Sundays after Trinity.

I. Blessed are, &c.	PART 1	119
II. Wherewithal shall, &c.	2	
III. O do well, &c.	3	
IV. My soul cleaveth, &c.	4	
V. Teach me, O Lord, &c.	5	
VI. Let thy loving mercy, &c.	6	
VII. O think upon thy servant, &c.	7	
VIII. Thou art my portion, &c.	8	
IX. O Lord, thou hast dealt, &c.	9	
X. Thy hands have, &c.	10	
XI. My soul hath longed, &c.	11	
XII. O Lord, thy word, &c.	12	
XIII. Lord, what love, &c.	13	
XIV. Thy word is a lantern, &c.	14	
XV. I hate them, &c.	15	
XVI. I deal, &c.	16	
XVII. Thy testimonies, &c.	17	
XVIII. Righteous art thou, &c.	18	

	Psalm
XIX. I call with, &c.	PART 19 119
XX. O consider, &c.	20
XXI. Princes have, &c.	21
XXII. Let my complaint, &c.	22
XXIII.	121
XXIV.	122
XXV.	124
<i>Saint Andrew's day,</i>	129
<i>Saint Thomas,</i>	128
<i>Conversion of Saint Paul,</i>	30
<i>Purification of the Virgin Mary,</i>	131
<i>Saint Matthias,</i>	140
<i>Annunciation of the Virgin Mary,</i>	87
<i>Saint Mark,</i>	138
<i>Saint Philip and Saint Jacob,</i>	133
<i>Saint Barnabas,</i>	135
<i>Saint John Baptist,</i>	127
<i>Saint Peter,</i>	132
<i>Saint James,</i>	125
<i>Saint Bartholomew,</i>	126
<i>Saint Matthew,</i>	144
<i>Saint Michael and all Angels,</i>	91
<i>Saint Luke,</i>	137
<i>Saint Simon and Saint Jude,</i>	150
<i>All Saints,</i>	149

At the end of every Introit shall be said or sung :

Glory be to the Father, and to the Son, and to the Holy Ghost; [Hallelujah.]

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

Then shall the Priest turn to the People, and say,

The Lord be with you ;

Answ. And with thy spirit.

And the Deacon, being turned to the People, shall say,

Let us pray.

Then the Priest shall turn to the Altar, and, standing humbly before it, he shall say, the Congregation kneeling :

Lord, have mercy upon us.

Answ. Christ, have mercy upon us.

Pr. Lord, have mercy upon us.

Then shall the Priest say the Collect following.

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

Then shall be said the Collect of the day. And immediately after the Collect the People shall rise, and the Priest or Deacon shall turn to the People, and read the Epistle, saying :

The Epistle [*or*, The portion of Scripture appointed for the Epistle] is written in the — chapter of —, beginning at the — verse.

And, the Epistle ended, he shall say,

Here endeth the Epistle ; *or*, Here endeth the portion of Scripture appointed for the Epistle.

Then shall the Priest or Deacon, being turned to the People, read the Gospel, saying :

The Holy Gospel is written in the — chapter of —, beginning at the — verse.

And the People shall answer,

Glory be to thee, O Lord.

The Gospel ended, the Priest or Deacon shall say,

Here endeth the Holy Gospel.

And the People shall answer,

Thanks be to thee, O Lord.

Then shall be sung or said the Creed following, the Priest and People standing with their faces towards the Altar, and saying :

I BELIEVE in one God, the Father Almighty, Maker

of heaven and earth, And of all things visible and invisible.

And in one Lord Jesus Christ, The only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Consubstantial with the Father, By whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made Man, And was crucified also for us under Pontius Pilate: He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father; And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, the Giver of life, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead, And the Life of the world to come. Amen.

After a pause, the Deacon, being turned towards the People, shall say,

Let us attend.

Then shall the Priest, being turned to the People, say,
The peace of God be with you all;
People. And with thy spirit.

Then shall the Deacon say,

Salute ye one another with the Holy Kiss.

And let the Clergy salute the Bishop or officiating Priest, and the Laity one another, the men the men, and the women the women.

Then the Deacon, being turned to the People, shall say,

If there be any here, who are not of the number of the faithful, let them depart.

Mothers, take care of your children.

Let none have ought against one.

Let none come in hypocrisy.

Let us present our offerings to the Lord with reverence and godly fear.

Then shall the Priest begin the Offertory, turning himself to the People, and saying one or more of these Sentences following, as he thinketh most convenient in his discretion.

In process of time it came to pass, that Cain brought

of the fruit of the ground an offering unto the Lord; and Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel and to his offering, but unto Cain and to his offering he had not respect. *Gen. iv. 3, 4, 5.*

Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart, ye shall take my offering. *Exod. xxv. 2.*

They shall not appear before the Lord empty: every man shall give as he is able, according to the blessing of the Lord your God, which he hath given you. *Deut. xvi. 16, 17.*

But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of thee, and of thine own have we given thee. *1 Chron. xxix. 14.*

I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of my heart I have willingly offered all these things: and now have I seen with joy thy people which are present here, to offer willingly unto thee. *1 Chron. xxix. 17.*

Also we made ordinances for us, to charge our-

selves yearly with the third part of a shekel for the service of the house of our God. *Nehem. x. 32.*

Give unto the Lord the glory due unto his name; bring an offering, and come into his courts. *Psaln xvi. 8.*

A gift hath grace in the sight of every man living, and for the dead detain it not. *Ecclus. vii. 33.*

According to thy ability do good to thyself, and give the Lord his due offering. *Ecclus. xiv. 11.*

Thou shalt not appear empty before the Lord: for all these things are to be done because of the commandment. *Ecclus. xxxv. 4, 5.*

The offering of the righteous maketh the altar fat, and the sweet savour thereof is before the Most High. The sacrifice of a just man is acceptable, and the memorial thereof shall never be forgotten. *Ecclus. xxxv. 6, 7.*

Give the Lord his honour with a good eye, and diminish not the first-fruits of thine hands. Give unto the Most High, according as he hath enriched thee; and as thou hast gotten, give with a cheerful eye. *Ecclus. xxxv. 8, 10.*

If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

leave there thy gift before the altar, and go thy way : first be reconciled to thy brother, and then come and offer thy gift. *Matth. v. 23, 24.*

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

And Jesus sat over against the treasury, and beheld how the people cast money into the treasury : and many that were rich, cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. *Mark xii. 41, 42.*

Who goeth a warfare any time at his own charges ? who planteth a vineyard, and eateth not of the fruit thereof ? or, who feedeth a flock, and eateth not of the milk of the flock ? *1 Cor. ix. 7.*

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

Do ye not know, that they who minister about holy things, live of the things of the temple ? and they who wait at the altar, are partakers with the altar ? Even so hath the Lord ordained, that they

who preach the Gospel should live of the Gospel. *1 Cor. ix. 13, 14.*

He who soweth sparingly, shall reap sparingly ; and he who soweth bountifully, shall reap bountifully. Every man as he purposeth in his heart, so let him give ; not grudgingly, or of necessity : for God loveth a cheerful giver. *2 Cor. ix. 6, 7.*

Let him that is taught in the word, communicate unto him that teacheth in all good things. Be not deceived ; God is not mocked : for whatsoever a man soweth, that shall he also reap. *Gal. vi. 6, 7.*

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy : that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. *1 Tim. vi. 17, 18, 19.*

God is not unrighteous, to forget your work and labour of love, which ye have shewed towards his name, in that ye have ministered to the saints, and do minister. *Heb. vi. 10.*

To do good and to communicate forget not ; for

with such sacrifices God is well-pleased. *Heb.* xiii. 16.

Whilst these Sentences are reading, the Deacon, or (if there be no Deacon) any other fit person, appointed for that purpose, shall receive the free-will offerings of the People kneeling, in a decent basin provided for that purpose. And that no one may neglect to come to the Holy Eucharist by reason of having but little to give, the person who collects the offerings, shall cover the basin with a fair white linen cloth, so that neither he himself nor any other may see or know what any particular person offers. And when all have offered, he shall reverently bring the said basin with the oblations therein, and deliver it to the Priest; who shall humbly present and place it upon the altar, and, standing before it, shall say the following Thanksgiving, the People kneeling upon their knees.

O LORD Almighty, who by thine only-begotten Son Jesus Christ our Lord hast made and dost provide for all creatures: We give thanks to thee for all the good things with which thou suppliest us; out of which we here offer unto thee, in acknowledgment of thy bountiful goodness towards us, not as we ought, but as we are able. For who can sufficiently express the praise that is due to thee, for all the beneficence and loving-kindness which thou hast shewed unto us? O God of Abraham, Isaac, and Jacob, and of all saints, who broughtest all things

to perfection by thy word, and didst command the earth to produce all sorts of fruits for our comfort and nourishment, for our use, our health, and delight: thou art exalted far above all the praises that we can render to thee for these and all other thy benefits, which thou continually conferrest upon us by Christ; through whom to thee in the Holy Ghost, be glory, honour, and adoration, for ever and ever. *Amen.*

Then the Deacon shall bring water to the Priest, who shall wash his hands therein; after which the Deacon shall go to the Prothesis, and, having mixed the wine and water openly in the view of the People, he shall bring the bread and mixed wine to the Priest, who shall humbly present and reverently place them upon the altar.

If there be no Deacon, the Priest shall go to the Prothesis, and, after having washed his hands, he shall mix the wine and water openly in the view of the People: after which he shall humbly present and reverently place the bread and mixed wine upon the altar.

Then the Priest, having first prayed secretly for a short space, shall turn to the People, and, signing himself with the sign of the cross upon his forehead, shall say:

The grace of our Lord Jesus Christ, and the love

of God, and the fellowship of the Holy Ghost, be with you all;

People. And with thy spirit.

Pr. Lift up your hearts;

People. We lift them up unto the Lord.

Pr. Let us give thanks unto our Lord God;

People. It is meet and right so to do.

Then shall the Priest turn him to the altar, and say:

It is very meet, and right above all things, to give praise unto thee, the true God, the Being of beings, the great I AM; who existest before all creatures, of whom the whole family in heaven and earth is named; who alone art unbegotten, without original, without superior, the most high Lord, almighty King, and self-sufficient. Thou art the author and giver of all good things; thou art above all cause and generation; thou art always and immutably the same. From thee, as from a necessary original, all things came into being; for thou art eternal knowledge, sight before all objects, hearing before all sounds, wisdom without instruction; the first in nature, the fountain of being; infinite, incomprehensible.

Thou createdst all things out of nothing by thine only-begotten Son, begotten before all ages by thine

immediate will, power, and goodness. He is God the Word, the living Wisdom, the first-born of the whole creation, the Angel of thy great counsel, thy high-priest, but the Lord and King of all sensible and intellectual creatures; who was before all things, and by whom all things were made.

Thou, O eternal God, didst create all things by him, and by him dispensest thy fatherly care and providence over them: for by whom thou broughtest all things into being, by him also thou preservest them, and bestowest thy blessings upon them. O God and Father of thine only-begotten Son; thou didst by him first make the cherubim and seraphim, the ages and all the heavenly hosts, the principalities and powers, thrones and dominions, angels and arch-angels; and after these didst by him create this visible world, and all things that are therein. For thou art he, who hast fixed the heaven like an arch, and stretched it out like a canopy; who by thy sole will hast hung the earth upon nothing; who hast established the firmament, and prepared the night and the day, bringing light out of thy treasures, and darkness to overshadow it, that the living creatures of this world might take their repose. Thou hast appointed the sun to rule the day, and the moon to

govern the night ; and hast implanted in the heavens a choir of stars to the honour of thy glorious majesty. Thou hast created water for drink and for cleansing, and the vital air both for breathing and speaking. Thou madest fire for our consolation in darkness, and for the relief of our necessities, that we might be warmed and enlightened by it. Thou didst divide the sea from the land, making the one navigable, and the other a basis for our feet to walk on : the former thou hast replenished with small and great animals, the latter with tame and wild beasts, and winged fowl which fly in the open firmament of heaven ; thou hast also furnished the earth with various plants, crowned it with herbs, beautified it with flowers, and enriched it with seeds.

Neither hast thou only created the world, but man likewise, the inhabitant thereof ; exhibiting him the most beautiful ornament of that beautiful creation. For thou saidst to thine own Wisdom, Let us make man in our image, after our likeness ; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth. Wherefore thou madest him of an immortal soul, and a mortal body ; the soul out of nothing, the body out of the dust of the ground :

this endued with five senses, and a power of motion ; that with reason, and a faculty of distinguishing between good and evil, just and unjust.

Thou, O Almighty God, didst also by thy Christ plant a garden eastward in Eden, adorned with every plant that was fit for food. Into this rich and magnificent habitation didst thou put man ; having imprinted a law in his nature, that he might thereby have within himself the principles of divine knowledge. And when thou hadst placed him in this Paradise of pleasure, thou didst allow him the privilege of enjoying all its delights, only forbidding him to taste of one tree, and promising him immortality as the reward of his obedience. But when he had transgressed this command by eating of the forbidden fruit, thou didst justly drive him out of Paradise. And yet in thy goodness didst not abandon and despise him, though he had destroyed himself ; for he was the work of thine own hands : but thou, who hadst given him dominion over all things, didst appoint him to procure his daily food by labour, and the sweat of his face ; thy providence concurring to produce, augment, and bring all things to maturity and perfection. And having subjected him for a while to a temporary death, thou didst promise to

restore him to life again ; loosing the bonds of that death, and giving him assurance of a resurrection to life eternal.

Nor was this all : thou didst likewise multiply his posterity without number, rewarding as many of them as were obedient unto thee, and punishing those who rebelled against thee. For thou art the Creator and Governor of men, the author of life, the supplier of our wants, the giver of laws, the rewarder of those that keep them, and the avenger of those that transgress them : who didst bring a flood upon the world because of the multitude of the ungodly, but didst deliver righteous Noah from it with eight souls in the ark, the last of the foregoing and first of the succeeding generations. Thou art he who didst preserve Abraham from the idolatry of his fore-fathers, and didst appoint him to be the heir of the world, manifesting unto him thy Christ. And when men had corrupted the law of nature, and esteemed the creation sometimes the effect of chance, and sometimes worthy of honour equal to thine, who art the God of all ; thou didst not suffer them to wander on in error, but didst raise up thy holy servant Moses, and by him didst give a written law to strengthen the law of nature, and didst shew that

the creation was thy work, and that there were none other Gods besides thee.

For all these things glory be to thee, O Lord Almighty. Thee thine everlasting armies adore, the innumerable hosts of angels, arch-angels, thrones, dominions, principalities, authorities, powers, the cherubim also and six-winged seraphim, with twain of which they cover their feet, with twain their heads, and with twain they fly, saying, together with thousand thousands of arch-angels, and ten thousand times ten thousand angels, crying incessantly with uninterrupted shouts of praise :

Here the People shall join with the Priest, and say,

Holy, Holy, Holy is the Lord of Sabaoth : Heaven and earth are full of his glory : Blessed is he for evermore. Amen.

After this the Priest shall say :

For thou art truly holy, most holy, holiness itself ; the highest, and most highly exalted for ever. Holy also is thine only-begotten Son Jesus Christ, our Lord and God ; who, ministering to thee his God and Father in all things, not only in the various works of creation, but likewise in the providential care of the same, did not overlook lost

mankind ; but after the law of nature, the admonitions of the positive law, the reproofs of prophets, the superintendency of angels, when men had perverted both the positive and natural law, and were now ready to perish universally ; he who was man's Creator, was pleased with thy consent to become man ; the law-giver to be made subject to the law ; the high-priest to be himself the sacrifice, the shepherd a sheep, to appease thee his God and Father, to reconcile thee to the world, and to deliver all men from the impending wrath. He was born of a Virgin, born in the flesh : God the Word, the beloved Son, the first-born of the whole creation, was made, as himself had foretold by the mouth of the prophets, of the seed of David and Abraham, and of the tribe of Judah : he who formeth all that are born into the world, was himself formed in the womb of a Virgin ; he who was without flesh, became incarnate ; and he who was begotten before all time, was born in time. His conversation was holy, and his doctrine divine : he cured all manner of sickness, and all manner of disease, and wrought signs and wonders among the people : he who is the feeder of the hungry, and filleth every living creature with his goodness,

became partaker of his own gifts, and ate, and drank, and slept among us. He manifested thy name to them who knew it not ; he dispelled the cloud of ignorance, revived true piety, fulfilled thy will, and finished the work which thou gavest him to do. And after having acted in all these things with the highest wisdom and order, he was seized by the hands of a disobedient people, and wicked men, abusing the office of priests and high-priests, being betrayed to them by the inveterate malice of one of his own disciples : and when he had by thy permission suffered many things from them, and had been treated with all manner of indignity, he was delivered to Pilate the governor : the Judge of all the world was judged, and the Saviour of mankind condemned : although impassible, he was nailed to the cross ; and although immortal, died : the giver of life was himself laid in the grave, that he might deliver those, for whose sake he came, from the pains of eternal death ; that he might break the bonds of the devil, and rescue mankind from his deceit. He rose again the third day from the dead ; and, having conversed forty days with his disciples, he was taken up into heaven, and is set down on the right hand of thee his God and Father.

Wherefore, having in remembrance those things

which he endured for our sakes, we give thanks to thee, O God Almighty, not as we ought, but as we are able, and fulfil his institution. For in the same night that he was betrayed, he (*Here the Priest is to take the paten into his hands:*) took bread into his holy and immaculate hands; and looking up to thee his God and Father, and (*And here to break the bread with both his hands, having first set the paten down on the altar:*) breaking it, he gave it to his disciples, saying: This is the mystery of the New Testament: take of it; eat: (*And here to lay his hands upon all the bread:*) This is my body, which is broken for many for the remission of sins. In like manner also having mixed (*Here he is to take the cup into his hands:*) the cup with wine and water, and blessed it, he gave it to them, saying: Drink ye all of it: (*And here, the cup being first set down on the altar, he is to lay his hands upon it, and upon every vessel in which there is any wine mixed with water to be consecrated:*) This is my Blood, which is shed for many for the remission of sins: Do this for a memorial of me: for as often as ye eat this bread, and drink this cup, ye do shew forth my death till I come.

