

A
NEW PRAYER BOOK

Proposals for the Revision of the Book
of Common Prayer and for Additional
Services and Prayers, drawn up by a
Group of Clergy

TOGETHER WITH A FOREWORD BY

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PART I
THE ORDER OF HOLY COMMUNION
I. THE OFFICE

SECOND EDITION REVISED

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FOREWORD

BY THE BISHOP OF MANCHESTER

I HAVE been asked to write a preface to these suggestions for Prayer Book revision, although I have had no share in framing them, but those who have done this are well known to me, and I cordially commend their work to the consideration of all members of the Church of England, as that of men drawn from all 'parties' in the Church, well versed in liturgy, experienced in the spiritual work of parishes, and eager to help in making our worship the worthiest that can be offered to God as well as the most strengthening for the life of Christian discipleship.

At a time when the revision of the Prayer Book is occupying the minds of all Church people suggestions are to be welcomed from every quarter, provided they are offered in sincerity and spring from a desire for the highest welfare of the whole Church. Many men of very different ecclesiastical traditions who have seen the forms here set forth have preferred them to any others that have been put before us. It is possible that here we have proposals on which something like an agreed solution of a specially delicate and important problem might be found.

W. MANCHESTER.

BISHOPSCOURT, MANCHESTER,

April 1923.

PREFACE

I. GENERAL.

THE service here set out is a portion of a larger whole which will be published in sections during the spring and summer. It is offered to the Church as an example of the way in which those who compiled it would like to see the 'Alternative Book' now before the National Assembly amended and amplified.

One alternative is a necessity, and as that alternative is experimental they would like to see the opportunity used more boldly than the official committee seem to think desirable.

The Church of England has in its several schools of thought a singularly whole experience of spiritual life. All that has been true and good in the thought and traditions of the Catholic, Evangelical, and Liberal sections of the Church ought to be brought together in the revised Prayer Book. This has been the conscious aim of the group of clergy who are putting out the services of which the first is here published.

They have also tried to be true to the principles of the authors of the present Prayer Book and compile services which without sacrifice of beauty are in a language men and women of the twentieth century are likely to understand, and which reflect the social and political conditions of this age as accurately as the Book of Common Prayer reflects those of Tudor England.

During the last three centuries the field of knowledge has been enlarged, and many of the ideas which seemed

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true and real in the sixteenth century are no longer acceptable to-day. Disparity between the forms of worship and the truest beliefs of men undoubtedly weakens the spiritual power of the Church. A Book of Common Prayer therefore, which is to help forward a revival of Christianity in this country, and make reunion more possible in its religious life, must not fall below the truest and most Christian conception of God and the Kingdom of God. It must also express the warm humanity of Christ which has always touched the hearts of men and won their loyalty.

Further, the rigorous and undeviating uniformity of the existing Prayer Book seems at the present time a weakness rather than a strength in the Church's life, and it is an open question whether it ever achieved the unity of spirit for which its authors hoped. The group of clergy who are putting forward these services do not wish to see a multiplicity of 'uses', but they are convinced that there must be more elasticity in the services of the Church and a freer use of occasional litanies, prayers, and thanksgivings than there has been in the past. They are therefore including a number of such forms and prayers, which may be used after the third collect in Morning and Evening Prayer and at other times and in other ways.

These are the chief aims that have guided the group in their work, and they are putting it out in instalments so that they may benefit from criticisms and suggestions before it is published in one volume.

2. THE ORDER OF HOLY COMMUNION.

In the following order for the administration of the Holy Communion an attempt has been made to

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simplify as far as possible the sequence of the service, and to make clear, by the manner of their setting forth, its principal elements. We have endeavoured to preserve what seems to have been proved by practical experience to be of lasting value in the distinctive characteristics of the English Rite, without ignoring its weaknesses; these we have sought to remedy by the study of other liturgies with which the compilers of our present Order were less familiar than the present generation. It has been our desire to emphasize the Priesthood of the whole Body of Christ, and to increase the opportunities for Prayer said by priest and people together.

We are agreed that the various sections included in the Prayer of Consecration should all be contained in that prayer, but some of our number would not object to a different arrangement of them, which though less in conformity with early usage, would preserve the words of institution in their present place as the climax of this Prayer; viz. exordium, commemoration, oblation, invocation, words of institution, (with the consequent omission of the conclusion, the place of which would then be taken by the Lord's Prayer and its doxology). But to most of us the disadvantages of this arrangement seem to outweigh its advantages, from the Evangelical no less than from the Catholic point of view.

By providing for certain omissions and for brief alternative forms for parts of the service, we offer the possibility of a considerably shorter Liturgy for use on week-days, and on days when there are several celebrations of the Eucharist.

Alterations of familiar and beloved words and

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phrases have not been lightly suggested. We have tried to bear in mind not only the claims of truth and sincerity, but the impressions made by the unaltered words on the minds and hearts of our people. So far as was possible we have relegated the rubrics to the end of the service, where also will be found the variable portions of the Liturgy. We therefore ask all into whose hands this service may come to read it through carefully from beginning to end, including the rubrics, that they may obtain some idea of the scheme as a whole before criticizing its parts.

THE ORDER OF THE ADMINISTRATION OF THE LORD'S SUPPER OR HOLY COMMUNION THE PREPARATION.

¶ *The Table at the Communion-time shall have a fair white linen cloth upon it. The Priest, standing at the Table, shall say the Lord's Prayer and the Prayer for Purity, all the People kneeling.*

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

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

¶ *Then may one of the Ministers say :*

OUR Lord Jesus Christ said : The Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength : this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

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

¶ *Then shall one of the Ministers say :*

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandment of God, and walking from henceforth in his holy ways, make now your humble confession to Almighty God, meekly kneeling upon your knees.

Or this : Let us confess our sins to God.

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After a short silence, the Priest and People together shall say the Confession, all kneeling :

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men ; We acknowledge and confess our manifold sins and wickedness, Which we from time to time have committed, by thought, word, and deed. We do earnestly repent, and are heartily sorry for these our misdoings. For thy Son our Lord Jesus Christ's sake forgive us all that is past ; And grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy name ; Through Jesus Christ our Lord. Amen.

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

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

¶ *But on week-days the following may be said by the Priest and People kneeling together :* We confess to God almighty, to the whole Church, and to one another, that we have sinned, in thought, word, and deed. Therefore we pray God to have mercy upon us. *And the Priest, standing up and turning to the People, shall thus say :* The almighty and merciful God have mercy upon you, pardon and deliver you from all your sins, and bring you to everlasting life. Amen.

¶ *Then may the Priest add :*

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

COME unto me all that travail and are heavy laden, and I will refresh you. S. Matth. 11. 28.

Him that cometh to me I will in no wise cast out.

S. John 6. 37.

Hear also what Saint Paul saith.

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

1 Tim. 1. 15.

Hear also what Saint John saith.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. S. John 3. 16.

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¶ *Then may be said or sung :*
Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Or : Kyrie eleison. Christe eleison. Kyrie eleison.