Therefore in commemoration of his passion,

death, and resurrection from the dead, his ascension into heaven, and second coming with glory and great power to judge the quick and the dead, and to render to every man according to his works, (*Here, the Priest is to lift up his hands and eyes to heaven:*) we offer to thee, our King and our God, according to this institution, (*And here to point with his right hand to all the bread:*) this Bread and (*And here to point with his left hand to the cup, and every vessel on the altar in which there is any wine and water:*) this Cup; giving thanks to thee through him, that thou hast vouchsafed us the honour to stand before thee, and to sacrifice unto thee. And we beseech thee to look favourably on these gifts, which are here set before thee, O thou self-sufficient God: and do thou accept them to the honour of thy Christ; and send down thine Holy Spirit, the witness of the sufferings of the Lord Jesus, upon this sacrifice, that he may make (*Here the Priest is to lay his hands upon all the bread:*) this Bread the Body, (*And here to make the sign of the cross over all the bread:*) of thy Christ, and (*And here to lay his hands upon the cup, and upon every vessel on the altar in which there is any wine and water:*) this Cup, the Blood (*And here to make the sign of the*

cross over the cup, and over every vessel on the altar in which there is any wine and water:) of thy Christ; that they who shall partake thereof may be confirmed in godliness, may receive remission of their sins, may be delivered from the devil and his snares, may be replenished with the Holy Ghost, may be made worthy of thy Christ, and may obtain everlasting life, thou being reconciled unto them, O Lord Almighty.

We farther pray unto thee, O Lord, for thy Holy Church from one end of the earth to the other, which thou hast purchased to thyself by the precious blood of thy Christ, that thou wouldst preserve it unshaken and undisturbed with storms and tempests to the end of the world. We pray also for the whole Episcopate, rightly dividing the word of truth, [and especially for thy servant *N.* our Bishop. *This is to be omitted when the Bishop himself officiates.*] Farther we call upon thee for my unworthiness who am now offering, for the whole Presbytery and all the Clergy; that thou wouldest endue them with wisdom, and fill them with the Holy Ghost. Farther we call upon thee, O Lord, for the King, and all who are in authority under him; that, leading our whole lives in peace and concord, we may glorify

thee through Jesus Christ our hope. Farther we offer to thee for all the faithful, who have pleased thee from the beginning of the world; the Patriarchs, Prophets, Apostles, Martyrs, and Confessors, and all whose names thou knowest. (*Here the Priest shall pause awhile, he and the people secretly recommending those souls departed, whom each thinks proper.*) We farther offer to thee for this people, that thou wouldst render them a royal priesthood, an holy nation, to the glory of thy Christ: for those that live in virginity and chastity; for the widows and fatherless; for all who live in honourable marriage and childbearing; for the infants among the people: that thou wouldst not permit any of us to become cast-aways. Farther we pray unto thee for this place and the inhabitants thereof; for the sick; for those that are in hard slavery, banishment, or prison; for those who travel by land or by water: that thou wouldst be to all of them an helper, strengthener, and supporter. (*Here the Priest shall pause awhile, he and the people secretly recommending those whom each thinks proper.*) We farther beseech thee also for our enemies, and those that hate us; and for all who are without, and wander in error: that thou wouldst assuage their malice, turn their hearts, and

bring them into the way of truth. [Farther we

** This is only to be said, when there are any Catechumens.* pray unto thee *for the Catechumens of the Church, that thou wouldst perfect them in the faith; †for those who

+ And this, when there are any Energumens. are under possession, that thou wouldst deliver them from the power of the

‡ And this, when there are any Penitents. evil one; ‡for our brethren who are in the state of penance, that thou

wouldst accept their repentance, and forgive both them and us whatever offences we have committed against thee.] Farther we offer unto thee for the good temperature of the air, and the increase of the fruits of the earth; that we, partaking of the abundance of thy good things, may continually praise thee, who givest food to all flesh. Farther we pray unto thee for all those who are absent on a just cause, that thou wouldst preserve us all in godliness; and keeping us stedfast, unblameable, and unreprieveable, wouldst gather us together into the kingdom of thy Christ our King, the God of every sensible and intelligent being. For to thee, the Father, the Son, and the Holy Ghost, is due all glory, worship, and thanksgiving, honour and adoration, now and for ever, throughout all ages, world without end.

And all the People shall say with a loud voice,

Amen.

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

OUR Father, who art in heaven, &c. For thine, &c. Amen.

Then shall the Priest turn to the People, and say,

The peace of God be with you all;

Answ. And with thy spirit.

Then the Deacon, being turned to the People, shall say,

Let us commend ourselves to God through his Christ.

Then the Priest shall turn to the Altar, and say the following Prayer.

O God, who art great, great in name, great in counsel, and mighty in thy works, 'the God and Father of thy holy Son Jesus our Saviour: Look mercifully upon us, and upon this thy flock, which thou hast chosen through him to the glory of thy Name. Sanctify us in body and soul; and grant, that we, being cleansed from all filthiness of flesh

and spirit, may partake of the mystic blessings now lying on thine altar : and judge none of us unworthy of them, but be thou our supporter, our helper, and defender, through thy Christ; with whom to thee and the Holy Ghost, be glory, and honour, laud, praise, and thanksgiving, for ever and ever. *Amen.*

Then the Deacon, being turned to the People, shall say,

Let us attend.

Then the Priest shall turn to the People, and say,

Holy things for holy persons.

And the People shall answer,

There is one holy, one Lord, one Jesus Christ, blessed for ever, to the glory of God the Father. *Amen.*

Here the Priest shall turn to the Altar, and say, the People joining with him :

GLORY be to God in the highest, and on earth peace, good-will towards men. Hosanna to the Son of David : Blessed is the Lord God, who cometh in the name of the Lord, and hath manifested himself unto us : Hosanna in the highest.

Then shall the Priest receive the Eucharist in both kinds himself, and then proceed to deliver the same in like manner to other Priests and Deacons, if any be there present, in order, into their hands.

And when he receiveth or delivereth the Oblation, he shall say,

The Body of Christ.

And the person receiving shall say, Amen.

And when he receiveth or delivereth the cup, he shall say,

The Blood of Christ, the cup of life.

And the person receiving shall say, Amen.

After all the Clergy have communicated, the officiating Priest, or according to his direction any or all of the Priests or Deacons there present, shall administer the Eucharist in both kinds to the Deaconesses, and then to the People in order into their hands, and last of all to the children, according to the form above prescribed.

Whilst the faithful are communicating, the following Psalms, one or more of them, may be sung or said in this order : the 34th, the 45th, the 133rd, the 145th.

When all have communicated, what remaineth of the consecrated elements shall be reverently placed upon the altar, and covered with a fair linen cloth, or carried into the vestry by the Deacon or Deacons.

Then the Deacon, being turned to the People, shall say :

HAVING now received the precious Body and Blood

of Christ, let us give thanks to him, who hath vouchsafed to admit us to the participation of his holy mysteries ; and let us beseech him, that it may be, not to our condemnation, but to our salvation, to the benefit of our souls and bodies, the preservation of us in godliness, the remission of our sins, and obtaining the life of the world to come. Let us commend ourselves to the only unbegotten God, and to his Christ.

Ans. Lord, have mercy : We beseech thee to hear us, good Lord.

*Then the Priest, standing before the altar, shall say the following
Thanksgiving, the Congregation kneeling.*

O LORD God Almighty, the Father of Christ thy blessed Son, who hearest those that call upon thee with an upright heart, and knowest the supplications of those who in silence pray unto thee : We give thee thanks for that thou hast vouchsafed to make us partakers of thy holy mysteries, which thou hast bestowed upon us for the entire confirmation of our faith, for our preservation in godliness, and the remission of our sins : for the name of thy Christ is called upon us, and we are joined unto thee. O thou, who hast separated us from the fellowship of

the ungodly, unite us with those who are consecrated to thee in holiness ; establish us in the truth by the power of thy Holy Spirit ; enlighten our ignorance, supply our defects, and strengthen our knowledge. Preserve thy priests unblameable in thy service ; keep the kings of the earth in peace, the rulers in righteousness, the air in good temperature, the fruits of the ground in plenty, and the whole world by thine almighty providence. Pacify the nations that delight in war, convert those who are in error, confirm them that are newly converted, and sanctify thy people. Preserve those who are in the state of virginity ; keep them that are engaged in matrimony firm to the faith, and strengthen all who live in chastity. Bring the infants to years of maturity ; [instruct the Catechumens, and render them worthy of initiation : *This is to be omitted, when there are no Catechumens.*] and gather us all into the kingdom of heaven, through Jesus Christ our Lord ; with whom to thee and the Holy Ghost be glory, honour, and adoration, world without end. *Amen.*

Then the Deacon, being turned to the People, shall say,

Bow down your heads to God through his Christ, and receive the Benediction.

Then shall the Priest say the following Prayer of Benediction, the People bowing their heads.

O ALMIGHTY God, true, infinite, and above all comparison ; who art everywhere present in all things in an expressible manner, but not circumscribed by place ; who dost not wax old with time, nor art terminated by the successions of ages ; who art not subject to generation, and standest in no need of preservation, but art incorruptible, invariable, and unchangeable ; who dwellest in light inaccessible, and art invisible by nature ; who art known to every reasonable creature that seeketh thee in uprightness, and art found by all that search after thee in love : O God of Israel, the God of thy people who believe in Christ, mercifully hear me for thy Name's sake, and bless these thy servants who bow down their necks unto thee : grant unto them the requests of their hearts as may be most expedient for them, and suffer none of them to be cast out of thy kingdom ; but sanctify and keep them, protect, defend, and deliver them from the adversary, and from every enemy. Guard their habitations, and preserve their going out and their coming in : for to thee belongeth all glory, praise, and majesty,

worship, and adoration, and to thy Son Jesus, thy Christ, our Lord, and God, and King, and to the Holy Spirit, now and for ever, world without end. Amen.

And, after a pause, the Deacon shall say to the People,

Depart in peace.

The Bread for the Eucharist may either be unleavened, or such as is usual to be eaten, but the best and purest wheat-bread that conveniently may be gotten.

And the Eucharist shall be celebrated on every Festival, at least, for which Proper Lessons are appointed ; and all the faithful are to frequent it constantly, unless sickness or other just and urgent occasions hinder them.

Note, the Priest shall always consecrate more than is necessary for the Communicants : and the remainder of the consecrated elements he shall carefully reserve for the use of the Sick, or other persons who for any urgent cause desire to communicate at their houses. But if there be not persons enow to receive the reserved elements, the Priest and Deacon shall devoutly and reverently receive them, either together or separately, on one day or more, according to their discretion ; always observing that some of the consecrated elements be constantly reserved in the Vestry, or some other convenient place in the Church, under a safe lock, of which both the Priest and Deacon are to have a key.

The money given at the Offertory, being the free-will offerings

of the People to God, and solemnly devoted to him, the Priest shall take so much out of it as will defray the charge of the Bread and Wine; and the remainder he shall keep, or part of it, or dispose of it, or part of it, to pious or charitable uses, according to the direction of the Bishop.

THE MINISTRATION OF PUBLIC BAPTISM OF INFANTS,

To be used in the Church.

The most solemn times for the administration of Public Baptism are the night before Easter, Easter-day, and Whitsunday. Public Baptism may also be administered on any day between Easter and Pentecost.

And note, that there shall be a Sponsor or Surety for every Child to be baptized, which Sponsor shall be the Father or Mother of the Child, if either of them is to be had; otherwise the Sponsor may be any one of the faithful above sixteen years of age.

When there are Children to be Baptized, the Parents or others shall give knowledge thereof to the Deacon or Priest. And then the Sponsors and the People with the children must be ready at the Church-door at the time that the Priest by his discretion shall appoint. And the Priest and Deacon coming to the Church-door, and standing there, the Priest shall say to the Sponsors holding the children,

Have these children been already baptized or no?

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

DEARLY beloved, forasmuch as all men are con-

ceived and born in sin, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost ; let us call upon God the Father through our Lord Jesus Christ, that of his bounteous mercy he will grant to *these children* that thing which by nature *they* cannot have ; that *they* may be baptized with water and the Holy Ghost, and be received into Christ's holy Church, and be made lively *members* of the same.

People. Lord, have mercy : We beseech thee to hear us, good Lord.

Then shall the Priest say :

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark, and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism ; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan didst sanctify the element of water to the mystical washing away of sin : We beseech thee of thine infinite mercy that thou wilt graciously look upon *these children* ; wash *them*, and sanctify *them* with the

Holy Ghost, that *they*, being delivered from thy wrath, may be received into the ark of Christ's Church ; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life, there to reign with thee, world without end, through Jesus Christ our Lord. *Amen.*

ALMIGHTY ever-living God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood ; and gave commandment to his Apostles that they should make disciples of all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost : We call upon thee for *these infants*, that *they*, coming to thy holy Baptism, may obtain remission of *their* sins by spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask and ye shall have, seek and ye shall find, knock and it shall be opened unto you : so give now unto us that ask, let us that seek find, open the gate unto us that knock ; that *these infants* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom

which thou hast promised by Christ our Lord.
Amen.

Then shall the Priest blow upon every child's face, and sign them with the sign of the cross upon the forehead; after which he shall say:

I COMMAND thee, thou unclean spirit, in the name of the Father, and of the Son, and of the Holy Ghost, that thou come out of and depart from *these infants*, whom our Lord Jesus Christ hath vouchsafed to call to his holy Baptism, to be made members of his body, and of his holy congregation. Therefore, thou cursed spirit, remember thy sentence, remember thy judgment, remember the day to be at hand, wherein thou shalt burn in fire everlasting, prepared for thee and thine angels: and presume not hereafter to exercise any tyranny towards *these infants*, whom Christ hath bought with his precious blood, and by this his holy Baptism calleth to be of his flock.

Then shall the Deacon say,

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

People. Glory be to thee, O Lord.

Then shall the Deacon read the Gospel.

THEY brought young children to Christ, &c. (to v. 16.)

And the Gospel ended, the Deacon shall say,

Here endeth the Holy Gospel.

People. Thanks be to thee, O Lord.

Then shall the Priest make this brief Exhortation upon the words of the Gospel.

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good-will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *these present infants*; that he will embrace *them* with the arms of his mercy, that he will give unto *them* the blessing of eternal life, and make *them partakers* of his everlasting kingdom. Wherefore we being thus persuaded of the good-will of our

heavenly Father towards *these infants*, declared by his Son Jesus Christ, and nothing doubting but that he favourably alloweth this charitable work of ours in bringing *these infants* to his holy Baptism, let us faithfully and devoutly give thanks unto him.

Then shall the Priest say the following Thanksgiving.

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee. Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *these infants*, that *they* may be born again, and be made *heirs* of everlasting salvation, through our Lord Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

Then shall the Priest take one of the Children by the right hand, the others being brought after him; and as he walketh towards the Baptistry or Font, he shall say:

THE Lord vouchsafe to receive *you* into his holy household, and to keep and govern *you* always in the same, that *ye* may have everlasting life. *Amen.*

When they are all come with the People to the Baptistry or Font, which is then to be filled with pure water, the Priest shall speak to the Sponsors on this wise.

DEARLY beloved, ye have brought *these children* here to be baptized; ye have prayed that our Lord Jesus Christ would vouchsafe to receive *them*, to release *them* of *their* sins, to sanctify *them* with the Holy Ghost, to give *them* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for; which promise he for his part will most surely keep and perform. Wherefore, after this promise made by Christ, *these infants* must also faithfully for *their* parts promise by you who are their sureties, that *they* will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments. I demand therefore,

Then shall the Priest demand of each Sponsor severally, looking towards the West:

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 same, and

the carnal desires of the flesh, so that thou wilt not follow them, nor be led by them?

Then the Sponsor, holding the Child in one arm, shall stretch out the other hand, and say aloud,

I renounce them all.

Then the Sponsor shall turn to the East, and the Priest shall proceed thus :

Dost thou associate thyself to Christ, and enter into covenant with him?

And the Sponsor, lifting up the hand and eyes towards heaven, shall answer,

I do.

Pr. Dost thou believe in 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 Hades, and also did rise again the third day; that he ascended into heaven, and sitteth 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 Catholic Church; the communion of Saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

And the Sponsor, lifting up the hand and eyes towards heaven, shall answer,

All this I stedfastly believe.

Pr. Wilt thou be baptized in this faith?

And the Sponsor bowing, shall answer,

That is my desire.

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

And the Sponsor, lifting up the hand and eyes towards heaven, shall answer,

I will.

Then the Priest, asking the Sponsor the name, shall anoint the child with the holy Oil, making the sign of the Cross upon its forehead, breast, and palms of the hands, and saying :

N. the servant of God, is anointed with holy oil, and signed with the sign of the cross, in token that hereafter *he* may not be ashamed to confess the faith of Christ crucified; but may have courage and

strength to fight manfully under his banner against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

And thus shall it be said and done to each Sponsor and Child separately; after which the Priest shall say:

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

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. Amen.

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

Grant that *they*, being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. Amen.

Then the Priest shall consecrate the water, saying:

WE bless thee, we glorify thee, O Lord God Almighty, the Father of the only-begotten God; we

give thee thanks for that thou hast sent thy Son to be made man for us and for our salvation, and for that he vouchsafed during his incarnation to be obedient in all things, to preach the kingdom of heaven, the remission of sins, and the resurrection of the dead. We also adore thee, O thou only-begotten God the Son, and give thanks to thee, and through thee to the Father, for that thou didst submit to suffer death upon the cross for all men, appointing the Baptism of regeneration as the type or symbol thereof. We farther praise thee, O God, thou Lord of the universe, through the name of Christ, in the Holy Ghost, for that thou didst not utterly cast off mankind, but at different seasons didst exercise different dispensations of thy providence over them. At first thou gavest to Adam in Paradise that Paradise for an habitation of pleasure, and on account of thy providence didst lay a command upon him; which when he had transgressed, thou didst justly expel him. Yet in thy goodness thou didst not abandon and reject him, but didst instruct and chastise his posterity in various manners; and at last didst send thy Son to be made man for the sake of men, and to take upon him all the passions of human nature, sin only excepted. Do thou therefore, O

Lord God, look down from heaven, and sanctify [*Here the Priest is to make the sign of the cross over the water.*] this water; give it grace and power, that *they* who *are* to be baptized therein, according to the command of thy Christ, may be crucified with him, and die with him; may be buried with him, and rise again with him to the adoption which cometh by him; that so *they* may die unto sin and live unto righteousness, 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.*

Then shall the Priest take each Child into his hands, and dip it in the water three times, once at the distinct name of each Person of the Blessed Trinity, saying:

N. the servant of God, is baptized, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall the Children be clothed in White Garments, and the Priest shall say:

TAKE *these* white garments for a token of the innocence, which by God's grace is given *you* in the holy mystery of Baptism, and for a sign whereby *ye* are admonished so long as *ye* live, to give *yourselves* to innocence of living. And may *ye* bring *them*

forth without spot before the tribunal of our Lord Jesus Christ, and be *partakers* of the rewards of holiness and purity in the life everlasting. *Amen.*

Then shall each child's Sponsor give it the Kiss of Peace, and the Priest shall give the children a little of the consecrated Milk and Honey, and shall say:

BE *ye* admitted into the congregation of Christ's flock, receive the kiss of peace, and taste of this milk and honey in token of *your* spiritual infancy, and of *your* entrance into the true land of promise, the Church. And may *ye* at the last day enter into the land of eternal rest, the kingdom of heaven, through Jesus Christ our Lord. *Amen.*

Then shall the Sponsors, in the name of the Children, say aloud the Lord's Prayer:

OUR Father, who art in heaven, &c. For thine, &c. *Amen.*

Then shall the Priest pronounce this Blessing over the Baptized Children.