Priest. The Lord be with you :
People. And with thy spirit.
Let us pray.

¶ *Then the Priest, turning to the Lord's Table, shall say the Collect of the Day.*

¶ *Then shall be read the Epistle (or Lesson), and he that readeth shall say :* The Epistle (or Lesson) is written in the — chapter of —, beginning at the — verse. *After the Epistle or Lesson may be sung a Psalm, Anthem, or Hymn.*

¶ *Then the Deacon, or the Priest that readeth the Gospel shall say :* The holy Gospel is written in the — chapter of the Gospel according to Saint —, beginning at the — verse.

And the People, all standing, shall answer : Glory be to thee, O Lord. *He that readeth Epistle, Lesson, or Gospel, shall so stand and turn himself as he may best be heard by the people.*

¶ *Then, on Sundays and the Chief Festivals shall be said or sung, at one celebration of the Holy Communion at the least, this Confession of our Christian Faith :*

WE believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible :

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

And we believe in the Holy Ghost, The Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and

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glorified, Who spake by the Prophets. And we believe one holy Catholick and Apostolick Church. We acknowledge one Baptism for the remission of sins. And we look for the Resurrection of the dead, And the life of the world to come. Amen.

- ¶ *At this time may be declared unto the People what Holy-days and Fasting-days are in the Week following to be observed. And then, if occasion be, may notice be given of the Holy Communion, or of other matters; and the banns of marriage may be published. A short Anthem or Hymn may also be sung.*
- ¶ *If there be a Sermon it shall follow here.*

THE OFFERTORY.

- ¶ *Then shall the Priest begin the Offertory, saying one of the Sentences. After which may follow an Anthem or Hymn.*

WHATSOEVER ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets. S. Matth. 7.

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in heaven. S. Matth. 7.

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

Gal. 6.

I will offer in his dwelling an oblation with great gladness; I will sing and speak praises unto the Lord. Ps. 27.

Further Sentences for special occasions are set forth at the end of this Order, on page 21.

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

- ¶ *Whilst this is being done, the Deacons, Churchwardens, or other fit persons appointed for that purpose, shall receive the Alms for the poor or other offerings of the People, which shall be brought to the Priest, who shall reverently present them upon the holy Table. After which, the Priest shall say (omitting the words to accept our alms and oblations if there be none):*

Let us pray for the good estate of the Catholic Church of Christ.

ALmighty and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men; We humbly beseech

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

We beseech thee also to lead all nations in the way of righteousness and peace, so directing all Kings, Presidents, and ruling Authorities, that under them the world may be godly and quietly governed. And grant unto thy servant George, our King, his Ministers and Parliaments, and all who are set in authority over us, that they may truly and impartially minister justice, to the removing of all wickedness and vice, and the maintenance of thy true religion and virtue.

Give grace, O heavenly Father, to all Bishops and other pastors of thy flock, that they may both by their life and doctrine set forth thy true and living Word, and rightly and duly administer thy holy Sacraments.

Guide and prosper, we pray thee, those who are labouring for the spread of thy Gospel among the nations, and enlighten with thy Spirit all places of learning, that the whole world may be filled with the knowledge of thy truth.

And to all thy people give thy heavenly grace; and specially to this congregation here present; that with meek heart and due reverence we may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of our life. And grant that, with justice and brotherly love, we may labour cheerfully as unto thee.

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

And here we commend to thy love, O merciful Father, all thy servants departed this life, beseeching thee that we and they may at the last enter into the fulness of thy eternal joy.

And we praise and magnify thy holy Name for the wonderful grace and virtue declared in all thy saints, who have shone as lights of the world in their several generations; and we pray that, encouraged by their examples and rejoicing in their fellowship, we also may be partakers of thy heavenly Kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

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THE CONSECRATION.

¶ *First shall the Priest and all who intend to receive the Communion say together this Prayer of Humble Access, all kneeling :*

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 nature is always to have mercy : Grant us, therefore, gracious Lord, so to receive the Communion of the Body and Blood of thy dear Son, Jesus Christ, that we may be made whole and clean, both in body and soul, and evermore dwell in him, and he in us. Amen.

¶ *And when the Priest, standing at the Table, hath so ordered the Bread and Wine that he may with the more readiness and decency break the Bread before the People and take the Cup into his hands, he shall turn himself to the People and begin the Canon as followeth :*

Priest. The Lord be with you :

People. And with thy spirit.

Priest. Lift up your hearts :

People. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God :

People. It is meet and right so to do.

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

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

¶ *Here shall follow the Proper Preface, according to the time, if there be any specially appointed, as is set forth on page 22. Or else immediately 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.

¶ *The Priest shall proceed :*

ALL glory be to thee, Almighty God, our heavenly Father, for that thou of thy tender mercy didst give thine only son, Jesus Christ, to take our nature upon him and to suffer

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death upon the cross for our redemption ; Who made there, by his own offering of himself once offered, a full, perfect, and sufficient sacrifice for the sins of the whole world ; and did institute a perpetual memory of himself, and by his holy Apostle hath taught us to show forth therein his precious death until he come.

Who in the same night that he was betrayed "took Bread ; and, when he had given thanks, ^bhe brake it, and gave it to his disciples, saying, Take, eat, "this is my Body which is given for you : Do this in remembrance of me. Likewise after supper he "took the Cup ; and when he had given thanks, he gave it to them, saying, Drink ye all of this ; for this "is my Blood of the New Covenant, which is shed for you and for many for the remission of sins : Do this, as oft as ye shall drink it, in remembrance of me.

Wherefore, O Lord and heavenly Father, we thy humble servants, having in remembrance the precious Death of thy dear Son, his mighty Resurrection, and glorious Ascension, do render unto thee most hearty thanks for the innumerable blessings which he hath assured to us. And we entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving ; most humbly beseeching thee to grant that by the merits and death of thy Son, Jesus Christ, and through faith in his love, we and all thy whole Church, offering ourselves to thee in communion with him, may obtain remission of our sins and all other benefits of his Passion.

Hear us, O merciful Father, we most humbly beseech thee, and with thy Holy Spirit bless and sanctify both us and these thy gifts of Bread and Wine, that we receiving them according to thy Son our Saviour Jesus Christ's holy institution may be partakers of his most blessed Body and Blood, unto the fulfilment of the Kingdom of Heaven :

By whom and with whom, in the unity of the Holy Spirit, all honour and glory be unto thee, O Father Almighty.

And therefore we are bold to say :

^a *Here the Priest is to take the Paten into his hands.*

^b *And here to break the Bread.*

^c *And here to lay his hand upon all the Bread.*

^d *Here he is to take the Cup into his hand.*

^e *And here to lay his hand upon every vessel in which there is any wine to be consecrated.*

^f *Here the Priest is to lay his hand upon the Paten and Chalice or Flagon.*

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¶ *Here shall the People join with the Priest in saying :*

OUR Father, Which art in heaven,
Hallowed be thy Name :
Thy kingdom come :
Thy will be done :

In earth as it is in heaven.
Give us this day our daily bread :
And forgive us our trespasses,

As we forgive them that trespass against us.
And lead us not into temptation,
But deliver us from evil.

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

THE COMMUNION.

¶ *Then shall the Priest first receive the Communion himself in both kinds, and then proceed to deliver the same to such Bishops, Priests, and Deacons as may be present. After which the Priest may say to the People, Draw near with faith, and take this Holy Sacrament to your comfort. And then shall the Communion be delivered to the People into their hands, all meekly kneeling. And during the Communion time anthems and hymns may be sung.*

¶ *And when the Priest delivereth the Bread to any one, he shall say :*

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

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

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

¶ *When all have communicated, the Ministers shall return to the Lord's Table, and if any remain of that which was consecrated, the Priest shall reverently place the same upon the holy Table, and cover it with a fair linen cloth. Then shall he say :*

Worthy art thou, O Lord, to receive glory and honour and blessing.

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People. And worthy is the Lamb that was slain, for ever and ever.

¶ *After which the Priest shall say :*

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom. 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.

¶ *And here shall the People join with the Priest and say :*

AND here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; to whom, with thee and the Holy Spirit, be all honour and glory, world without end. Amen.

¶ *Then may be said or sung, all standing :*

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

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, 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.

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¶ *Or else the Priest may say :* Let us bless the Lord ; *and the People answer,* Thanks be to God.

¶ *Then the Priest (or Bishop if he be present) shall turn to the People and dismiss them with this Blessing.*

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

CERTAIN CANTICLES

WHICH MAY BE SUNG BEFORE THE LITURGY.

¶ *On Sundays and Festivals at the Principal Celebrations of the Holy Communion may be sung before the beginning of the Order set forth one of the Canticles appointed as followeth : or a hymn, anthem, or introit.*

¶ *On Christmas Day, the Epiphany, Easter Day, Ascension Day, Whitsunday and their octaves and on other Feasts at the discretion of the Minister :*

TE DEUM.

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 Spirit : 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.

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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.

¶ *On the Festival of the Dedication of the Church, at the Thanksgiving for Harvest, and at other times at the discretion of the Minister :*

BENEDICITE.

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

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

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

O let the Earth bless the Lord : yea, let it 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.

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

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

¶ *On Sundays in Advent :*

CANTATE DOMINO.

O SING unto the Lord a new song : for he hath done marvellous things.

With his own right hand, and with his holy arm : hath he gotten himself the victory.

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The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

Shew yourselves joyful unto the Lord, all ye lands : sing, rejoice and give thanks.

Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms : O shew yourselves joyful before the Lord the King.

Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord : for he cometh to judge the earth.

With righteousness shall he judge the world : and the people with equity.

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

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

¶ *On Sundays in Lent :*

DEUS MISEREATUR.

GOD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us : That thy way may be known upon earth : thy saving health among all nations.

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

O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

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

Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

God shall bless us : and all the ends of the world shall fear him.

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

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

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¶ *On other Sundays at the discretion of the Minister :*

JUBILATE.

O BE joyful in the Lord, all ye lands : serve the Lord with gladness, and come before his presence with a song. Be ye sure that the Lord he is God : it is he that hath made us, and not we ourselves ; we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

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

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

OFFERTORY SENTENCES

FOR SPECIAL OCCASIONS.

Advent. Lay not up for yourselves treasure upon the earth ; where the rust and moth doth corrupt, and where thieves break through and steal : but lay up for yourselves treasures in heaven ; where neither rust nor moth doth corrupt, and where thieves do not break through and steal. For where your treasure is there shall your heart be also.

S. Matt. 6.

Christmas. The grace of God that bringeth salvation hath appeared to all men.

Tit. 2.

Lent. To do good, and to distribute, forget not ; for with such sacrifices God is well pleased.

Heb. 13.

Easter. Christ our Passover is sacrificed for us : therefore let us keep the feast.

1 Cor. 5.

Ascension. He that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen ? And this commandment have we from him, that he who loveth God love his brother also.

1 S. John 4.

Whitsuntide. The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance.

Gal. 5.

Trinity Sunday or other Festivals. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven ; but he that doeth the will of my Father which is in heaven.

S. Matt. 7.

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Saints' Days. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. S. Matt. 5.

Dedication Festival. All things come of thee, and of thine own have we given thee. 1 Chron. 29.

Harvest Festival. The earth is the Lord's, and the fulness thereof. 1 Cor. 10.

Funerals and Memorials. None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's. Rom. 14.

Special Occasions of Almsgiving. Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. Acts 20.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. Psalm 41.
Charge them who are rich in this world, that they be ready to give, and glad to distribute. 1 Tim. 6.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 S. John 3.

He that hath pity upon the poor lendeth unto the Lord. Prov. 19.

PROPER PREFACES.

Upon Christmas Day, and until the Epiphany.

THROUGH Jesus Christ thine only Son, whom thou didst give to be born as at this time for us of the Virgin Mary, his mother; who by the operation of the Holy Spirit became true man, of one substance with us as touching his Manhood; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

¶ *The same Preface shall also be used upon the Feasts of the Presentation and the Annunciation, the words as at this time for us being omitted, and the words for our salvation being substituted therefor.*

Upon the Epiphany and during its Octave.

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

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Upon the Thursday before Easter.

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

Upon Easter Day, and until Ascension Day.

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

Upon Ascension Day, and until Whitsunday.

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection manifestly appeared to all his Apostles, and ascended up far above all the heavens 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 six days after.

THROUGH Jesus Christ our Lord; who as at this time poured forth upon the Universal Church thy holy and life-giving Spirit, that through his glorious power the joy of the everlasting gospel might go forth into all the world; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son our Saviour Jesus Christ. Therefore with Angels, &c.

Upon the Feast of Trinity only.

WHO with thine eternal Word and Holy Spirit art one God, one Lord, one holy, blessed and glorious Trinity in Unity; for that which we believe of thy Godhead, O Father, the same we believe of the Son and the same of the Holy Spirit, the glory equal, the majesty co-eternal. Therefore with angels, &c.

Upon the Feast of the Transfiguration.

BECAUSE by the mystery of thine incarnate Word the light of thy glory did shine anew upon mankind; that we might be transformed into his image, from glory to glory. Therefore with Angels, &c.

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

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

Upon the Day of the Consecration of a Church, and upon the Dedication Festival.

WHO, though the heaven of heavens cannot contain thee, and thy glory is in all the world, dost hallow places dedicated to thy worship, and in them dost pour forth gifts of grace upon thy people. Therefore with Angels, &c.

¶ *After each of which Prefaces shall immediately be sung or said, the People here as always joining in the Sanctus :*

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.

AN ANTHEM WHICH MAY BE SUNG DURING THE COMMUNION TIME.

O LAMB of God, that takest away the sin of the world, have mercy upon us.
 O Lamb of God, that takest away the sin of the world, have mercy upon us.
 O Lamb of God, that takest away the sin of the world, grant us thy peace.