ALMIGHTY God, the Father of Christ his only-begotten Son, give *you* bodies undefiled, pure hearts, and watchful minds, knowledge without error, and the powerful influence of his Holy Spirit; that *ye* may obtain and assuredly enjoy the truth, through his Christ: by whom glory be to the Father in the Holy Ghost, for ever and ever. *Amen.*

Then shall the Deacon say :

SEEING now, dearly-beloved, that *these children are* regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *these children* may lead the rest of *their lives* according to this beginning.

Ans. Lord, have mercy : We beseech thee to hear us, good Lord.

Then shall the Priest say :

WE yield thee hearty thanks, most merciful Father, for that it hath pleased thee to regenerate *these infants* with thy Holy Spirit, to receive *them* for thine own *children* by adoption, and to incorporate *them* into thy holy Church. And humbly we beseech thee to grant, that *they*, 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 *they are* made *partakers* of the death of thy Son, *they* may also be *partakers* of his resurrection ; so that finally, with the residue of thy holy Church, *they* may be *inheritors* of thine everlasting kingdom, through Christ our Lord. *Amen.*

Then shall the Priest say to the Sponsors this Exhortation following.

FORASMUCH as *these children* have promised, by you *their* sureties, to renounce the devil and all his works, to believe in God, and to serve him ; ye must remember, that it is your part and duty to see that *these infants* be taught, so soon as *they* shall be able to learn, what a solemn vow, promise, and profession *they have* here made by you. And that *they* may know these things the better, ye shall call upon *them* to hear sermons : and chiefly ye shall provide that *they* may learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health. And ye shall use your utmost endeavours, that *these children* may be virtuously brought up to lead a godly and Christian life ; remembering always, that Baptism doth represent unto us our profession ; which is to follow the example of our Saviour Christ, and to be made like unto him : that as he died and rose again for us, so should we, who are 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.

Then shall the Deacon add, and say :

Ye are to take care, that *these children* be brought to the Bishop, to be confirmed by him, so soon as conveniently may be, that so *they* may be admitted to the holy Communion.

Note, That if the number of children to be baptized, and multitude of people present, be so great, that they cannot conveniently stand at the Church-door ; then let them stand within the Church, in some convenient place nigh unto the Church-door : and there let all things be said and done, appointed to be said and done at the Church-door.

THE MINISTRATION OF PUBLIC BAPTISM OF ADULT CATECHUMENS,

Or such as are of riper years, and able to answer for themselves.

When Catechumens are to be Baptized, they shall give in their names before Lent, desiring to be Baptized at the approaching Paschal Festival.

And the Priest or Deacon shall examine whether they be sufficiently instructed in the principles of the Christian religion, and exhort them to prepare themselves with prayers and fasting for the receiving of this Holy Sacrament.

And if they shall be found fit, then the Sponsors or Witnesses, (who shall be of the faithful, and above sixteen years of age, a man for a Male-Catechumen, and a Woman for a Female-Catechumen,) and the People, with the Candidates for Baptism, must be ready at the Church-door at the time that the Priest by his discretion shall appoint. And the Priest and Deacon coming to the Church-door, and standing there, the Priest shall say to the persons that are to be baptized :

Have ye been already baptized, or no ?

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

DEARLY-beloved, 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, committing many actual transgressions ;) and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate, and born anew of water and of the Holy Ghost : let us call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *these persons* that thing which by nature *they* cannot have ; that *they* may be baptized with water and the Holy Ghost, and be received into Christ's holy Church, and be made lively *members* of the same.

People. Lord, have mercy: We beseech thee to hear us, good Lord.

Then shall the Priest say, the persons to be Baptized kneeling :

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark, and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan didst sanctify the element of water to the mystical washing away of sin: We beseech thee of thine infinite mercy, that thou wilt graciously look upon *these thy servants*: wash *them*, and sanctify *them* with the Holy Ghost, that *they*, being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life, there to reign with thee, world without end, through Jesus Christ our Lord. *Amen.*

ALMIGHTY ever-living God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both

water and blood; and gave commandment to his Apostles that they should make disciples of all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost: We call upon thee for *these persons*, that *they*, coming to thy holy Baptism, may obtain remission of *their sins* by spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask and ye shall have, seek and ye shall find, knock and it shall be opened unto you: so give now unto us that ask, let us that seek find, open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

Then the Priest shall blow upon the face of every Person to be Baptized, and sign them with the sign of the Cross upon the forehead; after which he shall say:

I COMMAND thee, thou unclean spirit, in the name of the Father, and of the Son, and of the Holy Ghost, that thou come out of and depart from *these persons*, whom our Lord Jesus Christ hath vouchsafed to call to his holy Baptism, to be made members of his body, and of his holy congregation.

Therefore, thou cursed spirit, remember thy sentence, remember thy judgment, remember the day to be at hand, wherein thou shalt burn in fire everlasting, prepared for thee and thine angels: and presume not hereafter to exercise any tyranny towards *these persons*, whom Christ hath bought with his precious blood, and by this his holy Baptism calleth to be of his flock.

Then shall the Persons to be Baptized stand up, and the Deacon shall say:

Hear the words of the Gospel written by S. John, in the third chapter, beginning at the first verse.

People. Glory be to thee, O Lord.

Then shall the Deacon read the Gospel.

THERE was a man of the Pharisees, &c. (to v. 8.)

And the Gospel ended, the Deacon shall say,

Here endeth the Holy Gospel.

People. Thanks be to thee, O Lord.

After which the Priest shall say this Exhortation following.

BELOVED, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into

the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise immediately before his Ascension into heaven, (as we read in the last chapter of Saint Mark's Gospel) he gave command to his Apostles, saying, Go ye into all the world, and preach the gospel to every creature: he that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrec-

tion of Jesus Christ. Doubt ye not therefore, but earnestly believe, that he will favourably receive *these* present persons, if *they* truly repent and come unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the Holy Ghost; that he will give *them* the blessing of eternal life, and make *them* partakers of his everlasting kingdom. Wherefore we being thus persuaded of the good-will of our heavenly Father towards *these* persons declared by his own Son Jesus Christ, let us faithfully and devoutly give thanks unto him.

Then shall the Priest say the following Thanksgiving, the Persons to be Baptized kneeling.

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee. Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *these* persons, that *they* may be born again, and be made *heirs* of everlasting salvation, through our Lord Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

Then shall the Persons to be Baptized stand up, and the Priest shall take one of them by the right hand, the others walking after him; and as he walketh towards the Baptistry, he shall say:

THE Lord vouchsafe to receive *you* into his holy household, and to keep and govern *you* always in the same, that *ye* may have everlasting life. *Amen.*

When they are all come with the People to the Baptistry, (which is then to be filled with pure water,) the Priest shall speak to the Persons to be Baptized on this wise.

WELL-BELOVED, who *are* come hither desiring to receive holy Baptism; *ye* have heard how the congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive *you* and bless *you*, to release *you* of *your* sins, to sanctify *you* with the Holy Ghost, to give *you* the kingdom of heaven and everlasting life. *Ye* have heard also, that our Lord Jesus Christ hath promised in his holy word to grant all those things that we have prayed for; which promise he for his part will most surely keep and perform. Wherefore, after this promise made by Christ, *ye* must also faithfully for *your* part promise in the presence of *these* your witnesses, and of this whole congregation, that *ye* will renounce the devil and all his works, and constantly believe God's

holy word, and obediently keep his commandments.
I demand therefore :

Then shall the Priest demand of each Person to be Baptized severally, looking towards the West :

Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all the covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow them nor be led by them ?

Then the Person to be Baptized shall stretch out his or her hands, and say aloud,

I renounce them all.

Then the Person to be Baptized, shall turn to the East, and the Priest shall proceed thus.

Dost thou associate thyself to Christ, and enter into covenant with him ?

And the Person to be Baptized, lifting up his or her hands and eyes towards heaven, shall answer,

I do.

Pr. Dost thou believe in 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 Hades, and also did rise again the third day ; that he ascended into heaven, and sitteth 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 Catholic Church ; the communion of Saints ; the remission of sins ; the resurrection of the flesh ; and everlasting life after death ?

And the Person to be Baptized, lifting up his or her hands and eyes towards heaven, shall answer,

All this I stedfastly believe.

Pr. Wilt thou be baptized in this faith ?

And the Person to be Baptized bowing shall answer,

That is my desire.

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

And the Person to be Baptized, lifting up his or her hands and eyes towards heaven, shall answer,

I will.

Then the Priest, asking the Sponsor the name, shall anoint each Person to be Baptized separately with the holy Oil, making the sign of the Cross upon his or her forehead, breast, and the palms of the hands, saying: (the person to be baptized kneeling:)

N. the servant of God, is anointed with holy Oil, and signed with the sign of the Cross, in token that hereafter *he* may not be ashamed to confess the faith of Christ crucified, but may have courage and strength to fight manfully under his banner against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

Then shall the Priest say,

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

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. Amen.

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

Grant that *they*, being here dedicated to thee by our office and ministry, may also be endued with

heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. Amen.

Then shall the Priest consecrate the Water, saying:

WE bless thee, we glorify thee, O Lord God Almighty, the Father of the only-begotten God: we give thee thanks for that thou hast sent thy Son to be made man for us and for our salvation, and for that he vouchsafed during his incarnation to be obedient in all things, to preach the kingdom of heaven, the remission of sins, and the resurrection of the dead. We also adore thee, O thou only-begotten God the Son, and give thanks to thee, and through thee to the Father, for that thou didst submit to suffer death upon the cross for all men; appointing the Baptism of regeneration as the type or symbol thereof. We farther praise thee, O God, thou Lord of the universe, through the name of Christ, in the Holy Ghost, for that thou didst not utterly cast off mankind, but at different seasons didst exercise different dispensations of thy providence over them. At first thou gavest to Adam in Paradise that Paradise for an habitation of pleasure, and on account of thy providence didst lay a com-

mand upon him: which when he had transgressed, thou didst justly expel him; yet in thy goodness thou didst not abandon and reject him, but didst instruct and chastise his posterity in various manners; and at last didst send thy Son to be made man for the sake of men, and to take upon him all the passions of human nature, sin only excepted. Do thou, therefore, O Lord God, look down from heaven, and sanctify [*Here the Priest is to make the sign of the Cross over the Water:*] this water; give it grace and power, that *they* who are to be baptized therein, according to the command of thy Christ, may be crucified with him and die with him, may be buried with him, and rise again with him to the adoption which cometh by him; that so *they* may die unto sin and live unto righteousness, 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.*

Then the Priest shall withdraw, and the Persons to be Baptized shall be decently put into the water by one or more Deacons or Deaconesses. After which the Priest shall come, and shall dip each Person in the water three times, once at the distinct name of each Person of the blessed Trinity, saying:

N. the servant of God, is baptized in the name of

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

Then shall the Priest withdraw again, and the Persons Baptized shall be decently taken out of the water by one or more Deacons or Deaconesses, and with their assistance shall put on their White Garments, and the Priest shall draw near and say to them standing:

TAKE *these* white garments for a token of the innocency, which by God's grace is given *you*, in the holy mystery of Baptism, and for a sign whereby *ye* are admonished so long as *ye* live, to give *yourselves* to innocence of living. And may *ye* bring *them* forth without spot before the tribunal of our Lord Jesus Christ, and be *partakers* of the rewards of holiness and purity in the life everlasting. *Amen.*

Then shall each Person's Sponsor give him or her the Kiss of Peace, and the Priest shall give them a little of the consecrated Milk and Honey, and shall say:

BE *ye* admitted into the congregation of Christ's flock, receive the kiss of peace, and taste of his milk and honey in token of *your* spiritual infancy, and of *your* entrance into the true land of promise, the Church; and may *ye* at the last day enter into the land of eternal rest, the kingdom of heaven, through Jesus Christ our Lord. *Amen.*

Then shall all the Persons Baptized, standing upright, say aloud the Lord's Prayer, and the Collect following.

OUR Father, who art in heaven, &c. For thine, &c. Amen.

Collect.

ALMIGHTY God, Father of thy Christ, thine only-begotten Son: Give me a body undefiled, a pure heart, and a watchful mind, knowledge without error, and the powerful influence of thy Holy Spirit, that I may obtain and assuredly enjoy the truth, through thy Christ: by whom glory be to thee in the Holy Ghost, for ever and ever. Amen.

Then shall the Deacon say:

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

Ans. Lord, have mercy: We beseech thee to hear us, good Lord.

Then shall the Priest say:

WE yield thee hearty thanks, most merciful Father,

for that it hath pleased thee to regenerate *these persons* with thy Holy Spirit, to receive *them* for thine own *children* by adoption, and to incorporate *them* into thy holy Church. And humbly we beseech thee to grant, that *they*, 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 *they* are made *partakers* of the death of thy Son, *they* may also be *partakers* of his resurrection; so that finally, with the residue of thy holy Church, *they* may be *inheritors* of thine everlasting kingdom, through Christ our Lord. Amen.

Then shall the Priest say this Exhortation following, speaking to the Sponsors first.

FORASMUCH as *these persons* have promised in *your* presence to renounce the devil and all his works, to believe in God, and to serve him; *ye* must remember that it is *your* part and duty to put *them* in mind, what a solemn vow, promise, and profession *they* have now made before this congregation, and especially before *you* their chosen witnesses. And *ye* are also to call upon *them* to use all diligence to be farther instructed in God's holy word, that so *they*

may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

And then, speaking to the new-baptized Persons, he shall proceed, and say :

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

Then shall the Deacon add and say,

Ye are to take care, that *ye come* to the Bishop, to be confirmed by him, so soon as conveniently may be, that so *ye* may be admitted to the holy Communion.

THE FORM OF CONSECRATING THE OIL FOR BAPTISM.

When the Oil for Baptism is to be consecrated, the Deacon, immediately after the Nicene Creed in the Eucharistic Service, shall bring a proper quantity of sweet Oil of Olives in a decent vessel to the Bishop, who shall place it upon the Altar ; and then, turning to the People, he shall say,

The Lord be with you ;

Ans. And with thy spirit.

Then shall the Deacon say to the People,

Let us pray.

Then the People shall kneel down ; and the Bishop, turning to the Altar, and standing before it, shall say the following Prayer.

O ALMIGHTY God, Father of Christ, and King of every sensible and intelligent being, sanctify [*Here the Bishop is to make the sign of the Cross over the Oil :*] this Oil in the name of the Lord Jesus ; and grant it spiritual grace and efficacious power, that it may be subservient to the remission of sins, and may be a strengthening preparation for Baptism : that they who shall be anointed therewith, being freed from all ungodliness, may become worthy of

initiation, according to the command of thine only-begotten Son Jesus Christ our Lord; through whom glory, honour, and adoration be to thee, in the Holy Ghost, world without end. *Amen.*

Then the People shall rise, and the Deacon shall carry the consecrated Oil into the Vestry, or to some other convenient place.

Note, Every Priest must take care to apply to the Bishop for consecrated Oil; who shall, upon such their application, furnish them therewith.

THE FORM OF CONSECRATING THE MILK AND HONEY

For the Baptized.

When the Milk and Honey for the Baptized are to be consecrated, the Deacon, immediately after the Nicene Creed in the Eucharistic Service, shall bring a proper quantity of Milk and Honey mixed together in a decent vessel to the Bishop, who shall place it upon the Altar; and then, turning to the People, he shall say,

The Lord be with you;

Answ. And with thy spirit.

Then shall the Deacon say to the People,

Let us pray.

Then the People shall kneel down; and the Bishop, turning to the Altar, and standing before it, shall say the following Prayer.

O ALMIGHTY God, who didst bring thy chosen people into a land flowing with milk and honey, a figure of the spiritual land of rest, thy holy Church; and who hast taught us as new-born babes to desire the sincere milk of thy word: Bless [*Here the Bishop is to make the sign of the Cross over the Milk and Honey:*] these thy creatures of Milk and Honey: and grant that all those who after Baptism shall taste thereof, may be adopted into thy family, may preserve their Baptismal innocence, and may at length be fed with that blessed milk and honey which floweth for ever in the heavenly Jerusalem, the city that is above, through thine only-begotten Son 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.*

Then the People shall rise, and the Deacon shall carry the consecrated Milk and Honey into the Vestry, or to some other convenient place.

Note, *Every Priest must take care to apply to the Bishop for consecrated Milk and Honey; who shall, upon such their application, furnish them therewith.*

THE ORDER OF CONFIRMATION,

Or, Laying on of Hands upon those that are Baptized.

At the time appointed, all that are to be then Confirmed, being placed, the Adults and the Sponsors with the children in their arms standing in order before the Bishop, he shall begin the Office thus.

Bishop. Our help is in the name of the Lord :

Ans. Who hath made heaven and earth.

Bish. Blessed be the Name of the Lord :

Ans. Henceforth world without end.

Bish. The Lord be with you :

Ans. And with thy spirit.

Then shall the Deacon say to the People,

Let us pray.

Here all shall kneel down except the Bishop, who shall proceed, saying :

ALMIGHTY and everliving God, who hast vouchsafed to regenerate these thy servants by water and the

Holy Ghost, and hast thereby given unto them remission of all their sins: Send down from heaven, we beseech thee, O Lord, thine Holy Ghost the Comforter upon them; and daily increase in them thy manifold gifts of grace, the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, and fill them with the spirit of thy holy fear now and ever. Sign them, O Lord, and mark them to be thine for ever, by the virtue of thy beloved Son's holy cross and passion. Mercifully confirm and strengthen them with the inward unction of thy Holy Ghost unto everlasting life. *Amen.*

Then the People rising, and the Adults to be Confirmed, and the Sponsors with the Children in their arms, kneeling in order before the Bishop, (though it be Sunday, or between Easter and Pentecost,) he shall anoint them severally with the holy Chrism or Ointment, making the sign of the Cross upon their forehead, and saying :

N. the servant of God, is sealed with the seal of the Cross, and anointed with Holy Ointment, as an emblem of the inward unction of the Holy Spirit, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then the Bishop shall lay his hands upon the Person's head, and say :

DEFEND, O Lord, this thy child [*or, this thy servant*] with thy heavenly grace, that *he* may continue thine for ever, and daily increase in thy Holy Spirit more and more, until *he* come unto thine everlasting kingdom. *Amen.*

And thus shall the Bishop do to every Person that is to be Confirmed, one after another ; after which done, the Deacon shall turn to the People, and say,

Let us attend.