¶ *The Sacrament of the Lord's Supper was instituted by Christ not for those that trust in their own righteousness, but for such as know themselves to be sinners, and in need of God's forgiveness and grace to amend their lives.*

I. The Minister shall not repel any from receiving the Holy Sacrament who reverently desire to partake thereof. But if he

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shall perceive any to come regularly to receive who to his certain knowledge have not been confirmed he shall privately speak to them and instruct them concerning Confirmation. And if they be not desirous to be confirmed, he shall inform them that their case shall without delay be laid before the Bishop of the Diocese for his consideration.

II. *But if any of those that come to partake of the Holy Communion be openly and notoriously of evil life, the Minister, having knowledge thereof, shall privately warn and admonish him ; and if he nevertheless persist, and come to receive the Sacrament without amending his evil ways, so that the congregation be thereby offended, the Minister shall then inform him that his case shall be laid forthwith before the Bishop.*

In like manner shall the Minister privately admonish any between whom he may perceive malice and hatred to reign, warning them that they ought not to be partakers of the Lord's Table until they be reconciled. And if he be persuaded that one of the parties is ready to forgive the other from the bottom of his heart, and to make amends for his offence, whereas the other party refuseth to be reconciled ; the Minister ought in that case to admit the penitent person to Communion, but not him that is obstinate. But if both parties continue at variance, and yet persist to come to the Communion, the Minister shall inform them that the case shall be laid forthwith before the Bishop.

And when any person is warned as in the two precedent paragraphs not to come to the Lord's Table, or informed that his case is to be laid before the Bishop, the Minister shall without delay make the matter known to the Bishop of the Diocese, who shall as speedily as possible declare his decision whether the person concerned may or may not be admitted to Communion.

III. *At every celebration of the Lord's Supper there shall always be some to communicate with the Priest.*

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

And note that all confirmed members of the Church ought to communicate at the least three times in the year, of which Easter should be one.

IV. *For the avoidance of all controversy and doubtfulness, it is hereby prescribed that notwithstanding anything that is elsewhere enjoined in any Rubric or Canon, the Priest in*

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celebrating the Holy Communion shall wear either a surplice with stole or scarf and hood, or an alb with a vestment or cope.

V. The Table at the Communion time shall stand in the Body of the Church, or in the Chancel.

VI. The Bread and Wine for the Communion shall be provided by the Minister and the Churchwardens at the Charges of the Parochial Church Council.

And to take away all occasion of dissension or superstition, which any person hath or might have concerning the Bread and Wine, it shall suffice that the Bread shall be the best and purest Wheat Bread, whether wafer or loaf, that conveniently may be gotten.

It is an ancient tradition of the Church to mingle a little Water with the Wine.

VII. Pertaining to the Manner of Administration.

(i) The Minister when he delivereth the Communion may at his discretion, instead of saying all the words of administration set forth in the Order prescribed to each Communicant, say either the first or the second sentence of each of the forms set forth.

(ii) Or else, if there be none but the Priest alone to administer the Communion, he may say the whole form of words once to each row of Communicants instead of saying them to each Communicant severally.

(iii) Or else, after he himself have communicated, the Priest may take the Paten and Chalice into his hands and turning him to the people say in a loud voice: The Body of our Lord Jesus Christ which was given for you, and his Blood which was shed for you, preserve your bodies and souls unto everlasting life. Take, eat and drink, in remembrance that Christ died for you, and feed on him in your hearts by faith with thanksgiving. And then shall the Bread and the Wine be delivered in silence, without further words spoken.

VIII. And be it noted that at the discretion of the Minister the Communion may be administered by Intinction of the Bread in the Wine, and in that case delivered into the mouth of each Communicant, he that delivereth saying to each that receiveth: The Body of our Lord Jesus Christ which was given for thee, and his Blood which was shed for thee, preserve thy body and soul unto everlasting life. Take this in remembrance that Christ died for thee, and be thankful.

Or else the Communion may be delivered without words spoken, as directed above.

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IX. If the consecrated Bread and Wine be all spent before all have communicated, the Priest is to consecrate more according to the form prescribed; beginning at [Our Saviour Christ in the same night &c.] for the blessing of the Bread, and at [Likewise after supper &c.] for the blessing of the Cup, adding also these words: Hear us, O merciful Father, we most humbly beseech thee, and with thy Holy Spirit bless and sanctify both us and these thy gifts of Bread and Wine (or this Bread, or this Wine), that we receiving them (or it) according to thy Son our Saviour Jesus Christ's holy institution may be partakers of his most blessed Body and Blood (or Body, or Blood).

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

According to long existing custom in the Catholic Church the Priest may reserve so much of the Consecrated Bread and Wine as may be required for the Communion of the Sick, and others who could not be present at the Administration in Church, and for this purpose only, as is laid down elsewhere concerning the Communion of the Sick.

XI. Special collects, intercessions and biddings to prayer and thanksgiving may be said, immediately before either the Sermon or the Offertory or the Prayer for the Church Catholic. It is not convenient that they be said at other times in the Service.

XII. Upon Sundays and Holy Days (if there be no Communion) the Priest may say all that is appointed at the Communion, until the end of the general Prayer [For the good estate of the Catholic Church of Christ], and then conclude with the Blessing.

XIII. The Priest shall say the Service prescribed in a distinct and audible voice.

The Order here provided ought not to be supplemented by additional prayers, save so far as may be ordered or permitted by the Ordinary, nor should the private devotions of the Minister be such as to hinder, interrupt, or alter the course of the Liturgy.

XIV. The Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses as the Curate and Churchwardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.

A

NEW PRAYER BOOK

Proposals for the Revision of the Book
of Common Prayer and for Additional
Services and Prayers, drawn up by a
Group of Clergy

PART I

THE ORDER OF HOLY COMMUNION

II. ALTERNATIVE COLLECTS, EPISTLES
AND GOSPELS

FOR USE

ON THE SUNDAYS AND HOLY DAYS
OF THE CHURCH'S YEAR

LONDON: HUMPHREY MILFORD
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AMEN CORNER

1923

FOREWORD

BY THE BISHOP OF MANCHESTER

I HAVE been asked to write a preface to these suggestions for Prayer Book revision, although I have had no share in framing them, but those who have done this are well known to me, and I cordially commend their work to the consideration of all members of the Church of England, as that of men drawn from all 'parties' in the Church, well versed in liturgy, experienced in the spiritual work of parishes, and eager to help in making our worship the worthiest that can be offered to God as well as the most strengthening for the life of Christian discipleship.

At a time when the revision of the Prayer Book is occupying the minds of all Church people suggestions are to be welcomed from every quarter, provided they are offered in sincerity and spring from a desire for the highest welfare of the whole Church. Many men of very different ecclesiastical traditions who have seen the forms here set forth have preferred them to any others that have been put before us. It is possible that here we have proposals on which something like an agreed solution of a specially delicate and important problem might be found.

W. MANCHESTER.

BISHOPSCOURT, MANCHESTER,

April 1923.