Then shall the Bishop say the following Prayer.

O LORD God, who art unbegotten and without superior ; thou Lord of all, who hast made the sweet savour of the knowledge of the Gospel to go forth among all nations : Do thou now grant that this Christ may be effectual in these Baptized children, [*or, persons,*] that the sweet savour of thy Christ may remain firm and stable in them, and that they, dying with him in his death, may rise again with him in his resurrection, and live together with him ; 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.*

Then shall the Bishop say to the People :

The peace of the Lord be always with you.

Ans. And with thy spirit.

Then shall the Deacon say to the People,

Let us pray.

And all kneeling down, except the Bishop, he shall say the Lord's Prayer, the People repeating it after him.

OUR Father, who art in heaven, &c. For thine, &c. *Amen.*

Then shall the Bishops say the following Prayer.

ALMIGHTY and everlasting God, who makest us both to will and to do those things, which are good and acceptable unto thy Divine Majesty : We make our humble supplications unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands, as a sure token of thy favour and gracious goodness towards them. Let thy Fatherly hand, we beseech thee, ever be over them ; let thy Holy Spirit ever be with them : and so lead them in the knowledge and obedience of thy word, that in the end they may obtain everlasting life, through our Lord Jesus

Christ ; who with thee and the Holy Ghost liveth and reigneth ever one God, world without end. *Amen.*

Then shall the Bishop bless them, saying thus :

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

Note, That if a Child's Sponsor at Baptism die before it be Confirmed, or be sick at the time of Confirmation, or through any other urgent cause cannot be present at the Confirmation ; then some other proper Person shall hold the Child, and be a Witness of its Confirmation.

Note, That they who, through necessity, have received Private Baptism, and have been anointed with the holy Chrism by a Priest, shall be Confirmed by themselves ; in which case the Bishop shall use the foregoing Office, except that he shall omit the Anointing and the sign of the Cross, and shall only lay his hands upon every one to be Confirmed, and say :

DEFEND, O Lord, this thy child [*or, this thy servant*] with thy heavenly grace, that *he* may continue thine for ever, and daily increase in thy Holy Spirit more and more, until *he* come unto thine everlasting kingdom. *Amen.*

Then shall the Deacon say to the People,

Let us attend.

Then shall the Bishop say to the People :

The peace of the Lord, &c. (*and so proceed as before appointed.*)

THE FORM OF CONSECRATING THE CHRISM FOR CONFIRMATION.

When the Chrism for Confirmation is to be consecrated, the Deacon, immediately after the Nicene Creed in the Eucharistic Service, shall bring a proper quantity of Chrism or Ointment, (made of sweet oil of olives and precious balsam, commonly called Balm of Gilead,) in a decent vessel to the Bishop, who shall place it upon the altar ; and then, turning to the People, he shall say :

The Lord be with you.

Ans. And with thy spirit.

Then shall the Deacon say to the People,

Let us pray.

Then the People shall kneel down ; and the Bishop, turning to the altar, and, standing before it, shall say the following Prayer.

WE give thanks to thee, O God, the Creator of the universe, both for the fragraney of the ointment, and for the immortality which thou hast revealed

unto us by thy Son Jesus. Do thou now, O Lord of mercies and Father of lights, from whom every good and perfect gift proceedeth, send down thine Holy Spirit to sanctify [*Here the Bishop is to make the sign of the Cross over the Chrism :*] this ointment. And grant that all those who after Baptism shall be anointed therewith, may be cleansed and purified both in body and soul, may be confirmed in godliness, and may obtain the blessings of the Holy Ghost; who, with the Father and the Son, liveth and reigneth ever one God, world without end. Amen.

Then the People shall rise, and the Deacon shall carry the consecrated Chrism into the Vestry, or to some other convenient ace.

Note, Every Priest must take care to apply to the Bishop for consecrated Chrism; who shall, upon such their application, furnish them therewith.

THE MINISTRATION OF PRIVATE BAPTISM OF INFANTS IN HOUSES.

If a Child is in danger of death, so that necessity requires it to be Baptized at home, then Baptism shall be administered on this fashion.

Let the Priest of the Parish (or, in his absence, any other lawful Priest that can be procured) begin with the Exhortation and the two Prayers following it in the Office of Public Baptism of Infants before prescribed.

Then let the Priest exorcise the Child, and anoint it (being named by some one that is present) with the holy Oil, and say the Suffrages which follow after it, and the Prayer of Consecration of the Water, as ordered in the same Office.

Then the Priest shall Baptize the Child, pouring water upon it three times, once at the distinct name of each Person of the blessed Trinity, saying :

N. the servant of God, is baptized in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Note, That if the time and present exigence will not suffer all this to be done, the Priest may begin with exorcising the child, and then anoint it with the holy Oil, and proceed as above prescribed; and if the case be very extreme, he may Baptize the child directly.

Then shall the Priest anoint the child with the holy Chrism, making the sign of the Cross upon its forehead, and saying,

N. the servant of God, is sealed with the seal of the Cross, and anointed with holy Ointment, as an emblem of the inward unction of the Holy Spirit, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall the Priest say the following Prayer.

O LORD God, who art unbegotten and without superior; thou Lord of all, who hast made the sweet savour of the knowledge of the Gospel to go forth among all nations: Do thou now grant that this Chrism may be effectual in this Baptized child, that the sweet savour of thy Christ may remain firm and stable in *him*, and that *he*, dying with him in his death, may rise again with him in his resurrection, and live together with him; 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.*

Then shall the Priest give the Child the holy Sacrament of Christ's body and blood: after which he shall conclude with this Blessing.

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

Note, If no Priest can be procured, a Deacon may Baptize the Child according to the directions above prescribed, except that he shall omit the Consecration of the Water, and the Anointing the Child with the holy Chrism; but immediately after Baptizing it, shall conclude with the Blessing: after which, as soon

as a Priest can be procured, he shall anoint the child with the holy Chrism, and give it the holy Sacrament of Christ's body and blood: but if a Priest cannot be had, the Deacon may communicate the child.

If the child which is after this sort Baptized, do afterward live, it must be brought by the Sponsor to the Church-door, at the time that the Priest by his discretion shall appoint; to the intent that if the Priest of the same Parish did himself Baptize that Child, the Congregation may be certified of the true Form of Baptism, by him privately before used: in which case he shall say thus:

I CERTIFY you, that according to the due and prescribed order of the Church, *at such a time* and *at such a place*, before *divers witnesses*, I baptized with Water, in the name of the Father, and of the Son, and of the Holy Ghost, this child; who, being conceived and born in sin, is now by the laver, &c. *(proceeding according to the Form set down hereafter.)*

But if the Child were baptized by any other lawful Priest or Deacon, then the Priest of the Parish where the Child was born or baptized, shall examine and try whether the Child be lawfully Baptized, or no. In which case, if the Sponsor that brings any child to Church do answer that the same child is already Baptized, then shall the Priest examine him or her farther, saying:

By whom was this child baptized?

Who was present when this child was baptized?
 With what matter was this child baptized?
 With what words was this child baptized?

And if the Priest shall find by the answers of the Child's Sponsor, that all things were done as they ought to be, then shall not he Baptize the Child again, but shall receive him as one of the flock of true Christian people, saying thus :

I CERTIFY you, that in this case all is well done, and according to due order, concerning the baptizing of this child ; who, being conceived and born in sin, is now by the laver of regeneration in Baptism received into the number of the children of God, and of the heirs of everlasting life. For our Lord Jesus Christ doth not deny his grace and mercy unto such infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort.

Then shall the Deacon say,

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

People. Glory be to thee, O Lord.

Then shall the Deacon read the Gospel.

THEY brought young children to Christ, &c. (to v. 16.)

And, the Gospel ended, the Deacon shall say,

Here endeth the Holy Gospel.

People. Thanks be to thee, O Lord.

Then shall the Priest take the child by the right hand ; and as he walks towards the Baptistery or Font, he shall say,

THE Lord vouchsafe to receive thee into his holy household, and to keep and govern thee always in the same, that thou mayest have everlasting life.
Amen.

When they are all come to the Baptistery or Font, the Priest shall make this brief Exhortation upon the words of the Gospel.

BELOVED, ye have heard in the Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him ; how he blamed those that would have kept them from him ; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good-will toward them : for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received this present infant ; that he hath em-

braced *him* with the arms of his mercy, and (as he hath promised in his holy word) will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore we, being thus persuaded of the good-will of our heavenly Father, declared by his Son Jesus Christ, towards this infant, let us faithfully and devoutly give thanks unto him.

Then shall the Priest say the following Thanksgiving.

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee. Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to this infant, that *he*, being born again, and being made an heir of everlasting salvation through our Lord Jesus Christ, may continue thy servant, and attain thy promise, through the 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 speak to the Sponsor on this wise.

DEARLY beloved, thou hast brought this child here to be received into the congregation of Christ's flock; thou hast heard what our Lord Jesus Christ

hath done for *him*, and hath promised to *him*. Wherefore this infant must faithfully for *his* part promise by thee who art *his* Surety, that *he* will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments. I demand therefore,

(Then shall the Priest demand of the Sponsor, looking towards the West:)

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 same, and the carnal desires of the flesh, so that thou wilt not follow them, nor be led by them?

Then the Sponsor, holding the Child in one arm, shall stretch out the other hand, and say aloud,

I renounce them all.

Then the Sponsor shall turn to the East, and the Priest shall proceed thus:

Dost thou associate thyself to Christ, and enter into covenant with him?

And the Sponsor, lifting up the hand and eyes towards heaven, shall answer,

I do.

Pr. Dost thou believe in 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 Hades, and also did rise again the third day ; that he ascended into heaven, and sitteth 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 Catholic Church ; the communion of Saints ; the remission of sins ; the resurrection of the flesh ; and everlasting life after death ?

And the Sponsor, lifting up the hand and eyes towards heaven, shall answer,

All this I stedfastly believe.

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

And the Sponsor, lifting up the hand and eyes towards heaven, shall answer,
I will.

Then shall the Child be clothed in a White Garment, and the Priest shall say :

TAKE this white garment for a token of the innocence, which by God's grace is given thee in the holy mystery of Baptism, and for a sign whereby thou art admonished, so long as thou livest, to give thyself to innocence of living. And mayest thou bring it forth without spot before the tribunal of our Lord Jesus Christ, and be a partaker of the rewards of holiness and purity in the life everlasting. *Amen.*

Then shall the Child's Sponsor give it the Kiss of Peace, and the Priest shall give it a little of the consecrated Milk and Honey, and shall say :

BE thou admitted into the congregation of Christ's flock, receive the kiss of peace, and taste of this milk and honey, in token of thy spiritual infancy, and of thy entrance into the true land of promise, the Church ; and mayest thou at the last day enter into the land of eternal rest, the kingdom of heaven, through Jesus Christ our Lord. *Amen.*

Then shall the Sponsor, in the name of the Child, say aloud the Lord's Prayer.

OUR Father, who art in heaven, &c. For thine, &c. *Amen.*

Then shall the Priest pronounce this Blessing over the Child.

ALMIGHTY God, the Father of Christ, his only-begotten Son, give thee a body undefiled, a pure heart, and a watchful mind, knowledge without error, and the powerful influence of his Holy Spirit, that thou mayest obtain and assuredly enjoy the truth, through his Christ ; by whom glory be to the Father in the Holy Ghost, for ever and ever. *Amen.*

Then shall the Deacon say :

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

Ans. Lord, have mercy : We beseech thee to hear us, good Lord.

Then shall the Priest say :

WE yield thee hearty thanks, most merciful Father, for that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive *him* for thine own child by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to

grant, that *he*, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin ; and that as *he* is made partaker of the death of thy Son, *he* may also be partaker of his resurrection ; so that finally, with the residue of thy holy Church, *he* may be an inheritor of thine everlasting kingdom, through Christ our Lord. *Amen.*

Then shall the Priest say to the Sponsor this Exhortation following.

FORASMUCH as this child hath promised by thee, *his* Surety, to renounce the devil and all his works, to believe in God, and to serve him ; thou must remember that it is thy part and duty 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 thee. And that *he* may know these things the better, thou shalt call upon *him* to hear sermons ; and chiefly thou shalt provide that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health. And thou shalt use thy utmost endeavour that this child may be virtuously brought up to lead

a godly and Christian life ; remembering always, that Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto him : that as he died and rose again for us, so should we who are 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.

Then shall the Deacon add, and say,

Thou art to take care that this child be brought to the Bishop to be confirmed by him, so soon as conveniently may be.

But if they who bring the Infant to the Church, do make such uncertain answers to the Priest's questions, as that it cannot appear that a lawful Priest or Deacon did Baptize the Child with Water, in the name of the Father, and of the Son, and of the Holy Ghost; then let the Priest Baptize it according to the Form before appointed for Public Baptism of Infants : except that at the dipping of the Child in the Water, he shall use this form of words.

If this child is not already baptized, *he N.* the servant of God, is now baptized in the name of the Father, and of the Son, and of the Holy Ghost Amen.

THE MINISTRATION OF

Private Baptism of Adults.

Private Baptism of Adult Catechumens may be performed in cases of necessity according to the Form before prescribed for Public Baptism of Adults; except that

The Priest need only take the Person to be Baptized by the right hand, without moving him, and say, The Lord vouchsafe to receive thee, &c.

After which let him say, Well-beloved, who earnestly desirest to receive holy Baptism, &c.

When he Baptizes him, he may pour Water upon him in the manner ordered in the Form for Private Baptism of Infants.

After the Person Baptized has said the Lord's Prayer and the Collect following it, the Priest shall anoint him with the holy Chrism, and say the prayer that follows the Anointing, as is ordered in the Form for Private Baptism of Infants.

After the Baptismal Office is concluded, the Priest shall administer the Holy Eucharist of the body and blood of Christ to the person Baptized, according to the Form of the Communion of the Sick.

If no Priest can be procured, a Deacon may Baptize him according to the directions above prescribed, except that he shall omit the consecration of the Water, and the anointing with the holy Chrism : and as soon as a Priest can be procured, he shall anoint the person Baptized with the holy Chrism, and give

him the holy Sacrament of Christ's body and blood. But if a Priest cannot be had, the Deacon may communicate him.

If any persons not Baptized in their infancy shall be offered to be Baptized before they come to years of discretion to answer for themselves; it may suffice to use the Office for Public Baptism of Infants, or (in case of extreme danger) the Office for Private Baptism of Infants, only changing the word [Infant] for [Child, or Person] as occasion requireth.

THE

FORM OF SOLEMNIZATION OF MATRIMONY.

The Form of Solemnization of Matrimony is the same with that in the Common Prayer-Book of the Church of England.

THE

THANKSGIVING OF WOMEN AFTER CHILD-BIRTH

Commonly called the Churching of Women.

This Office is to be used immediately after the Nicene Creed in the Eucharistic Service.

The Woman, at the usual time after her Delivery, shall come into the Church, decently apparelled with a white covering or veil, and there shall kneel down before the altar, or at the rails thereof; and then the Deacon shall say unto her:

FORASMUCH as it hath pleased Almighty God of his

goodness to give thee safe deliverance, and hath preserved thee in the great danger of Child-birth, thou shalt therefore give hearty thanks unto God, and say:

(Then shall the Deacon say the following Psalms, the Woman repeating them after him; but if the Child be dead, the last Psalm shall be omitted.)

Dilexi quoniam. Psalm cxvi.

I AM well pleased, &c.

Glory be to the Father, &c. [Hallelujah:]

As it was in the beginning, &c. Amen. [Hallelujah.]

Nisi Dominus. Psalm. cxxvii.

EXCEPT the Lord build the house, &c.

Glory be to the Father, &c. [Hallelujah:]

As it was in the beginning, &c. Amen [Hallelujah.]

Then the Deacon shall say,

Let us pray.

Then shall the Priest say,

Lord, have mercy on us.

Ans. Christ, have mercy on us.

Pr. Lord, have mercy upon us.

Then shall the Priest say the Lord's Prayer, the People repeating it with him.

OUR Father, who art in heaven, &c. For thine, &c. Amen.

Pr. O Lord, save this woman thy servant ;

Answ. Who putteth her trust in thee.

Pr. Be thou to her a strong tower ;

Answ. From the face of her enemy.

Pr. O Lord, hear our prayer ;

Answ. And let our cry come unto thee.

Then shall the Priest say :

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

Then shall the Priest turn to the Woman, and bless her, saying :

THE Lord bless thee, and keep thee : the Lord

make his face to shine upon thee, and be gracious unto thee : the Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

The Woman that cometh to give her thanks, must remain in the same place ; and there offer her offering, and receive the holy Communion.

THE

ORDER FOR THE VISITATION OF THE SICK.

When any Person is Sick, notice shall immediately be given thereof to the Priest, that the Sick Person may be visited, and receive the assistance of the Church, before his strength be too far spent.

The Priest, coming into the Sick Person's house, shall say :

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

When he cometh into the Sick Man's presence, he shall say :

Is any sick among you? Let him call for the Elders (*that is, the Priests*) of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up ; and if he have committed sins, they shall be forgiven him. *James* v. 14, 15.

Then the Priest shall exhort the Sick Person after this form, or other like :

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

If the Person visited be very Sick, the Priest may end his Exhortation in this place, or else proceed.

TAKE, therefore, in good part the chastisement of

the Lord. For (as Saint Paul saith) whom the Lord loveth, he chasteneth, and scourgeth every son that he receiveth. If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, who corrected us, and we gave them reverence: shall we not much rather be in subjection to the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, dearly-beloved, are written in holy Scripture for our comfort and instruction; that we should patiently and with thanksgiving bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain: he entered not into his glory before he was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into

eternal life, is gladly to die with Christ: that we may rise again from death, and dwell with him in everlasting life. Now, therefore, taking your sickness (which is thus profitable for you) patiently, I exhort you, in the name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged without respect of persons; I require you to examine yourself and your state both towards God and man; so that, accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgment. Therefore I shall rehearse to you the articles of our faith, that you may know whether you believe as a Christian should or no.

Here the Priest shall rehearse the Articles of the Faith, saying thus:

Dost thou believe in 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 Hades, and also did rise again the third day; that he ascended into heaven, and sitteth 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 Catholic Church; the communion of saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

The Sick Person shall answer,

All this I stedfastly believe.