PREFATORY NOTE

THESE Collects, Epistles, and Gospels are put forward as a suggestion towards the enrichment of the services of the Church. The plan here adopted is easily explained. It has been throughout a cardinal principle in the preparation of this book that the public Worship of the Church should aim at being a true expression of the Character of God as revealed in Jesus Christ. The arrangement of Collects, Epistles, and Gospels here suggested is simply an application of this principle. The compilers' aim has been to set forth in the lections and collects provided for Holy Communion as consistent a presentation as may be of the Revelation of God in Jesus Christ, and the way of thought and life which should follow from it. This has been planned in accordance with the traditional arrangement of the Calendar and is believed to embody the real intention of those who drew up the existing book. The scheme which they have adopted is printed below and will show clearly enough what is in their minds. Each Day, it will be noticed, has a title which is meant to be the 'note' of that day, dominant in all its services and especially at Holy Communion. The Scriptural passages have been chosen to bring home the Christian teaching on the point concerned, and the Collect expresses it in the form of prayer. In this way, in the course of the Church's year, the worshipper will have set before him, and will offer up to God in praise and prayer, the fundamentals of Christian faith and practice in their relation to the modern world. It is hoped that thus the worship of the Eucharist will at once be a worthier expression of the Spirit and teaching of our Lord, and will help the worshipper to a fuller knowledge of God's gift, God's revelation, and the kind of life which is required from members of the Christian Society.

It is suggested that the Collects, where they differ from those in the existing Prayer Book, should be used either together with or instead of them. Of the Collects which have been introduced some are new, others are from ancient sources. In not a few instances one of the existing Collects has been moved to another position in the Christian Year.

ALTERNATIVE COLLECTS, EPISTLES AND GOSPELS

FOR USE THROUGHOUT THE CHRISTIAN YEAR

ADVENT. THE COMING OF CHRIST.

- 1st Sunday. The Coming of Christ into the Life of the World.
- 2nd Sunday. The Coming of Christ into the Life of the Church.
- 3rd Sunday. Judgement: the Inevitable Choice.
- 4th Sunday. The World Waiting for Christ.

CHRISTMAS. THE FIRST COMING.

- Christmas Day.
- The Sunday after Christmas.
- The Name-day of Jesus, being also New Year's Day.

EPIPHANY. THE SHOWING FORTH OF CHRIST TO THE WORLD.

- The Epiphany. The Showing Forth of Christ to the Nations.
- 1st Sunday after Epiphany: The Manifestation of Christ in the Life of the Church.
- 2nd Sunday after Epiphany: The Manifestation of Christ in the Missionary Work of the Church.
- 3rd Sunday after Epiphany: The Manifestation of Christ in the Individual Members of the Church.
- 4th Sunday after Epiphany: The Manifestation of Christ in the Worship of the Church.
- 5th Sunday after Epiphany: The Manifestation of Christ in Renewals in the Church.
- 6th Sunday after Epiphany: The Manifestation of Christ in Religious Vocation.
- Septuagesima. Christ the Interpreter of Nature.
- Sexagesima. Christ the Interpreter of Human Life.
- Quinquagesima. Christ the Revelation of God's Character.

LENT. THE WAY TO LIFE.

- Ash Wednesday. God's Claim.
- 1st Sunday in Lent. God first: the Choice of the Way.
- 2nd Sunday in Lent. God first: in Worship.
- 3rd Sunday in Lent. God first: in Work.
- 4th Sunday in Lent. God first: in the Home.
- 5th Sunday in Lent. The Meaning of the Cross.
- 6th Sunday in Lent. Palm Sunday: The Way to the Cross.

COLLECTS, EPISTLES, AND GOSPELS.

THE HOLY WEEK. THE CROSS AND PASSION.

Monday.
Tuesday.
Wednesday.
Thursday.
Good Friday.
Easter Eve.

EASTER. RESURRECTION AND NEWNESS OF LIFE.

Easter Day. Resurrection.
1st Sunday after Easter. Newness of life.
2nd Sunday after Easter. The Risen Christ as Good Shepherd.
3rd Sunday after Easter. The Risen Christ as Bread of Life.
The Life of the Body.
4th Sunday after Easter. The Risen Christ as The Vine.
5th Sunday after Easter. Unity in the Risen Christ.
Ascension Day. The Exaltation of the Risen Christ and His
Universal Presence.
Sunday after Ascension.

PENTECOST. THE RISEN CHRIST IN HIS CHURCH.

Whit-Sunday. The Church's Birthday.
Whit-Monday.
Whit-Tuesday.

SUNDAYS AFTER PENTECOST. *God's Purpose revealed in Christ (a) for the World, (b) for the Individual.*

1st Sunday after Pentecost (Trinity Sunday). Adoration of the
Divine Nature.

God's Purpose for the World.

2nd Sunday after Pentecost. The Kingdom of God.
3rd Sunday after Pentecost. The Church as Instrument of the
Kingdom of God.
4th Sunday after Pentecost. Nation and Empire as Instruments
of the Kingdom of God.
5th Sunday after Pentecost. International Relationships and
the Kingdom of God.
6th Sunday after Pentecost. Local Authorities and the Kingdom
of God.
7th Sunday after Pentecost. Education and the Kingdom of God.
8th Sunday after Pentecost. Art and Letters and the Kingdom
of God.
9th Sunday after Pentecost. Business and Industry and the
Kingdom of God.
10th Sunday after Pentecost. Recreation and the Kingdom of
God.

COLLECTS, EPISTLES, AND GOSPELS.

11th Sunday after Pentecost. Health and Healing and the
Kingdom of God.
12th Sunday after Pentecost. The Duty of the Individual: as
a Member of the Church.
13th Sunday after Pentecost. The Duty of the Individual: his
Work in the World.
14th Sunday after Pentecost. The Duty of the Individual:
Earning and Expenditure.
15th Sunday after Pentecost. The Duty of the Individual: Home
and Friendships.
16th Sunday after Pentecost. The Duty of the Individual:
Responsibility for Others.

God's Purpose for the Individual.

17th Sunday after Pentecost. Fatherly Care.
18th Sunday after Pentecost. Forgiving Love.
19th Sunday after Pentecost. Renewing Grace.
20th Sunday after Pentecost. The Christian's Strength: Prayer.
21st Sunday after Pentecost. The Christian's Strength: Sacra-
ments.
22nd Sunday after Pentecost. The Christian's Confidence:
Peace.
23rd Sunday after Pentecost. The Christian's Joy and Gratitude.
24th Sunday after Pentecost. The Christian's Guidance: The
Scriptures.
25th Sunday after Pentecost. The Christian's Warfare: Tempta-
tion.
26th Sunday after Pentecost. Hope.

Note.—The revision of those Collects, Epistles, and Gospels
which follow the twenty-fifth Sunday after Trinity in the Book
of Common Prayer has not been attempted.

SECOND SUNDAY IN ADVENT

THE FIRST SUNDAY IN ADVENT.

The Coming of Christ into the Life of the World.

The Collect.

STIR up our hearts, O Lord, we beseech thee, to prepare the ways of thine only begotten Son; so that when he cometh we may be found watching, and serve thee with a pure and ready will; through the same thy Son Jesus Christ our Lord. *Amen.*

The Lesson. Is. xxxv.

THE wilderness and the solitary place shall be glad; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, the excellency of our God. Strengthen ye the weak hands and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, with the recompence of God; he will come and save you. Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing: for in the wilderness shall waters break out, and streams in the desert. And the glowing sand shall become a pool, and the thirsty ground springs of water: in the habitation of jackals, where they lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; for he shall be with them: the wayfaring men, yea fools, shall not err therein. No lion shall be there, nor shall any ravenous beast go up thereon, they shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away.

The Gospel. St. John iv. 34-38.

JESUS saith unto them, My meat is to do the will of him that sent me, and to accomplish his work. Say not ye, There are yet four months, and then cometh the harvest?

behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. For herein is the saying true, One soweth, and another reapeth. I sent you to reap that whereon ye have not laboured: others have laboured, and ye are entered into their labour.

And daily throughout Advent after the Collect appointed for the week shall be said this Collect following.

ALMIGHTY God, give us grace that we may cast away the works of darkness and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the new day when he shall come to hasten his Kingdom on earth, we may rise to obey his calling; who liveth and reigneth with thee and the Holy Spirit for ever and ever. *Amen.*

THE SECOND SUNDAY IN ADVENT.

The Coming of Christ into the Life of the Church.

The Collect.

O LORD, raise up, we pray thee, thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through thy Son Jesus Christ our Lord, to whom, with thee and the Holy Spirit, be honour and glory, world without end. *Amen.*

The Lesson. Is. xl. 25-31.

TO whom then will ye liken me, that I should be equal to him? saith the Holy One. Lift up your eyes on high, and see who hath created these, that bringeth out their host by number: he calleth them all by name; by the greatness of his might, and for that he is strong in power, not one is lacking. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgement is passed away from my God? Hast thou not known? hast thou not heard? the everlasting God, the Lord, the Creator of the ends of the earth, fainteth

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not, neither is weary ; there is no searching of his understanding. He giveth power to the faint ; and to him that hath no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall : but they that wait upon the Lord shall renew their strength ; they shall mount up with wings as eagles ; they shall run, and not be weary ; they shall walk, and not faint.

The Gospel. St. Luke xx. 9-18.

JESUS began to speak unto the people this parable : A man planted a vineyard, and let it out to husbandmen, and went into another country for a long time. And at the season he sent unto the husbandmen a servant, that they should give him of the fruit of the vineyard : but the husbandmen beat him, and sent him away empty. And he sent yet another servant : and him also they beat, and handled him shamefully, and sent him away empty. And he sent yet a third : and him also they wounded, and cast him forth. And the lord of the vineyard said, What shall I do ? I will send my beloved son : it may be they will reverence him. But when the husbandmen saw him, they reasoned one with another, saying, This is the heir : let us kill him, that the inheritance may be ours. And they cast him forth out of the vineyard, and killed him. What therefore will the lord of the vineyard do unto them ? He will come and destroy these husbandmen, and will give the vineyard unto others. And when they heard it, they said, God forbid. But he looked upon them, and said, What then is this that is written,

The stone which the builders rejected,

The same was made the head of the corner ?

Every one that falleth on that stone shall be broken to pieces ; but on whomsoever it shall fall, it will scatter him as dust.

THE THIRD SUNDAY IN ADVENT.

Judgement : The Inevitable Choice.

The Collect.

CHRISt our God, who, in the manhood which thou hast made thine own, dost come to judge the world ; we beseech thee to sanctify us wholly, and enable us in each decisive hour to make our choice in accordance with

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thy will ; so that in the day of thy coming we may attain to eternal life in thee ; who livest and reignest with the Father and the Holy Spirit, now and for ever. *Amen.*

The Epistle. Gal. vi. 1-10.

BRETHREN, even if a man be overtaken in any trespass, ye which are spiritual, restore such a one in a spirit of meekness ; looking to thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man thinketh himself to be something, when he is nothing, he deceiveth himself. But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of his neighbour. For each man shall bear his own burden.

But 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. For he that soweth unto his own flesh shall of the flesh reap corruption ; but he that soweth unto the Spirit shall of the Spirit reap eternal life. And let us not be weary in well-doing : for in due season we shall reap, if we faint not. So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

The Gospel. St. John iii. 11-21.

VERILY, verily, I say unto thee, We speak that we do know, and bear witness of that we have seen ; and ye receive not our witness. If I told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things ? And no man hath ascended into heaven, but he that descended out of heaven, even the Son of man, which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up : that whosoever believeth may in him have eternal life.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world ; but that the world should be saved through him. He that believeth on him is not judged : he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. And this is the judgement, that the

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light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that doeth ill hateth the light, and cometh not to the light, lest his works should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.

THE FOURTH SUNDAY IN ADVENT.

The World Waiting for Christ.

The Collect.

O GOD, who didst send thy messengers and prophets to prepare the way of thy Son before him; grant that our Lord when he cometh may find in us a dwelling prepared for himself; through the same Jesus Christ our Lord, who came to take our nature upon him that he might bring many sons unto glory: and now with thee and the Holy Spirit liveth and reigneth, ever one God, world without end. *Amen.*

The Lesson. Is. lii. 7-10.

HOW beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! The voice of thy watchmen! they lift up the voice, together do they sing; for they shall see, eye to eye, when the Lord returneth to Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

The Gospel. St. Luke iv. 16-22.

JESUS came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,

The Spirit of the Lord is upon me,

Because he anointed me to preach good tidings to the poor:

CHRISTMAS EVE

He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord.

And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. And he began to say unto them, To-day hath this scripture been fulfilled in your ears. And all bare him witness, and wondered at the words of grace which proceeded out of his mouth.

CHRISTMAS EVE.

When desired, at a service before dawn or otherwise, this Collect may be used, together with the alternative Epistle and Gospel provided for Christmas Day.

The Collect.

O GOD, who hast made this most sacred night to shine with the illumination of the true light; grant, we beseech thee, that we who have known the gladness of that light on earth may enjoy it perfectly in heaven: through the same our Lord and Saviour Jesus Christ. *Amen.*

CHRISTMAS.

The First Coming.

The Collect.

ALMIGHTY Father, who hast given thine only begotten Son to take our nature upon him and as at this time to be born of the Virgin Mary, his mother; grant that he may be born in our hearts; that as by his most glorious Incarnation he became the Firstborn of many brethren, so by his renewing presence he may give us the power to become the sons of God; through the same thy Son Jesus Christ our Lord, to whom with thee and the Holy Spirit may all the praise of the world be given, all love, loyalty and adoration for ever and ever. *Amen.*

The Epistle. Heb. i. 1-12.