Then shall the Priest examine the Sick Person, whether he repent him truly of all his sins, and be in charity with the whole world: exhorting him to forgive from the bottom of his heart all persons that have offended him; and if he have offended any other, to ask their forgiveness: and where he hath done wrong or injury to any man, that he make amends to the uttermost of his power. And if he have not before disposed of his goods, let him then be admonished to make his Will, and to declare his debts what he oweth, and what is owing to him, for the better discharging of his conscience, and the quieting of his Executors. But men should be often put in remembrance to take order for the settling of their temporal estates, whilst they are in health.

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

The foregoing Exhortation and Examination need not be repeated every day, but only so often as the Priest shall see convenient.

Then shall the Priest kneel down and say, all kneeling,

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

Answ. Spare us, good Lord.

Pr. Lord, have mercy upon us.

Answ. Christ, have mercy upon us.

Pr. Lord, have mercy upon us.

Then shall all say the Lord's Prayer.

OUR Father, who art in heaven ; &c. But deliver us from the evil one. Amen.

Pr. O Lord, save thy servant ;

Answ. Who putteth *his* trust in thee.

Pr. Send *him* help from thy holy place ;

Answ. And evermore mightily defend *him*.

Pr. Let the enemy have no advantage of *him* ;

Answ. Nor the wicked approach to hurt *him*.

Pr. Be unto *him*, O Lord, a strong tower ;

Answ. From the face of *his* enemy.

Pr. O Lord, hear our prayers :

Answ. And let our cry come unto thee.

Then shall the Priest say the two Collects following.

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

HEAR us, Almighty and most merciful God and Saviour ; extend thy accustomed goodness to this thy servant, who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to *him* ; that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance. That if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear and to thy glory : or else give *him* grace so to take thy visitation, that after this painful life ended, *he* may attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

Then the Priest shall stand up, and, laying his hand upon the Sick Person's head, he shall say the following Prayer over him, if he think proper : for this Prayer is to be said or omitted at the discretion of the Priest.

O Most merciful God, who according to the multitude of thy mercies dost so put away the sins of those who truly repent, that thou rememberest them no more; open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him*, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness: preserve and continue this sick member in the unity of the church; consider *his* contrition, accept *his* tears, and assuage *his* pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him* *his* former sins: but strengthen *him* with thy blessed Spirit; and, when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy most dearly beloved Son, Jesus Christ our Lord. *Amen.*

Then shall the Priest say this Psalm standing, the Sick Person repeating it after him, if he be able; but if the Person visited be very sick, the Psalm may be omitted.

In te, Domine, speravi. Psal. lxxi.

In thee, O Lord, have I put my trust, &c.

Pr. Glory be to the Father, &c.

Answ. As it was in the beginning, &c. *Amen.*

Then shall the Priest say,

O SAVIOUR of the world, who by thy cross and precious blood hast redeemed us; save us, and help us, we humbly beseech thee, O Lord.

Then shall the Priest anoint the Sick Person (if the Priest think proper in his discretion, and the Sick Person desire it) upon the forehead with the holy Oil, making the sign of the cross, and saying:

As with this visible oil thy body outwardly is anointed; so Almighty God our heavenly Father grant of his infinite goodness, that thy soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all strength, comfort, relief, and gladness; and vouchsafe of his great mercy, if it be his blessed will, to restore unto thee thy bodily health and strength to serve him, and send thee release of all thy pains, troubles, and diseases, [both in body and mind.] And howsoever his goodness, by his divine and unsearchable providence, shall dispose of thee, I his unworthy minister and servant humbly beseech his eternal Majesty to do with thee accord-

ing to the multitude of his innumerable mercies, and [to pardon thee all thy sins and offences, committed by all thy bodily senses, passions, and carnal affections: and may he also vouchsafe mercifully] to grant unto thee ghostly strength by his Holy Spirit, to withstand and overcome all temptations and assaults of thine adversary, that in no wise he prevail against thee; but that thou mayest have perfect victory and triumph over the devil, sin, and death, through Jesus Christ our Lord: who by his death hath overcome the prince of death, and with the Father and the Holy Ghost liveth and reigneth ever one God, world without end. *Amen.*

Note, That the words between hooks are to be omitted, when a Sick Child is anointed.

Then the Priest shall say to the Sick Person :

THE Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence; and make thee know and feel, that there is no other name under heaven given to man, in whom and through whom thou mayest receive health and

salvation, but only the name of our Lord Jesus Christ. *Amen.*

Then the Priest shall bless the Sick Person, saying :

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

A Prayer for a Sick Child.

O ALMIGHTY God and merciful Father, to whom alone belong the issues of life and death; look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child now lying upon the bed of sickness. Visit *him*, O Lord, with thy salvation, deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies' sake. That if it shall be thy pleasure to prolong *his* days here on earth, he may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in his generation: or else receive *him* into Abraham's bosom, where the souls of them that sleep in the Lord Jesus rest in

perpetual peace. Grant this, O Lord, for thy mercies' sake, in the same thy Son our Lord Jesus Christ; who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

A Prayer for a Sick Person, when there appeareth small hope of recovery.

O FATHER of mercies and God of all comfort, our only help in time of need: We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and stedfast faith in thy Son Jesus; that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that if thou wilt, thou canst even yet raise him up, and grant *him* a longer continuance amongst us. Yet forasmuch as in all appearance the time of *his* dissolu-

tion draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that, after *his* departure hence in peace and in thy favour, *his* soul may be received into the bosom of Abraham, Isaac, and Jacob, the region of the pious who have pleased thee from the beginning of the world, where there is no sorrow, grief, or lamentation. And this we beg through the merits and mediation of Jesus Christ thine only Son, our blessed Lord and Saviour. *Amen.*

A Commendatory Prayer for a Sick Person at the point of departure.

O ALMIGHTY God, in whose hand are the spirits of the righteous, after they are delivered from their earthly prisons: We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, which was slain to take away the sins of the world, that [*whatsoever defilements it may * These words are to be omitted, when this Prayer is said for a have contracted in the midst of this miserable and naughty world, through *is said for a*

Child, whom the Priest in his discretion shall not think to have been capable of committing actual sin. the lusts of the flesh or the wiles of Satan, being purged and done away,] it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. *Amen.*

A Prayer for Persons troubled in Mind or Conscience.

O BLESSED Lord, the Father of mercies, and the God of all comforts: We beseech thee, look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities: thy wrath lieth hard upon *him*, and his soul is full of trouble. But, O merciful God, who hast written thy holy word for our learning, that we through patience and comfort of thy holy Scriptures might have hope; give him a right understanding of *himself*, and of thy threats and promises, that *he* may neither cast

away his confidence in thee, nor place it anywhere but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

Note, When the Priest visits the Sick, he may add any other proper Collects, Exhortations, and Prayers, as he judges best, according to the various circumstances of the Sick Person.

THE FORM OF CONSECRATING THE OIL FOR THE SICK.

When the Oil for the Sick is to be Consecrated, the Deacon, immediately after the Nicene Creed in the Eucharistic Service, shall bring a proper quantity of sweet Oil of Olives in a decent Vessel to the Bishop, who shall place it upon the Altar; and then, turning to the People, he shall say,

The Lord be with you;

Answ. And with thy spirit.

Then shall the Deacon say to the People,

Let us pray.

Then the People shall kneel down; and the Bishop, turning to the Altar, and standing before it, shall say the following Prayer.

O ALMIGHTY Lord God, who hast taught us by thy holy Apostle Saint James, to anoint the sick with oil, that they may attain their bodily health, and render thanks unto thee for the same: Look down, we beseech thee, and bless and sanctify [*Here the Bishop is to make the sign of the Cross over the Oil:*] this thy creature of Oil, the juice of the olive. Grant that those who shall be anointed therewith, may be delivered from all pains, troubles, and diseases both of body and mind, and from all the snares, temptations, and assaults of the powers of darkness, through our Lord Jesus Christ thy Son; who, with thee and the Holy Ghost, liveth and reigneth ever one God, world without end. *Amen.*

Then the People shall rise, and the Deacon shall carry the consecrated Oil into the Vestry, or to some other convenient place.

Note, Every Priest must take care to apply to the Bishop for consecrated Oil; who shall, upon such their application, furnish them therewith.

And here it is to be noted, concerning the Oil for Baptism, the Milk and Honey for the Baptized, the Chrism for Confirmation, and the Oil for the Sick; that if all, or more than one of them, are to be consecrated on the same day, they may be consecrated the one after the other, in the same order that they follow each other in this Book.

THE COMMUNION OF THE SICK.

When a Sick Person, not able to come to the Church, is desirous to receive the Eucharist in his house, he must give timely notice to the Priest, signifying also how many there are to communicate with him. Upon which the Priest, as soon as he conveniently may, shall carry a proper quantity of the consecrated Eucharistic elements, which were reserved at the Public Communion, to the Sick Person's house; where a convenient place, and all things necessary, being so prepared that the Priest may reverently minister, he shall there administer the holy Communion after the form and manner following.

The elements being covered with a fair white linen Cloth, the Priest (or the Deacon, if he be there, as well as the Priest) shall say, The Introit appointed for this occasion is part of the forty-first Psalm.

Then shall be said the Introit.

BLESSED is he that considereth, &c. (v. 1—5. and 10—13.)

Glory be to the Father, &c.

As it was in the beginning, &c. Amen.

Then the Priest shall say to the People,

The Lord be with you;

Answ. And with thy spirit.

Pr. or Deac. Let us pray.

Then the People shall kneel, and the Priest shall say,

Lord, have mercy upon us.

Answ. Christ, have mercy upon us.

Pr. Lord, have mercy upon us.

Then shall the Priest say the following Prayer.

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

Then shall be read the Collect, as followeth.

ALMIGHTY ever-living God, Maker of mankind, who correctest those whom thou dost love, and chastisest every one whom thou dost receive: We beseech thee to have mercy upon this thy servant visited with thine hand; and to grant that *he* may

take *his* sickness patiently, and recover *his* bodily health, if it be thy gracious will; and that whensoever *his* soul shall depart from the body, it may be carried by thy holy angels into the region of the blessed, through Jesus Christ our Lord. *Amen.*

Immediately after the Collect the People shall rise, and the Priest or Deacon, being turned to them, shall read the Epistle, saying:

The Epistle is written in the twelfth chapter of the Epistle to the Hebrews, beginning at the fifth verse.

The Epistle.

MY son, despise not thou, &c. (v. 5, 6.)

The Epistle ended, he shall say,

Here endeth the Epistle.

Then shall he read the Gospel, saying,

The Holy Gospel is written in the fifth chapter of the Gospel according to St. John, beginning at the twenty-fourth verse.

And the People shall answer,

Glory be to thee, O Lord.

The Gospel.

VERILY, verily, I say unto you, &c. (v. 24.)

The Gospel ended, he shall say,

Here endeth the Holy Gospel.

And the People shall answer,

Thanks be to thee, O Lord.

Then shall the Priest and People say the following Creed.

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

And in one Lord Jesus Christ, The only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of Very God, Begotten, not made, Consubstantial with the Father, By whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended

into heaven, And sitteth on the right hand of the Father; And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, the Giver of life, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the resurrection of the dead, And the life of the world to come. Amen.

Then the Priest shall uncover the Eucharistic elements, and, turning to the People, and signing himself with the sign of the Cross upon his forehead, he shall say,

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you all;

Answ. And with thy spirit.

Pr. Lift up your hearts;

Answ. We lift them up unto the Lord.

Pr. Let us give thanks unto our Lord God;

Answ. It is meet and right so to do.

*The the Priest shall turn towards the Eucharistic elements,
and say :*

It is truly meet and right, just and profitable to our souls, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty Everlasting God, through Christ our Lord ; through whom the angels praise thy majesty, the dominions adore thee, the powers tremble before thee, the heavens and the hosts of heaven, with the blessed seraphim, together glorify thee with united shouts of joy. With whom we beseech thee to command also our voices to be admitted, with humble submission, saying :

(Here the People shall join with the Priest, and say :)

Holy, Holy, Holy, Lord God of Sabaoth ; Heaven and earth are full of thy glory : Hosanna to the Son of David : Blessed is he that cometh in the name of the Lord : Hosanna in the Highest.

Then shall the Priest say :

WE thank thee, O Father, for the life which thou hast revealed unto us by thy Son Jesus, by whom thou didst create and dost provide for all things. Thou didst send him to become man for our salva-

tion ; thou didst permit him to suffer, and to die ; and when thou hadst raised him again, thou wert pleased to glorify him, and didst set him on thy right hand, and by him didst promise to us the resurrection of the dead. Do thou, O Lord Almighty, Everlasting God, so gather together thy Church from the ends of the earth into thy kingdom, as this corn was once scattered, but is now collected together, and become one piece of bread. We thank thee also, O Father, for the precious blood of Jesus Christ which was shed for us, and for his precious body, the representation of which we here celebrate with these antitypes, as himself hath appointed, to shew forth his death. Glory be to thee through him for ever and ever. *Amen.*

Then the Priest or Deacon shall say to the People,

Let us fervently and intensely pray to God through his Christ.

Then the People shall kneel down, and the Priest shall say the following Prayer.

O LORD and heavenly Father, according to the institution of thy dearly-beloved Son our Saviour Jesus Christ, we thy humble servants do celebrate and make here before thy divine majesty, with these

thy holy gifts, the memorial which thy Son hath commanded us to make ; having in remembrance his blessed passion, mighty resurrection, and glorious ascension ; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same : entirely desiring thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving ; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls, and bodies, to be a reasonable, holy, and lively sacrifice unto thee ; humbly beseeching thee, that whosoever shall partake of these mystic blessings of the most precious body and blood of thy Son Jesus Christ, may worthily receive the same, and may be fulfilled with thy grace and heavenly benediction. And although we are unworthy through our manifold sins to offer unto thee any sacrifice ; yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord ; 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.*

Then shall the Priest say the following Prayer of Intercession.

ALMIGHTY and ever-living God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men : We humbly beseech thee most mercifully to accept these our oblations, and to receive these our prayers, which we offer unto thy divine majesty, beseeching thee to inspire continually the universal Church with the Spirit of truth, unity, and concord. And grant that all they who confess thy holy name, may agree in the truth of thy holy word, and live in unity and godly love. Give grace, O heavenly Father, to all Bishops, Priests, and Deacons, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments. We beseech thee also to save and defend all christian Kings, Princes, and Governors ; and especially thy servant our King, that under him we may be godly and quietly 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 maintainance of thy true religion and virtue. And to all thy people give thy heavenly grace, that with meek heart and due reverence they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life. And we commend especially unto thy merciful goodness this congregation, which is here assembled in thy name to celebrate the commemoration of the most glorious death of thy Son. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity; especially this thy servant afflicted with sickness. And here we do give unto thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy saints from the beginning of the world, the Patriarchs, Prophets, Apostles, Martyrs, and Confessors; whose examples, O Lord, and stedfastness in thy faith and keeping thy holy commandments, grant us to follow. We commend unto thy mercy, O Lord, all thy servants, who are departed hence from us with the sign of faith, and now do rest in the sleep of peace: grant unto them, we beseech thee, thy mercy and everlasting peace; and

that at the day of the general resurrection, we and all they who are of the mystical body of thy Son, may all together be set on his right hand, and hear that his most joyful voice: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for the sake of thine only-begotten Son Jesus Christ, our blessed Lord and Saviour. *Amen.*

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

OUR Father, &c. For thine, &c. *Amen.*

Then shall the Priest kneel down, and say this Prayer following.

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

But if the Priest have already received the holy Eucharist that day, instead of the foregoing Prayer, he shall say the following one, standing.

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

Then shall the Priest receive the Communion himself, (if he have not already received it that day,) and after administer to them that are appointed to communicate with the Sick, and last of all to the Sick Person, according to the Form before prescribed in the holy Liturgy.

After which the Priest shall say the following Thanksgiving, standing.

ALMIGHTY and everliving God, we most heartily thank thee, for that thou hast vouchsafed to feed us

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

Then the Priest shall turn to the People, and pronounce this Blessing.

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

If a Sick Person be desirous of receiving the Communion, and a

Priest is not to be had, the Deacon may carry the holy Eucharist to him, and communicate him according to the Form before prescribed in the holy Liturgy.

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 die excommunicate, or out of the communion of the Church, or unbaptized, (except the Person unbaptized be a Catechumen, who hath not voluntarily neglected to receive Baptism,) or for any that have laid violent hands upon themselves, or were publicly executed for crimes, (unless they were admitted to the Eucharist before their death,) or for any who die in the actual commission of any sin.

The Priest and Deacon, meeting the Corpse at the entrance of the Church-yard, and going before it into the Church, shall say or sing :

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

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God : whom I shall see for myself,

and mine eyes shall behold, and not another. *Job xix. 25, 26, 27.*

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away : blessed be the name of the Lord. *2 Tim. vi. 7. Job i. 21.*

After they are come into the Church, shall be said or sung these two Psalms following.

Dixi, Custodiam. Psal. xxxix.

I SAID, I will take heed to my ways, &c.

Glory be to the Father, &c.

As it was in the beginning, &c. (Amen.)

Domine, Refugium. Psal. xc.

LORD, thou hast been our refuge, &c.

Glory be to the Father, &c.

As it was in the beginning, &c. (Amen.)

Then shall the Deacon read the Lesson, taken out of the fifteenth chapter of the first Epistle of Saint Paul to the Corinthians.

Now is Christ risen, &c. (from v. 20 to the end.)

Then shall they go to the grave, the Priest and Deacon walking before the Corpse ; who, as they go along, shall say or sing :

I SAW a great white throne, and him that sat on it,

from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it, and Death and Hades delivered up the dead which were in them: and they were judged, every man according to their works. *Rev. xx. 11, 12, 13.*

When they are come to the grave, while the Corpse is made ready to be laid into the earth, the Priest shall say:

MAN that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins are justly displeased?

Yet, O Lord God most holy, O Lord most mighty, and thou O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayers: but

spare us, O Lord most holy, O God most mighty; and thou, O holy and merciful Saviour, the most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from our hope in thee.

Then the Priest, casting earth upon the Corpse, shall say:

I COMMEND thy soul to God the Father Almighty, and thy 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 body, 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 the Priest and Deacon say or sing:

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

Then shall the Deacon say,

Let us pray.

Pr. Lord, have mercy upon us.

Ans. Christ, have mercy upon us.

Pr. Lord, have mercy upon us.

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

OUR Father, who art in heaven, &c. For thine, &c.
Amen.

Pr. Enter not into judgment with thy servant,
O Lord ;

Answ. For in thy sight shall no man living be
justified.

Pr. Deliver *his* soul, O Lord,

Answ. From the gates of hell.

Pr. I believe to see the goodness of the Lord,

Answ. In the land of the living.

Pr. O Lord, hear our prayers ;

Answ. And let our cry come unto thee.