GOD, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom

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he appointed heir of all things, through whom also he made the worlds ; who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high ; having become by so much better than the angels, as he hath inherited a more excellent name than they. For unto which of the angels said he at any time,

Thou art my Son,

This day have I begotten thee ?

and again,

? I will be to him a Father,

And he shall be to me a Son ?

And when he again bringeth in the firstborn into the world he saith, And let all the angels of God worship him. And of the angels he saith,

Who maketh his angels spirits,

And his ministers a flame of fire :

but of the Son he saith,

Thy throne, O God, is for ever and ever ;

And the sceptre of uprightness is the sceptre of thy kingdom.

Thou hast loved righteousness, and hated iniquity ;

Therefore God, thy God, hath anointed thee

With the oil of gladness above thy fellows.

And,

Thou, Lord, in the beginning hast laid the foundation of the earth,

And the heavens are the works of thy hands :

They shall perish ; but thou continuest :

And they all shall wax old as doth a garment ;

And as a mantle shalt thou roll them up,

As a garment, and they shall be changed :

But thou art the same,

And thy years shall not fail.

The Gospel. St. John i. 1-14.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him ; and without him was not anything made that hath been made. In him was life ; and the life was the light of men. And the light shineth in the darkness ; and the darkness apprehended it not. There came a man, sent from God, whose

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name was John. The same came for witness, that he might bear witness of the light, that all might believe through him. He was not the light, but came that he might bear witness of the light. There was the true light, even the light which lighteth every man, coming into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name : which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.

The Collect, Epistle, and Gospel following may be used as alternatives, either on Christmas Day or on the First Sunday after Christmas.

The Collect.

O FATHER, who hast declared thy love to men by the birth of the Holy Child at Bethlehem ; help us to welcome him with gladness and to make room for him in our common days ; so that we may live at peace with one another and in goodwill with all thy family ; through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. Titus ii. 11-14.

THE grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world ; looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works.

The Gospel. St. Luke ii. 1-14.

NOW it came to pass in those days, there went out a decree from Cæsar Augustus, that all the world should be enrolled. This was the first enrolment made when Quirinius was governor of Syria. And all went to enrol themselves, every one to his own city. And Joseph

SUNDAY AFTER CHRISTMAS DAY

also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David ; to enrol himself with Mary, who was betrothed to him, being great with child. And it came to pass, while they were there, the days were fulfilled that she should be delivered. And she brought forth her firstborn son ; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them : and they were sore afraid. And the angel said unto them, Be not afraid ; for behold, I bring you good tidings of great joy which shall be to all the people : for there is born to you this day in the city of David a Saviour, which is Christ the Lord. And this is the sign unto you ; Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest,

And on earth peace among men in whom he is well pleased.

THE SUNDAY AFTER CHRISTMAS DAY.

The First Coming.

The Collect.

As for Christmas Day.

The Epistle. Gal. iv. 1-7.

BUT I say that so long as the heir is a child, he differeth nothing from a bondservant, though he is lord of all ; but is under guardians and stewards until the term appointed of the father. So we also when we were children, were held in bondage under the rudiments of the world : but when the fulness of time came, God sent forth his Son, born of a woman under the law, that he might redeem them which were under the law, that we might receive the adoption of sons. And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. So that thou art no longer a bondservant, but a son ; and if a son, then an heir through God.

NEW YEAR'S DAY

The Gospel. St. Matt. i. 18-25.

NOW the birth of Jesus Christ was on this wise : When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Ghost. And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily. But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife : for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son ; and thou shalt call his name JESUS ; for it is he that shall save his people from their sins. Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

Behold, the virgin shall be with child, and shall bring forth a son,

And they shall call his name Immanuel ; which is, being interpreted, God with us. And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife ; and knew her not till she had brought forth a son ; and he called his name JESUS.

THE NAME-DAY OF JESUS

BEING ALSO

NEW YEAR'S DAY.

The Collects.

O ALMIGHTY God, who hast given unto thy Son Jesus Christ the Name which is above every name, and hast taught us that there is salvation in none other ; mercifully grant that as thy faithful people have comfort and peace in his Name, so they may ever labour to publish it unto all nations ; through the same Jesus Christ our Lord. *Amen.*

And,

ETERNAL Father, who makest all things new yet abidest for ever the same, grant us so to pass through this coming year with faithful hearts, that we may spend all our days in thy service, and in all things do thy loving will ; through Jesus Christ our Lord. *Amen.*

THE EPIPHANY

The Lesson. Rev. xxi. 1-7.

AND I saw a new heaven and a new earth : for the first heaven and the first earth are passed away ; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God : and he shall wipe away every tear from their eyes ; and death shall be no more ; neither shall there be mourning, nor crying, nor pain, any more : the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new. And he saith, Write : for these words are faithful and true. And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things ; and I will be his God, and he shall be my son.

The Gospel. St. Luke ii. 15-21.

AND it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. And when they saw it, they made known concerning the saying which was spoken to them about this child. And all that heard it wondered at the things which were spoken unto them by the shepherds. But Mary kept all these sayings, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

And when eight days were fulfilled for circumcising him, his name was called JESUS.

THE EPIPHANY.

The Showing Forth of Christ to the Nations.

The Collect.

O GOD, who by the leading of a star didst manifest thy only begotten Son to the nations ; mercifully grant that we who know thee now by faith may after this life

THE EPIPHANY

have the enjoyment of thy glorious Godhead ; through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 2 Cor. iii. 18-iv. 6.

BUT we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.

Therefore seeing we have this ministry, even as we obtained mercy, we faint not : but we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully ; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God. But and if our gospel is veiled, it is veiled in them that are perishing : in whom the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them. For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

The Gospel. St. Matt. ii. 1-12.

NOW when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, wise men from the east came to Jerusalem, saying, Where is he that is born King of the Jews ? for we saw his star in the east, and are come to worship him. And when Herod the king heard it, he was troubled, and all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. And they said unto him, In Bethlehem of Judæa : for thus it is written by the prophet,

And thou Bethlehem, land of Judah,

Art in no wise least among the princes of Judah :

For out of thee shall come forth a governor,

Which shall be shepherd of my people Israel.

Then Herod privily called the wise men, and learned of them carefully what time the star appeared. And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child ; and when ye have found him, bring me word, that I also may come and worship him. And they, having heard the king, went their way ; and lo,

FIRST SUNDAY AFTER THE EPIPHANY

the star, which they saw in the east, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother: and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way

THE FIRST SUNDAY AFTER THE EPIPHANY.

The Manifestation of Christ in the Life of the Church.

The Collect.

LORD, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy name; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John i. 1-9.

THAT which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ: and these things we write, that our joy may be fulfilled.

And this is the message which we have heard from him, and announce unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in the darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.

SECOND SUNDAY AFTER THE EPIPHANY

The Gospel. St. Matt. v. 1-12.

AND seeing the multitudes, Jesus went up into the mountain: and when he had sat down, his disciples came unto him; and he opened his mouth and taught them, saying,

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

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

Blessed are the peacemakers: for they shall be called sons of God.

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

THE SECOND SUNDAY AFTER THE EPIPHANY.