Then shall the Deacon say :

LET us pray for this our *brother* departed in the
faith of Christ ; that God, the lover of man-
kind, who hath taken *his* soul out of this world,

* This is not
to be used for
such children as
the Priest in his
discretion shall
think were not
capable of com-
mitting actual
sin.

[*would forgive *him* all *his* sins, volun-
tary and involuntary, and] of his great
mercy would graciously place *him* in
the region of the just, who rest in the
bosom of Abraham, Isaac, and Jacob,
with all those who have pleased him

and done his will from the beginning of the world,
in the place whence sorrow, grief, and lamenta-
tion are banished away. Let us commend our-
selves and one another to the Eternal God through
the Word who was in the beginning.

Answ. Lord, have mercy : We beseech thee to
hear us, good Lord.

Then the Priest shall say the three following Prayers.

O THOU, who art by nature immortal and everlast-
ing, from whom every thing mortal and immortal
deriveth its being ; who madest thy rational crea-
ture man, the inhabitant of the world, mortal in his
constitution, but didst promise him a resurrection
to eternal life ; who didst not suffer Enoch and
Elias to undergo the sentence of death : O God of
Abraham, God of Isaac, God of Jacob, who art the
God of men, not as they are dead, but as they are
living ; because the souls of all live unto thee, and
the spirits of the righteous, whom no torment shall
touch in any degree, are in thy hand, all who are
sanctified being under thy peculiar custody : Do thou
now look down upon this thy servant, whom thou
hast taken out of this world, and removed to ano-

* This is not to be used for such children as the Priest in his discretion shall think were not capable of committing actual sin. ther state, [*and pardon all his transgressions voluntary, and involuntary:] give thy holy angels charge over *him*, and place *him* in the region of the Patriarchs, Prophets, Apostles, and all who have pleased thee from the beginning of the world ; the region, in which there is no sorrow, grief, or trouble, but which is a calm and quiet place of peace to the godly, and a haven of rest to the just, who therein behold the glory of thy Christ ; through whom to thee in the Holy Ghost, be glory, honour, and worship, thanksgiving, and adoration, now, henceforth, and for evermore. *Amen.*

O MERCIFUL God, Father of our Lord Jesus Christ, who is the resurrection and the life, in whom whosoever believeth shall live though he die, and whosoever liveth and believeth in him shall not die eternally ; who hath also taught us by his holy Apostle Saint Paul, not to be sorry, as men without hope, for them that sleep in him : We give thee hearty thanks for that it hath pleased thee to deliver this our *brother* out of the miseries of this sinful world ; meekly beseeching thee, O Father, to raise us from the death of sin to the life of righteousness,

that when we shall depart out of this life, we may rest in Christ, as our hope is this our *brother* doth. And we humbly pray thee, that it may please thee of thy gracious goodness shortly to accomplish the number of thine elect, and to hasten thy kingdom : that at the general resurrection at the last day, both we and this our *brother* departed, receiving our bodies again to glory, then made pure and incorruptible, and rising again in thy most gracious favour, may be found acceptable in thy sight, and with all those who are of the mystical body of thy Son, may all together be set on his right hand, and hear that his most joyful voice ; Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, we beseech thee, O merciful Father, for the sake of Jesus Christ our Mediator and Redeemer. *Amen.*

O LORD, save thy people, and bless thine inheritance, which thou hast purchased with the precious blood of thy Christ : guide them with thy right hand, cover them under thy wings, and grant that they may fight the good fight, finish their course, and keep the faith, continuing stedfast, unblameable, and unproveable to the end, through our Lord Jesus Christ thy beloved Son ; with whom to thee and

the Holy Ghost, be glory, honour, and adoration, world without end. *Amen.*

Then shall the Priest pronounce this Benediction.

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

THE CELEBRATION OF THE HOLY EUCHARIST

At the Burial of the Dead.

When the Communion is administered at the Burial of the Dead, the Corpse shall be brought to the Church in the Morning, at the time appointed for the celebration of the Holy Eucharist: and the Priest and Deacon, meeting it at the entrance of the Churchyard, shall begin the Burial Service as before prescribed.

When the Deacon has ended the Lesson, the Communion Service shall begin according to the Form before prescribed in the holy Liturgy, except that the following Introit, Collect, Epistle, and Gospel shall be used.

The Introit for this occasion is taken out of the Twenty-third and other Psalms.

THE Lord is my Shepherd: therefore can I lack nothing.

He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

He shall convert my soul: and bring me forth in the paths of righteousness for his name's sake.

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

I should utterly have fainted: but that I believe verily to see the goodness of the Lord in the land of the living.

O tarry thou the Lord's leisure: be strong, and he shall comfort thine heart, and put thou thy trust in the Lord.

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

The righteous shall be had in everlasting remembrance: right dear in the sight of the Lord is the death of his saints.

Therefore shall every good man sing of thy praise without ceasing: O my God, I will give thanks unto thee for ever.

Be glad, O ye righteous, and rejoice in the Lord: and be joyful all ye that are true of heart.

Glory be to the Father, &c. [Hallelujah :]
As it was in the beginning, &c. Amen.
[Hallelujah.]

The Collect.

ALMIGHTY God, we give thee hearty thanks for this thy servant, whom thou hast delivered from the miseries of this wretched world, from the body of sin, and all temptation; and, as we trust, hast brought *his* soul, which we commit into thy holy hands, into sure consolation and rest. Grant, we beseech thee, that at the last great day *his* soul, and the souls of all the faithful departed out of this life in thy fear and favour, may with us, and we with them, fully receive thy promises, and be made perfect all together, through the glorious resurrection of thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 Thess. iv. 13.

BUT I would not have you to be ignorant, &c.
(*to the end.*)

The Gospel. St. John vi. 47.

JESUS said to the Jews, &c. (*to v. 58.*)

But note, That if the Day on which the Holy Eucharist is to be celebrated at the Burial of the Dead, be a Sunday, or any

Festival for which a proper Introit, Collect, Epistle, and Gospel, are appointed; then the foregoing Introit is to be used, and that for the Day omitted, and the foregoing Epistle and Gospel are to be omitted, and the Collect, Epistle, and Gospel for the Day are to be used: but note, that the foregoing Collect shall be said immediately before the Collect for the Day. But if the Day be Ash-Wednesday, or any of the six days next before Easter, then the Introit, Collect, Epistle, and Gospel for the Day shall be said before the Penitential Office, as if the Eucharist was not celebrated that Day; and the foregoing Introit, Collect, Epistle, and Gospel shall be used at the celebration of the holy Eucharist at the Burial of the Dead.

Note, That this shall always be one of the Sentences at the Offertory:

A GIFT hath grace in the sight of every man living, and for the dead detain it not. *Eccclus. vii. 33.*

After the Priest and People have said the Lord's Prayer in the Communion Service, they shall go with the Corpse to the Grave, proceeding according to the Form before appointed for the Burial of the Dead.

After the Burial Service is over, the Priest and People shall return into the Church, and receive the Eucharist; the Priest beginning in the Communion Service where he left off, and proceeding according to the Form before directed in the holy Liturgy.

THE FORM AND MANNER
Of Making, Ordaining, and Consecrating of Bishops,
Priests, Deacons, and Deaconesses.

THE FORM OF ORDAINING OR CONSECRATING
AN ARCHBISHOP OR A BISHOP.

When any See is vacant, the Clergy and the Faithful of the Diocese shall elect a proper person out of the Presbyters of that Diocese to be their Bishop; notice of which election shall be given to the Archbishop or Metropolitan, (or to the Senior Bishop of the Province, when the Metropolitan See is vacant,) who shall consult with the Bishops of the Province. And if the majority of them agree to and approve of the election, after the person elected hath been examined by the two Bishops, who are to present him at the Consecration, and by the Metropolitan or Senior Bishop, he shall give notice of the day of Consecration, (which shall always be a Lord's-day,) both to the Bishops of the Province, and to the Clergy and the Faithful of the Diocese.

On all Wednesdays and Fridays, between the time of notice given and the day of Consecration, the following Prayer shall be used in the Penitential Office after the Prayer for all Sorts and Conditions of Men.

ALMIGHTY God, our heavenly Father, who hast

purchased to thyself an universal Church by the precious blood of thy dear son: Mercifully look upon the same, and at this time so guide and govern the minds of thy servants, our Bishops, that they may not lay on hands suddenly, but may faithfully and wisely ordain a fit person to the sacred ministry of the Episcopal Office. And to him who shall be ordained to that holy function, give thy grace and heavenly benediction, that both by his life and doctrine he may set forth thy glory, and set forward the salvation of all men, through Jesus Christ our Lord. Amen.

Note, that a Bishop is not to be Consecrated till he is forty years of age, unless upon a particular occasion, of which the Metropolitan and Bishops of the Province are to be judges; the majority of whom shall be the determiners.

When the day appointed by the Metropolitan or Senior Bishop is come, he, and as many of the Provincial Bishops as conveniently can, shall repair to the Cathedral Church of the vacant See. But if the Metropolitan, or any of the Provincial Bishops, are hindered from attendance by some very urgent occasion, they shall send their consent in writing: for there shall be no Consecration unless the majority of the Bishops of the Province are either present, or have sent their consent; nor shall there be any Consecration unless three Bishops be present, except in the case of persecution, or some such other very necessary occasion.

Note, that the Metropolitan is always to be the Consecrator, if he be present; and if he be absent, the Senior Bishop present is to be the Consecrator.

After the Creed in the Morning Prayer there shall be a Sermon, or Exhortation, declaring the duty and office of Bishops: how necessary that Order is in the Church of Christ; and also how the Clergy and People ought to esteem them in their office.

When all things are duly prepared in the Church, and set in order, at the time appointed for celebrating the holy Eucharist, the Consecrator shall begin the Communion Service, in which this shall be

The Collect.

ALMIGHTY God, who by thy Son Jesus Christ didst bestow on thy holy Apostles many excellent gifts, and didst charge them to feed thy flock: Give grace, we beseech thee, to all Bishops, the Pastors of thy Church, that they may diligently preach thy word, and duly administer the godly discipline thereof; and grant to the people, that they may obediently follow the same, that all may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*

Then another Bishop shall read

The Epistle. 1 Tim. iii. 1.

This is a true saying, &c. (to v. 7.)

Then another Bishop shall read

The Gospel. S. John xxi. 15.

JESUS saith to Simon Peter, &c. *(to v. 17.)*

After the Gospel and Nicene Creed are ended, the elected Bishop (vested with his Rochet) shall be presented by two Bishops to the Consecrator, sitting in his Chair near the Altar, and the Bishops that present him saying:

MOST Reverend Father in God, we present unto you this godly and well-learned man to be ordained and consecrated Bishop of the Church and See of N.

The Consecrator.

TAKE heed that the person whom ye present unto us be apt and meet, for his learning and godly conversation, to exercise this high office duly, to the honour of God, and the edifying of his Church.

The two Bishops shall answer:

We have enquired of him, and also examined him, and think him so to be.

Then shall the Consecrator ask the Clergy and People,

Is this the person whom you desire for your governor?

Clergy and People. This is he.

Consecr. I ask farther, do you all bear testimony to him, that he is worthy of this great and glorious authority ; that he is a man full of piety towards God, and of justice towards men ; that the affairs of his own house have been well ordered by him, and that he hath been unblameable in the course of his life ?

Clergy and People. We bear testimony to him.

Consecr. I demand the third time, here before God the righteous Judge, and Christ, the Holy Ghost being also present, and all the holy and ministering spirits, is he truly worthy of this ministry ?

Clergy and People. He is worthy.

Then the Consecrator shall move the Congregation present to pray, saying thus to them :

BELOVED, it is written in the Gospel of St. Luke, that our Saviour Christ continued the whole night in prayer, before he did choose and send forth his twelve Apostles. It is written also in the Acts of the Apostles, that the disciples who were at Antioch did fast and pray before they laid hands on Paul and Barnabas, and sent them forth. Let us, therefore, following the example of our Saviour Christ

and his Apostles, having already fasted, now put up our prayers to Almighty God, before we admit and send forth this person presented unto us, to the work whereunto we trust the Holy Ghost hath called him.

Then, the Consecrator standing up, the Deacon, being turned to the People, shall say,

LET us pray to God for this our Bishop Elect, that the Lord would send his grace upon him, that he may duly execute the office whereunto he is called, to the edifying of his Church : and to the honour, praise, and glory of his holy Name.

Answ. Lord, have mercy : We beseech thee to hear us, good Lord.

Then shall the Consecrator say the following Prayer.

ALMIGHTY God, Giver of all good things, who by thy Holy Spirit hast appointed divers orders of Ministers in thy Church. Mercifully behold this thy servant now called to the work and ministry of a Bishop, and replenish him so with the truth of thy doctrine, and adorn him with innocence of life, that both by word and deed he may faithfully serve thee in this office, to the glory of thy name, and the edifying and well-governing of thy Church, through the merits of our Saviour Jesus Christ : who liveth

and reigneth with thee and the Holy Ghost, world without end. *Amen.*

Then the Consecrator, sitting in his Chair, shall say to him that is to be consecrated:

BROTHER, forasmuch as the holy Scripture and the ancient Canons command, that we should not be hasty in laying on of hands, and admitting any person to government in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood; before I admit thee to this administration, I will examine thee in certain articles, to the end that thou mayest bear witness before God and this congregation, how thou art minded to behave thyself in the Church of God.

I demand therefore,

Art thou persuaded, that thou art truly called to the office of a Bishop, according to the will of our Lord Jesus Christ, and the laws of the Church?

Answ. I am so persuaded.

Consecr. Dost thou unfeignedly believe all the Canonical Scriptures of the Old and New Testament? and art thou determined out of the same holy Scriptures to instruct the people committed to thy charge?

Answ. I do believe them, and am so determined by God's grace.

Consecr. Wilt thou then faithfully exercise thyself in the same holy Scriptures, and call upon God by prayer for the true understanding of the same; so as that thou mayest be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers?

Answ. I will so do by the grace of God.

Consecr. Art thou ready with all faithful diligence to banish and drive away all erroneous doctrine and strange practice, contrary to God's word, and to the doctrine and practice of the Catholick Church; and both privately and openly to call upon and encourage others to the same?

Answ. I am ready, the Lord being my helper.

Consecr. Wilt thou deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world; that thou mayest shew thyself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against thee?

Answ. I will so do, the Lord being my helper.

Consecr. Wilt thou maintain and set forward, as much as shall lie in thee, quietness, love, and peace

among all men; and such as shall be unquiet, disobedient, and criminous within this Diocese, correct and punish, according to such authority as to thee shall be committed by God's word, and the laws of the Church?

Answ. I will so do by the help of God.

Consecr. Wilt thou be faithful in ordaining, sending, or laying hands upon others?

Answ. I will so be by the help of God.

Consecr. Wilt thou shew thyself gentle, and be merciful for Christ's sake to the poor and needy people, and to all strangers destitute of help?

Answ. I will so shew myself by God's help.

Consecr. It appertaineth to the office of a Bishop, to baptize, confirm, and preach; to offer, bless, consecrate, and ordain; to dispose of the oblations of the Church, to excommunicate obstinate offenders, and reconcile penitents, and to govern next under God in spirituals the Clergy and people committed to his care. Wilt thou do all this faithfully and diligently?

Answ. I will so do by the help of God.

Consecr. Wilt thou pay canonical obedience to thy Metropolitan?

Answ. I will by God's help.

Note, At the Consecration of an Archbishop, instead of the foregoing Question and Answer, the following are to be used.

Consecr. It appertaineth moreover to the office of a Metropolitan, to consecrate the Bishops of his province, to call Provincial Synods, and preside in them; to enquire into neglects, abuses, or disorders committed by any Bishop throughout his whole province, and to take care of all vacant Sees within his province. Wilt thou do all this faithfully and diligently?

Answ. I will so do by the help of God.

Then the Consecrator, standing up, shall say to the Bishop elect:

ALMIGHTY God, our heavenly Father, who hath given thee a good will to do all these things, grant also unto thee strength and power to perform the same: that he accomplishing in thee the good work which he hath begun, thou mayest be found perfect and irreprehensible at the latter day, through Jesus Christ our Lord. *Amen.*

Then the Deacon, being turned to the People, shall say,

Let us pray.

Then the Consecrator, being turned towards the Altar, shall say,

O Lord, hear our prayer;

Answ. And let our cry come unto thee.

Then shall the Consecrator say the following Prayer.

ALMIGHTY God, and most merciful Father, who of thine infinite goodness hast given thine only and dearly-beloved Son Jesus Christ, to be our Redeemer, and the author of everlasting life; who, after that he had made perfect our redemption by his death, resurrection, and ascension into heaven, poured down abundantly his gifts upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Doctors, to the edifying and making perfect his Church: Grant, we beseech thee, to this thy servant such grace, that he may evermore be ready to spread abroad thy gospel, the glad tidings of reconciliation with thee, and use the authority given him, not to destruction but to salvation, not to hurt but to help; so that, as a wise and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy, through Jesus Christ our Lord; who with thee and the Holy Ghost liveth and reigneth, one God, world without end. *Amen.*

Then shall the Bishop elect put on the rest of the Episcopal habit; after which he shall kneel down (though it be Sunday) before the Consecrator and the other Bishops present: and the Consecrator, signing him with the sign of the Cross upon the forehead,

shall say, he and all the Bishops present laying their hands upon his head:

WITH the suffrage and consent of the Bishops of the Province of *N.* and of the Clergy and people of the Diocese of *N.* the Divine grace, which always healeth what is infirm, and supplieth what is wanting, promoteth the Reverend Priest *N.* to be Bishop of the Church and See of *N.* Let us pray for him, that the grace of the most Holy Spirit may descend upon him.

Ans. Lord, have mercy: We beseech thee to hear us, good Lord.

Then two Deacons shall hold the Gospels open over his head, the Consecrator and all the Bishops present keeping their hands laid upon his head, while the Consecrator says the following Prayer.

O THOU great Being of beings, O Lord God Almighty, who alone art unbegotten and without superior; who always art, and existest before all ages; who art self-sufficient, and above all cause and generation; who alone art true, who alone art wise, who alone art most high; who art invisible by nature, and whose knowledge is without original; who alone art good, and above comparison; who knowest all things before they come into being, and

from whom no secrets are hid ; who art inaccessible, and above all power and authority : O God and Father of thine only-begotten Son our God and Saviour, who art the Creator and Governor of the whole world by him, and whose providential care extendeth to all things ; the Father of mercies, and God of all consolation ; who hast thy dwelling in the highest heavens, and yet humblest thyself to behold the things below : O thou, who hast given laws and rules to the Church, by the coming of thy Christ in the flesh, of which the Comforter is the witness, by thy holy Apostles, and by us the Bishops standing here through thy favour in thy presence : who didst from the beginning appoint Priests for the care and government of thy people, who didst not leave thy sanctuary without Ministers, and who didst delight in those in whom thou wert pleased to be glorified : Do thou now also, through the mediation of thy Christ, pour down by us the power of thy governing Spirit, who ministereth* to thy beloved Son Jesus Christ, and whom he bestowed according to thy will upon the holy Apostles of thee the eternal God. O God, the searcher of hearts, grant unto this thy servant,

* Ministereth ; probably a misprint for ministered.—P. H.

whom thou hast chosen to be a Bishop, that he may feed thy holy flock, may discharge the office of an High Priest unto thee, ministering unblameably night and day ; and that, rendering the epropitious, he may gather together the number of those who shall be saved, and may offer to thee the gifts of thy holy Church. Grant unto him, O Lord Almighty, through thy Christ, the communication of the Holy Ghost, that he may have power to remit sins according to thy command, to confer ecclesiastical orders according to thy appointment, and to loose every bond according to the power which thou gavest to the Apostles : that he may please thee with meekness and purity of heart ; and that, continuing stedfast, unblameable, and unreprieveable, he may offer to thee for a sweet-smelling savour the pure and unbloody sacrifice, which thou by Christ hast constituted to be the mystery of the new covenant, through thy holy child Jesus Christ our God and Saviour ; by whom glory, honour, and adoration be to thee in the Holy Ghost, now and for ever, throughout all ages, world without end. *Amen.*

Then all the Bishops shall take their hands off his head, and the Consecrator shall deliver him the Bible, saying :

GIVE heed unto reading, exhortation, and doctrine.

Think upon the things contained in this book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to (thy) doctrine, and be diligent in doing them; for by so doing, thou shalt both save thyself, and them that hear thee.

Then shall the Consecrator deliver him the Pastoral Staff, saying,

TAKE the Staff of the Pastoral office; and be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that thou beest not too remiss; so minister discipline, that thou forgettest not mercy: that when the chief Shepherd shall appear, thou mayest receive the never-fading crown of glory, through Jesus Christ our Lord. *Amen.*

Then the Consecrator shall say the following Prayer, the new-consecrated Bishop still kneeling.

Most merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing: that he, preaching thy word, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine; but also may be to such as believe an wholesome example in word, in conversa-

tion, in love, in faith, in chastity,* and in purity: that, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the Lord, the righteous Judge; who liveth and reigneth, with the Father and the Holy Ghost, one God, world without end. *Amen.*

Then the new-consecrated Bishop shall rise, and the Consecrator, with the Bishops present, shall all salute him with the holy Kiss of Peace, in the name of the Lord; and then they shall conduct him to his chair or throne, the Consecrator taking him by the hand, and placing him therein. After which the new-consecrated Bishop shall stand up, and pronounce this Benediction, the People reverently bowing their heads:

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

Ans. And with thy spirit.

Then shall the new-consecrated Bishop make a Discourse to the People, and afterwards proceed in the Communion Service, beginning where the Consecrator left off.

* Chastity; probably a misprint for charity. (See 1 Tim. iv. 12.)—P. H.

THE FORM AND MANNER OF
ORDAINING OR CONSECRATING PRIESTS.

When there is occasion for a Priest to be ordained, the Clergy of the Diocese shall elect a proper person out of the Deacons of that Diocese; after which they shall propose the person elected to the Faithful of the Parish. And if the majority of them agree and consent to the said Election, notice thereof shall be given to the Bishop: and if after the Person elected hath been examined by the two Priests, who are to present him at the Ordination, and by the Bishop himself, he approve of him, he shall give notice of the day of Ordination (which shall always be a Lord's day) both to the Clergy of the Diocese, and to the Faithful of the Parish.

On all Wednesdays and Fridays between the time of the Bishop's notice and the day of Ordination, the following Prayer shall be used in the Penitential Office, after the Prayer for all Sorts and Conditions of Men.

ALMIGHTY God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son: Mercifully look upon the same, and at this time so guide and govern the mind of thy servant our Bishop, that he may not lay on hands suddenly, but may faithfully and wisely ordain a fit person to the Priestly office. And to him who shall be ordained to that holy

function, give thy grace and heavenly benediction, that both by his life and doctrine he may set forth thy glory, and set forward the salvation of all men, through Jesus Christ our Lord. *Amen.*

Note, That a Priest is not to be ordained till he is Thirty Years of age, unless upon a particular occasion, of which the Bishop is to be judge.

When the day appointed by the Bishop is come, he, and as many of the Clergy of the Diocese as conveniently can, shall repair to the Cathedral Church, or to the Parish Church where the Priest elect is to officiate. And after the Creed in the Morning Prayer there shall be a Sermon or Exhortation, declaring the Duty and Office of Priests, how necessary that Order is in the Church of Christ, and also how the People ought to esteem them in their Office.

When all things are duly prepared in the Church, and set in order, at the time appointed for celebrating the holy Eucharist, before the Communion Service begins, the elected Priest (being decently habited) shall be presented by two Priests unto the Bishop sitting in his chair near the Altar, the Priests that present him saying:

RIGHT Reverend Father in God, we present unto you this person to be admitted to the order of Priesthood.

The Bishop.

TAKE heed that the person whom ye present unto us, be apt and meet for his learning and godly conversation, to exercise this holy office duly, to the honour of God and the edifying of his Church.

The two Priests shall say,

We have enquired of him, and also examined him, and think him so to be.

Then the Bishop shall say unto the People :

BELoved, this person we purpose, God willing, to receive this day unto the holy office of Priesthood. For after due examination we find not to the contrary, but that he is lawfully called to that function and ministry, and that he is meet for the same. But yet if there be any of you, who knoweth any impediment or notable crime in him, for the which he ought not to be received into this holy office, let him come forth in the name of God, and shew what the crime or impediment is.

And if any great crime or impediment be objected, the Bishop shall surcease from ordaining that Person, until such time as the Party accused shall be found clear of that crime.

But if no great crime or impediment be objected, the Bishop

shall begin the Communion Service, in which the Collect, Epistle, and Gospel shall be as follow.

The Collect.

ALMIGHTY God, Giver of all good things, who by thy Holy Spirit hast appointed divers orders of Ministers in thy Church: Mercifully behold this thy servant now called to the office of the Priesthood, and replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that both by word and good example he may faithfully serve thee in this office, to the glory of thy name, and the edification of thy Church, through the merits of our Saviour Jesus Christ; who liveth and reigneth with thee and the Holy Ghost, world without end.
Amen.

The Epistle. Ephes. iv. 7.

UNTO every one of us, &c. *(to v. 13.)*

The Gospel. St. John x. 1.

JESUS said, Verily, verily, &c. *(to v. 16.)*

After the Gospel and Nicene Creed are ended, the Bishop, sitting in his chair, shall say unto the Priest elect as followeth.

THOU hast heard, brother, as well in thy private examination, as in the exhortation which was this

morning made to thee, and in the holy Lessons taken out of the Gospel and the writings of the Apostles, of what dignity and of how great importance this office is whereunto thou art called. And now again we exhort thee in the name of our Lord Jesus Christ, that thou hast in remembrance into how high a dignity, and to how weighty an office and charge thou art called : that is to say, to be a messenger, a watchman, and a steward of the Lord ; to teach, and to premonish, to feed and provide for the Lord's family, to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.

Have always therefore printed in thy remembrance, how great a treasure is committed to thy charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom thou must serve, is his spouse, and his body. And if it shall happen, that the same Church, or any member thereof, shall take any hurt or hindrance by reason of thy negligence, thou knowest the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with thyself the end of

thy ministry towards the children of God, towards the spouse and body of Christ ; and see that thou never cease thy labour, thy care and diligence, until thou hast done all that lieth in thee, according to thy bounden duty, to bring all such as are or shall be committed to thy charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among them, either for error in religion or for viciousness in life.

Forasmuch, then, as thy office is both of so great excellency and of so great difficulty, thou seest with how great care and study thou oughtest to apply thyself, as well that thou mayest shew thyself dutiful and thankful unto that Lord, who hath placed thee in so high a dignity ; as also to beware, that neither thou thyself offendest, nor art occasion that others offend. Howbeit thou canst not have a mind and will thereto of thyself ; for that will and ability is given of God alone : therefore thou oughtest, and hast need, to pray earnestly for his Holy Spirit. And seeing that thou canst not by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy Scriptures, and with

a life agreeable to the same; consider how studious thou oughtest to be in reading and learning the Scriptures, and in framing the manners both of thyself and of them that specially pertain unto thee, according to the rule of the same Scriptures: and for this self-same cause, how thou oughtest to forsake and set aside (as much as thou mayest) all worldly cares and studies.

We have good hope, brother, that thou hast well weighed and pondered these things with thyself long before this time; and that thou hast clearly determined, by God's grace, to give thyself wholly to this office, whereunto it hath pleased God to call thee: so that, as much as lieth in thee, thou wilt apply thyself wholly to this one thing, and draw all thy cares and studies this way; and that thou wilt continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing of the Scriptures, thou mayest wax ripper and stronger in thy ministry, and that thou mayest so endeavour thyself from time to time to sanctify thy life, and to fashion it after the rule and doctrine of Christ, that thou mayest be an

wholesome and godly example and pattern for the people to follow.

And now, that this present Congregation of Christ here assembled may also understand thy mind and will in these things, and that this thy promise may the more move thee to do thy duty, thou shalt answer plainly to these things, which we, in the name of God and of his Church, shall demand of thee touching the same.

Bish. Dost thou think in thy heart, that thou art truly called, according to the will of our Lord Jesus Christ, and the laws of the Church, to the order and ministry of the Priesthood?

Ans. I think it.

Bish. Dost thou unfeignedly believe all the Canonical Scriptures of the Old and New Testament? and art thou determined out of the same holy Scriptures to instruct the people committed to thy charge?

Ans. I do believe them, and am so determined by God's grace.

Bish. Wilt thou give thy faithful diligence always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as the Church hath received the same, accord-

ing to the commandments of God ; so that thou mayest teach the people committed to thy care and charge, with all diligence to keep and observe the same ?

Answ. I will so do by the help of the Lord.

Bish. Wilt thou be ready with all faithful diligence to banish and drive away all erroneous doctrine and strange practice, contrary to God's word, and to the doctrine and practice of the Catholic Church ; and to use both public and private monitions and exhortations, as well to the sick as to the whole within thy cure, as need shall require, and occasion shall be given ?

Answ. I will, the Lord being my helper.

Bish. Wilt thou be diligent in prayers, and in reading the holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh ?

Answ. I will endeavour myself so to do, the Lord being my helper.

Bish. Wilt thou be diligent to frame and fashion thy life according to the doctrine of Christ, and to make thyself, as much as in thee lieth, an wholesome example and pattern to the flock of Christ ?

Answ. I will apply myself thereto, the Lord being my helper.

Bish. Wilt thou maintain and set forwards, as much as lieth in thee, quietness, peace, and love among all Christian people, and especially among them that are or shall be committed to thy charge ?

Answ. I will so do, the Lord being my helper.

Bish. It appertaineth to the office of a Priest, in dependance upon and in subordination to his Bishop, to baptize, anoint, and preach, to bless and offer, to reconcile penitents if he be thereto licensed by the Bishop himself ; to advise the Bishop, and to govern the people committed to his charge according to the directions he shall receive from the Bishop, assisted by the counsel of his College of Presbyters. Wilt thou do all this faithfully and diligently ?

Answ. I will so do by the help of God.

Bish. Wilt thou reverently obey thy Bishop, following with a glad mind and will his godly admonitions, and submitting thyself to his godly judgment ?

Answ. I will so do, the Lord being my helper.

Then the Bishop, standing up, shall say to the Priest elect :

ALMIGHTY God, who hath given thee this will to do

all these things, grant also unto thee strength and power to perform the same, that he may accomplish his work which he hath begun in thee, through Jesus Christ our Lord. *Amen.*

Then the Deacon, being turned to the People, shall say,

Let us pray.

Then the Bishop, being turned towards the Altar, shall say,

O Lord, hear our prayer ;

Answ. And let our cry come unto thee.

Then shall the Bishop say the following Prayer.

ALMIGHTY God and heavenly Father, who of thine infinite love and goodness towards us, hast given to us thy only and most dearly beloved Son Jesus Christ to be our Redeemer, and the author of everlasting life ; who, after he had made perfect our redemption by his death, resurrection, and ascension into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctors, and Pastors, by whose labour and ministry he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy name : For these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call this thy ser-

vant here present to the same office and ministry appointed for the salvation of mankind, we render unto thee most hearty thanks, we praise and worship thee ; and we humbly beseech thee by the same thy blessed Son to grant unto all, who either here or elsewhere call upon thy holy name, that we may continue to shew ourselves thankful unto thee for these and all other thy benefits, and that we may daily increase and go forwards in the knowledge and faith of thee and of thy Son by the Holy Spirit : so that as well by this thy minister, as by them over whom he shall be appointed thy minister, thy holy name may be for ever glorified, and thy blessed kingdom enlarged, through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

Then the elected Priest shall kneel down (though it be Sunday) before the Bishop, who shall sign him with the sign of the Cross upon his forehead ; and then, laying his hands upon his head, he shall say :

WITH the suffrage and consent of the Clergy and people, the Divine grace, which always healeth what is infirm, and supplieth what is wanting, promoteth the beloved Deacon N. to the order of Priest. Let

us pray for him, that the grace of the most Holy Spirit may descend upon him.

Answ. Lord, have mercy: We beseech thee to hear us, good Lord.

Then the Bishop, keeping his hands laid upon his head, shall say the following Prayer.

O ALMIGHTY Lord God, who hast created all things by Christ, and by him dispensest thy fatherly care and providence over them; (for he who had power to make different creatures, hath also power to provide for and govern them according to their different natures:) O God, who therefore takest care of all beings in various manners, of immortal by preservation, of mortal by succession, of the soul by the provision of laws, of the body by the supply of its wants: Look down upon thy holy Church, and increase the same; multiply those that preside therein, and grant them strength that they may labour both in word and work for the edification of thy people. Look down also upon this thy servant, who is chosen into the Presbytery by the suffrage and judgment of all the Clergy: and fill him with the Spirit of grace and counsel, that he may assist and govern thy people with a pure heart; in like

manner as thou hadst respect to thy chosen people, commanding Moses to make choice of Elders, whom thou didst replenish with thy Spirit. And now, Lord, do thou, preserving in us the Spirit of thy grace free from deficiency and imperfection, grant that this person, being endued with healing powers, and filled with instructive discourse, may teach thy people in meekness, may sincerely serve thee with a pure mind and a willing soul, and may unblameably perform the sacred ministrations for the people, through thy Christ; with whom to thee and the Holy Ghost, be glory, honour, and adoration, world without end. *Amen.*

Then shall the Bishop take his hands off his head, and shall say the following Prayer, the new-ordained Priest still kneeling.

Most merciful Father, we beseech thee to send upon this thy servant thy heavenly blessing, that he may be clothed with righteousness, and that thy word spoken by his mouth may have such success, that it may never be spoken in vain. Grant also that thy people may have grace to hear and receive what he shall deliver out of thy most holy word, or agreeable to the same, and that all of us in our words and deeds may seek thy glory, and the in-

crease of thy kingdom, through Jesus Christ our Lord. *Amen.*

Then the new-ordained Priest shall rise ; and the Bishop, with the Presbyters present, shall all salute him with the holy Kiss of Peace in the name of the Lord ; and then they shall conduct him to his stall, or to the proper station belonging to his office, the Bishop taking him by the hand, and placing him therein. After which he shall stand up ; and the Bishop, turning towards the people, shall pronounce this Benediction, the people reverently bowing their heads.

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

Then the new-ordained Priest shall make a Discourse to the people ; and afterwards the Bishop shall proceed in the Communion Service.

THE

FORM AND MANNER OF ORDAINING DEACONS.

When there is occasion for a Deacon to be ordained, the Faithful of the Parish shall elect a proper person ; notice whereof shall be given to the Bishop. And if when the person elected hath

been examined by the two Deacons who are to present him at the Ordination, and by the Bishop himself, he (after consulting with his College of Presbyters) approve of him, he shall give notice of the day of Ordination (which shall always be a Lord's-day) both to the Clergy of the Diocese, and to the Faithful of the Parish.

On all Wednesdays and Fridays between the time of the Bishop's notice and the day of Ordination, the following Prayer shall be used in the Penitential Office, after the Prayer for all Sorts and Conditions of Men.

ALMIGHTY God our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son : Mercifully look upon the same ; and at this time so guide and govern the mind of thy servant our Bishop, that he may not lay on hands suddenly, but may faithfully and wisely ordain a fit person to the office of Deacon. And to him who shall be ordained to that holy function, give thy grace and heavenly benediction, that he may faithfully serve before thee, to the glory of thy great name, and the benefit of thy holy Church, through Jesus Christ our Lord. *Amen.*

Note, That a Deacon is not to be ordained till he is twenty-five years of age, unless upon a particular occasion, of which the Bishop is to be judge.

When the day appointed by the Bishop is come, he, and as many of the Clergy of the Diocese as conveniently can, shall repair to the Cathedral Church, or to the Parish Church where the Deacon elect is to minister. And after the Creed in the Morning Prayer there shall be a Sermon or Exhortation, declaring the duty and office of Deacons, how necessary that order is in the Church of Christ, and how the people ought to esteem them in their office.

When all things are duly prepared in the Church, and set in order, at the time appointed for celebrating the holy Eucharist, before the Communion Service begins, the elected Deacon (being decently habited) shall be presented by two Deacons unto the Bishop sitting in his chair near the Altar, the Deacons that present him saying :

RIGHT Reverend Father in God, we present unto you this person to be admitted a Deacon.

The Bishop.

TAKE heed that the person whom ye present unto us be apt and meet, for his learning and godly conversation, to exercise this ministry duly, to the honour of God, and the edifying of his Church.

The two Deacons shall say,

We have enquired of him, and also examined him, and think him so to be.

Then shall the Bishop say unto the People :

BELOVED, if there be any of you who knoweth any impediment or notable crime in this person presented to be ordained Deacon, for the which he ought not to be admitted to that office, let him come forth in the name of God, and shew what the crime or impediment is.

And if any great crime or impediment be objected, the Bishop shall surcease from ordaining that person, until such time as the party accused shall be found clear of that crime.

But if no great crime or impediment be objected, the Bishop shall begin the Communion Service, in which the Collect, Epistle, and Gospel shall be as follow.

The Collect.

ALMIGHTY God, who of thy divine providence hast appointed divers Orders of Ministers in thy Church, and didst by thine holy Apostles admit into the order of Deacons the first martyr, Saint Stephen, with others : Mercifully behold this thy servant now called to the like office and administration. Replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that both by word and good example he may faithfully serve thee in this office, to the glory of thy name, and the edifica-

tion of thy Church, through the merits of our Saviour Jesus Christ; who liveth and reigneth with thee and the Holy Ghost, now and for ever. *Amen.*

The Epistle. 1 Tim. iii. 8.

LIKEWISE must the Deacons, &c. (*to v.* 13.)

The Gospel. S. Luke xii. 35.

LET your loins be girded about, &c. (*to v.* 38.)

After the Gospel and Nicene Creed are ended, the Bishop, sitting in his chair, shall say to him that is to be ordained:

BELOVED, forasmuch as the holy Scripture and the ancient Canons command, that we should not be hasty in laying on hands; before I admit thee to this administration, I will examine thee in certain articles, to the end that the Congregation here present may have a trial, and bear witness how thou art minded to behave thyself in the Church of God.

Bish. Dost thou think in thy heart that thou art truly called, according to the will of our Lord Jesus Christ, and the laws of the Church, to the order and ministry of Deacons?

Answ. I think it.

Bish. Dost thou unfeignedly believe all the Canonical Scriptures of the Old and New Testa-

ment? and wilt thou diligently read the same unto the people assembled in the Church, where thou shalt be appointed to serve?

Answ. I do believe them, and will diligently read them.

Bish. Wilt thou be diligent to frame and fashion thy life according to the doctrine of Christ, and to make thyself, as much as in thee lieth, an wholesome example to the flock of Christ?

Answ. I will so do, the Lord being my helper.

Bish. Wilt thou maintain and set forward, as much as lieth in thee, quietness, peace, and love among all Christian people, and especially among them that do or shall belong to the Parish, where thou shalt serve?

Answ. I will so do by God's help.

Bish. It appertaineth to the office of a Deacon to be subservient to the Bishop or Priest in Divine service, and especially in the service of the Altar; to take care of the holy Table, and of all the ornaments and utensils belonging thereto; to read holy Scriptures and Homilies in the Church, and to instruct the Catechumens and the youth; to distribute the Eucharist, and to baptize in cases of necessity, where no Priest is to be had; to bid

prayers in the Congregation, and to preach with the Bishop's license; to correct and rebuke men who behave themselves irregularly at church; to attend upon the Bishop, and to inform him or the Priest of the misdemeanours of the people; to search for the orphans, and the sick and poor people of the Parish, to intimate their estates, names, and places where they dwell, and to distribute to them such charities as shall be delivered to him by the Bishop or Priest towards their relief and assistance. Wilt thou do all this faithfully, diligently, and willingly?

Answ. I will so do by the help of God.

Bish. Wilt thou reverently obey thy Bishop, following with a glad mind and will his godly admonitions, and submitting thyself to his godly judgment?

Answ. I will so do, the Lord being my helper.

Then the Bishop standing up, shall say to the Deacon elect:

ALMIGHTY God, who hath given thee this will to do all these things, grant also unto thee strength and power to perform the same, that he may accomplish his work which he hath begun in thee, through Jesus Christ our Lord. *Amen.*

Then the elected Deacon shall kneel down (though it be Sunday) before the Bishop, who shall sign him with the sign of the Cross upon his forehead; and then, laying his hands upon his head, he shall say:

WITH the suffrage and consent of the people, the Divine grace, which always healeth what is infirm, and supplieth what is wanting, promoteth the servant of God *N.* to the order of Deacon. Let us pray for him, that the grace of the most Holy Spirit may descend upon him.

Answ. Lord, have mercy: We beseech thee to hear us, good Lord.

Then the Bishop, keeping his hands laid upon his head, shall say the following Prayer.

O ALMIGHTY God, true and faithful, who art rich unto all that call upon thee in truth; who art fearful in counsels, wise in understanding, powerful and great: Hear our prayer, O Lord, and let thine ears receive our supplication, and cause the light of thy countenance to shine upon this thy servant, who is here set apart before thee to the office of a Deacon. Fill him with the Holy Ghost and with power, as thou didst Stephen, the martyr, and follower of the sufferings of thy Christ; and grant that he, con-

tinuing stedfast, unblameable, and unreprieveable, may acceptably discharge his office now committed unto him, and may be thought worthy of a higher degree, through the mediation of thine only-begotten Son; with whom to thee and the Holy Ghost, be glory, honour, and adoration, for ever and ever. *Amen.*

Then the Bishop shall take his hands off his head, and shall say the following Prayer, the new-ordained Deacon still kneeling.

ALMIGHTY God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take this thy servant into the office of Deacons in thy Church: Make him, we beseech thee, to be modest, humble, and constant in his ministration, and to have a ready will to observe all spiritual discipline; that he, having always the testimony of a good conscience, may at length by thee be eternally rewarded, through thy Son our Saviour Jesus Christ, to whom be glory and honour world without end. *Amen.*

Then the new-ordained Deacon shall rise, and the Deacons present shall all salute him with the Kiss of Peace in the name of the Lord; after which the Bishop, turning towards the people, shall pronounce this Benediction, the People reverently bowing their heads.

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

Then the Bishop shall proceed in the Communion Service.

THE FORM AND MANNER OF ORDAINING DEACONESSSES.

When there is occasion for a Deaconess to be ordained, the Faithful of the Parish shall elect a proper person; notice whereof shall be given to the Bishop. And if, when the person elected hath been examined by the two Deacons who are to present her at the Ordination, and by the Bishop himself, he (after consulting with his College of Presbyters) approve of her, he shall give notice of the day of Ordination (which shall always be a Lord's-day) both to the Clergy of the Diocese, and to the Faithful of the Parish.

Note, that a Deaconess is not to be ordained till she is forth years of age, unless upon a particular occasion, of which the Bishop is to be judge.

When the day appointed by the Bishop is come, he, and as many of the Clergy and Deaconesses of the Diocese as conveniently can, shall repair to the Cathedral Church, or to the Parish

Church to which the Deaconess elect is to belong. And when all things are duly prepared in the Church, and set in order, at the time appointed for celebrating the holy Eucharist, before the Communion Service begins, the elected Deaconess (being decently habited) shall be presented by two Deacons unto the Bishop sitting in his chair near the Altar, the Deacons that present her saying:

RIGHT Reverend Father in God, we present unto you this person to be admitted a Deaconess.

The Bishop.

TAKE heed that the person whom ye present unto us, be apt and meet, for her knowledge, prudence, and godly conversation, to exercise this office duly, to the honour of God, and the edifying of his Church.

The two Deacons shall say:

We have enquired of her, and also examined her, and think her so to be.

Then the Bishop shall say unto the People:

BELOVED, if there be any of you, who knoweth any impediment or notable crime in this person presented to be ordained Deaconess, for which she ought not to be admitted to that office, let him come forth in the name of God, and shew what the crime or impediment is.

And if any great crime or impediment be objected, the Bishop shall surcease from ordaining that person, until such time as the party accused shall be found clear of that crime.

But if no great crime or impediment be objected, the Bishop shall begin the Communion Service; in which the Collect, Epistle, and Gospel shall be as follow.

The Collect.

ALMIGHTY God, who of thy divine providence hast appointed divers orders and offices in thy Church, and didst admit thy servant Phœbe and others into the order of Deaconesses: Mercifully behold this thy servant, now called to the like office and administration. Replenish her so with the truth of thy doctrine, and adorn her with innocency of life, that she may faithfully serve thee in this office, to the glory of thy name, and the benefit of thy holy Church, through the merits of our Saviour Jesus Christ; who liveth and reigneth with thee and the Holy Ghost, now and for ever. *Amen.*

The Epistle. Rom. xvi. 1.

I COMMEND unto you Phœbe, &c. (*to v. 2.*)

The Gospel. St. Luke ii. 36.

AND there was one Anna, &c. (*to v. 38.*)

fter the Gospel and Nicene Creed are ended, the Bishop, sitting in his chair, shall say to her that is to be ordained :

BELOVED, forasmuch as the holy Scripture and the ancient Canons command, that we should not be hasty in laying on hands ; before I admit thee to this administration, I will examine thee in certain articles, to the end that the congregation present may have a trial, and bear witness how thou art minded to behave thyself in the discharge of thy office.

Dost thou think, that thou art truly called, according to the will of our Lord Jesus Christ, and the laws of the Church, to the order and ministry of Deaconesses ?

Answ. I think it.

Bish. Dost thou unfeignedly believe all the Canonical Scriptures of the Old and New Testament ? and wilt thou diligently read the same ?

Answ. I do believe them, and will diligently read them.

Bish. Wilt thou be diligent to frame and fashion thy life according to the doctrine of Christ, and to make thyself, as much as in thee lieth, an wholesome example to the flock of Christ ?

Answ. I will so do, the Lord being my helper.

Bish. It appertaineth to the office of a Deaconess, to assist at the baptism of women ; to instruct (in private) children, and women who are preparing for baptism ; to visit and attend women that are sick and in distress ; to overlook the women in the Church, and to correct and rebuke those who behave themselves irregularly there ; and to introduce any woman who wanteth to make application to a Deacon, Presbyter, or Bishop. Wilt thou do all this faithfully, diligently, and willingly ?

Answ. I will so do by the help of God.

Bish. Wilt thou reverently obey thy Bishop, following with a glad mind and will his godly admonitions, and submitting thyself to his godly judgment ?

Answ. I will so do, the Lord being my helper.

Then the Bishop, standing up, shall say to the Deaconess elect :

ALMIGHTY God, who hath given thee this will to do these things, grant also unto thee strength and power to perform the same, that he may accomplish his work which he hath begun in thee, through Jesus Christ our Lord. *Amen.*

Then the elected Deaconess shall kneel down (though it be Sunday) before the Bishop, who shall sign her with the sign

of the Cross upon her forehead, and then, laying his hands upon her head, he shall say :

WITH the suffrage and consent of the people, the Divine grace, which always healeth what is infirm, and supplieth what is wanting, promoteth the servant of God *N.* to the office of a Deaconess. Let us pray for her, that the grace of the most Holy Spirit may descend upon her.

Answ. Lord, have mercy: We beseech thee to hear us, good Lord.

Then the Bishop, keeping his hands laid upon her head, shall say the following Prayer.

O ETERNAL God, Father of our Lord Jesus Christ, Creator of man and woman, who didst replenish Miriam, and Deborah, and Anna, and Huldah with the Spirit; who didst not disdain, that thy only-begotten Son should be born of a woman; and who, in the tabernacle of the testimony, and in the temple, didst ordain women to be keepers of thy holy gates: Do thou now also look down upon this thy servant, who is here set apart before thee to the office of a Deaconess. Endue her with the Holy Ghost, and cleanse her from all filthiness of flesh and spirit, that she may worthily discharge

the work committed to her, to thy glory and the praise of thy Christ; with whom to thee and the Holy Ghost, be glory and adoration, for ever and ever. *Amen.*

Then the Bishop shall take his hands off her head, and shall say the following Prayer, the new-ordained Deaconess still kneeling.

ALMIGHTY God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take this thy servant into the office of Deaconesses in thy Church: Make her, we beseech thee, to be modest, humble, and constant in her ministration, and to have a ready will to observe all spiritual discipline; that she, having always the testimony of a good conscience, may at length by thee be eternally rewarded, through thy Son our Saviour Jesus Christ, to whom be glory and honour world without end. *Amen.*

Then the new-ordained Deaconess shall rise, and the Deaconesses present shall all salute her with the Kiss of Peace in the name of the Lord. After which, the Bishop turning towards the People, shall pronounce this Benediction, the People reverently bowing their heads.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and

love of God, and of his Son Jesus Christ our Lord.
And the blessing of God Almighty, the Father, the
Son, and the Holy Ghost, be amongst you, and
remain with you always. *Amen.*

Then the Bishop shall proceed in the Communion Service.

THE END.

ADVERTISEMENT. *

[THE Compiler of the foregoing performance] takes this opportunity of acquainting those pious Christians, who desire to worship God according to this truly ancient system of our blessed Saviour's most holy Religion, that they are recommended to a book, entitled, "A Compleat Collection of Devotions, both Publick and Private; taken from the Apostolical Constitutions, the Ancient Liturgies, and the Common Prayer-Book of the Church of *England*. In Two Parts. Part I. Comprehending the Publick Offices of the Church, humbly offered to the consideration of the present Churches of Christendom, *Greek, Roman, English*, and all others. Part II.

* Subjoined to the *View of Christianity*, 1747, 8vo. mentioned in the General Introduction. The pages of reference are altered to suit the present edition; and the mere errors of the press, being corrected as they occur, are omitted.—P. H.

Being a Primitive Method of Daily Private Prayer, containing Devotions for the Morning and Evening, and for the Ancient Hours of Prayer, nine, twelve, and three: together with ymnns and Thanksgivings for the Lord's-day and Sabbath, and Prayers for Fasting days; as also Devotions for the Altar and Graces before and after Meat: all taken from the Apostolical Constitutions and the Ancient Liturgies, with some additions; and recommended to the practice of all private Christians of every Communion. To which is added, an Appendix in justification of this undertaking; consisting of Extracts and Observations, taken from the writings of very eminent and learned Divines of different Communions. And to all is subjoined, in a Supplement, An Essay to procure Catholick Communion upon Catholick Principles. *London*, printed for the Author, and sold by the Booksellers of *London* and *Westminster*, 1734. Price, bound in calf, Six Shillings."

The present opportunity is laid hold of to desire the Reader to make the following alterations and emendations in the above-mentioned *Collection of Devotions*.

Page xiv. *After* the Table for Proper Psalms on certain Days, add as follows:—

Proper Psalms for certain Holydays, except the Festival happen

upon a Sunday or Saturday, or between Easter and Pentecost, when the Psalms before appointed are to be used.

	Morning Prayer.	Evening Prayer.
<i>S. Andrew's day</i> ..	135, 136	144, 147, 149
<i>S. Thomas</i>	3, 5, 7	11, 12, 14, 15
<i>S. Stephen</i>	17, 19	18
<i>S. John the Evangelist</i>	23, 30, 56, 57	59, 71
<i>The Innocents</i>	9, 10	52, 94, 137
<i>Circumcision</i>	65, 66	90, 95, 100
<i>Epiphany</i>	20, 21, 45	67, 85, 96, 110, 117
<i>Convers. of S. Paul</i>	2, 29, 75, 122	4, 77, 92
<i>Purification of the V. Mary</i>	24, 48, 76, 87	84, 121, 133, 134, 138
<i>S. Matthias</i>	26, 27, 28	31, 36
<i>Annunciation of the V. Mary</i>	33, 46, 47	81, 96, 98, 113
<i>S. Philip and S. Jacob</i>	128, 129, 132	139, 140
<i>S. Barnabas</i>	119, part i. ii. iii. iv. v. vi.	119, part vii. viii. ix. x. xi.
<i>S. John Baptist</i>	58, 60, 62	64, 73
<i>S. Peter</i>	89	107
<i>S. James</i>	82, 91, 93, 101 ..	61, 108, 115
<i>S. Bartholomew</i>	111, 112, 116	114, 120, 124, 125, 127
<i>S. Matthew</i>	37	41, 49, 52
<i>S. Michael and all Angels</i>	68	34. 103.
<i>S. Luke</i>	119, part xii. xiii. xiv. xv. xvi. xvii.	119, part xviii. xix. xx. xxi. xxii.
<i>S. Simon & S. Jude</i>	105	106
<i>All Saints</i>	1, 15, 97, 99	145, 146, 150.

Page Column Line

- xiv — 3 — 16, for 25, 54, 55, read 25, 55.
 xvi — 2 — 30, for Mark 16, read John 20, v. 24.
 xvii at the bottom, blot out the Rubric, *If there be, &c.*
 xviii — 3 — 22, for Joel 2 to v. 18, read Jonah 3.
 xxi — 6 — 17, for Levit. 21, read Levit. 21 to v. 16.
 xxii — 4 — 15, for Deut. 25, read Deut. 25 to v. 11.
 xxiv — 4 — 33, for Ezra 2, read Ezra 3.
 xxiv — 6 — 33, for 3, read 4.
 xxix — 4 — 25, for Eccles. read Eccles.
 xxix — 6 — 25, for Eccles. read Eccles.
 xxx — 4 — 13, for Eccles. 36, read Eccles. 36 to v. 18.

Page Line

- xxxv — 2, for (except those between Easter and Pentecost, and except Christmas day) read (except any of the above-mentioned Festivals happen upon them.)
 xxxv — 12, for Sundays and Saturdays, read all Festivals.
 40 — 14, for giving both, read giving them both.
 55 — 14, for Presbytery, read Presbyterate.
 101 — 2, for (except those between Easter and Pentecost, and except Christmas day,) read (except a Festival happens upon them.)
 112 — 22, for this thy flock, read these thy servants.
 117 — 10, for Blessing, read Blessing, the People reverently bowing their heads.
 118 — 22, for *That if an Holy-day happen, &c.* to the bottom of the page,

Page Line

- read *That if there be any more Sundays before Advent Sunday than twenty-five after Trinity, the Lessons, Introit, Collect, Epistle, and Gospel of those Sundays that were omitted after the Epiphany, shall be taken in to supply so many as are there wanting; in this order: The Lessons, &c. which belong to the sixth Sunday after the Epiphany, shall be used on the Sunday next but one before Advent; those which belong to the fifth Sunday after the Epiphany, shall be used on the Sunday next but two before Advent; and so on. But if there be fewer than twenty-five Sundays after Trinity, the overplus shall be omitted: Provided that the Lessons, Introit, Collect, Epistle, and Gospel appointed for the twenty-fifth Sunday after Trinity shall always be used upon the Sunday next before Advent.*
 119 — 2, for *Holy-week, on Easter-day, read, Holy-week, or any day in the week before Holy-week, except Sunday and Saturday, on Easter-day.*
 127 — 17, for against one, read against any one.
 133 — 12, for shall go to the Prothesis, read shall carry the basin with the oblations therein to the Prothesis.
 140 — 24, for among, read amongst.
 145 — 14, for the people, read thy people.
 158 — 11, for members, read members.
 161 — 16, for parts, read parts.
 170 — 2, for *Then shall the Deacon add and say, read Then*

shall the Bishop, if he be present, confirm the new-baptized children ; but if he be not, then shall the Deacon add, and say.

185 — 4, *for corporate, read incorporate.*

186 — 20, *for Then shall the Deacon add and say, read, Then shall the Bishop, if he be present, confirm the new-baptized persons ; but if he be not, then shall the Deacon add, and say,*

229 — 26, *after Ghost, add [Hallelujah:]*

229 — 27, *after Amen, add [Hallelujah.]*

236 — 20, *for fulfilled, read replenished.*

237 — 6, *for make, read offer.*

247 — 7, *for to give thanks, read eucharists.*

FINIS.