The Manifestation of Christ in the Missionary Work of the Church.

The Collect.

EVERLASTING Father, the radiance of faithful souls, who didst bring the nations to thy light and kings to the brightness of thy rising; fill, we beseech thee, the world with thy glory and show thyself unto all the nations; through him who is the true light and the bright and morning star, Jesus Christ, thy Son our Lord. *Amen.*

The Epistle. Rom. x. 8-15.

THE word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach: because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness; and with the mouth confession is made unto

THIRD SUNDAY AFTER THE EPIPHANY

salvation. For the scripture saith, Whosoever believeth on him shall not be put to shame. For there is no distinction between Jew and Greek : for the same Lord is Lord of all, and is rich unto all that call upon him : for, Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed ? and how shall they believe in him whom they have not heard ? and how shall they hear without a preacher ? and how shall they preach, except they be sent ? even as it is written, How beautiful are the feet of them that bring glad tidings of good things !

The Gospel. St. Matt. xxviii. 16-20.

BUT the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw him, they worshipped him : but some doubted. And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost : teaching them to observe all things whatsoever I commanded you : and lo, I am with you always, even unto the end of the world.

THE THIRD SUNDAY AFTER THE EPIPHANY.

The Manifestation of Christ in Individual Members of the Church. (Consecration.)

The Collect.

O GOD, our Shepherd, give to the Church a new vision and a new charity, new wisdom and fresh understanding, the revival of her brightness and the renewal of her unity ; that the eternal message of thy Son, undefiled by the traditions of men, may be hailed as the good news of the new age ; through him who maketh all things new, Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John iii. 1-11.

BEHOLD what manner of love the Father hath bestowed upon us, that we should be called children [of God] : and such we are. For this cause the world knoweth us not, because it knew him not. Beloved, now are we children of God, and it is not yet made manifest what we shall be.

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We know that, if he shall be manifested, we shall be like him ; for we shall see him even as he is. And every one that hath this hope set on him purifieth himself, even as he is pure. Every one that doeth sin doeth also lawlessness : and sin is lawlessness. And ye know that he was manifested to take away sins ; and in him is no sin. Whosoever abideth in him sinneth not : whosoever sinneth hath not seen him, neither knoweth him. My little children, let no man lead you astray : he that doeth righteousness is righteous, even as he is righteous : he that doeth sin is of the devil ; for the devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy the works of the devil. Whosoever is begotten of God doeth no sin, because his seed abideth in him : and he cannot sin, because he is begotten of God. In this the children of God are manifest, and the children of the devil : whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message which ye heard from the beginning, that we should love one another.

The Gospel. St. Matt. vi. 19-24.

JESUS said : Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal : but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal : for where thy treasure is, there will thy heart be also. The lamp of the body is the eye : if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness ! No man can serve two masters : for either he will hate the one, and love the other ; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

THE FOURTH SUNDAY AFTER THE EPIPHANY.

The Manifestation of Christ in the Worship of the Church.

The Collect.

O LORD, who hast taught us that where thy faithful people are, there art thou in the midst of them ; be present, we pray thee, in thy Church's worship, that our

FOURTH SUNDAY AFTER THE EPIPHANY

prayer and praise may be in thy name and that all men may know that our fellowship is with the Father and thee, his only Son, to whom, in the unity of the Holy Spirit, be honour and glory, world without end. *Amen.*

The Epistle. 1 Cor. xiv. 8-12 and 23-25.

FOR if the trumpet give an uncertain voice, who shall prepare himself for war? So also ye, unless ye utter by the tongue speech easy to be understood, how shall it be known what is spoken? for ye will be speaking into the air. There are, it may be, so many kinds of voices in the world, and no kind is without signification. If then I know not the meaning of the voice, I shall be to him that speaketh a barbarian, and he that speaketh will be a barbarian unto me. So also ye, since ye are zealous of spiritual gifts, seek that ye may abound unto the edifying of the church. If therefore the whole church be assembled together, and all speak with tongues, and there come in men unlearned or unbelieving, will they not say that ye are mad? But if all prophesy, and there come in one unbelieving or unlearned, he is reproved by all, he is judged by all; the secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is among you indeed.

The Gospel. St. Matt. vi. 1-8 and 14-18.

JESUS said: Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father which is in heaven.

When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret shall recompense thee.

And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee. And in praying use not vain repetitions, as

FIFTH SUNDAY AFTER THE EPIPHANY

the Gentiles do: for they think that they shall be heard for their much speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face; that thou be not seen of men to fast, but of thy Father which is in secret: and thy Father, which seeth in secret, shall recompense thee.

THE FIFTH SUNDAY AFTER THE EPIPHANY.

The Manifestation of Christ in Renewals in the Church.

The Collect.

ALMIGHTY God, whose Son Jesus Christ came to cast fire upon the earth; grant that by the prayers of thy faithful people a fire of burning zeal may be kindled and pass from heart to heart, that the light of thy Church may shine forth bright and clear; through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 2 Cor. v. 20-vi. 10.

WE are ambassadors therefore on behalf of Christ, as though God were intreating by us: we beseech you on behalf of Christ, be ye reconciled to God. Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him. And working together with him we intreat also that ye receive not the grace of God in vain (for he saith,

At an acceptable time I hearkened unto thee,

And in a day of salvation did I succour thee:

behold, now is the acceptable time; behold, now is the day of salvation): giving no occasion of stumbling in anything, that our ministration be not blamed; but in everything commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; in pureness, in knowledge, in longsuffering, in

SIXTH SUNDAY AFTER THE EPIPHANY

kindness, in the Holy Ghost, in love unfeigned, in the word of truth, in the power of God ; by the armour of righteousness on the right hand and on the left, by glory and dishonour, by evil report and good report ; as deceivers, and yet true ; as unknown, and yet well known ; as dying, and behold, we live ; as chastened, and not killed ; as sorrowful, yet alway rejoicing ; as poor, yet making many rich ; as having nothing, and yet possessing all things.

The Gospel. St. Luke xii. 49-53.

JESUS said : I came to cast fire upon the earth ; and what will I, if it is already kindled ? But I have a baptism to be baptized with ; and how am I straitened till it be accomplished ! Think ye that I am come to give peace in the earth ? I tell you, Nay ; but rather division : for there shall be from henceforth five in one house divided, three against two, and two against three. They shall be divided, father against son, and son against father ; mother against daughter, and daughter against her mother ; mother in law against her daughter in law, and daughter in law against her mother in law.

THE SIXTH SUNDAY AFTER EPIPHANY.

The Manifestation of Christ in Religious Vocation.

The Collect.

O THOU true Light that lightest every man, coming into the world ; do thou in thy merey touch the heart and enlighten the understanding of all whom thou dost call to the service of thy Church ; that they may cheerfully acknowledge and readily obey thy claim upon their lives, to the benefit of thy people and the glory of thy holy name, who with the Father and the Holy Spirit livest and reignest, world without end. *Amen.*

The Lesson. Acts ix. 10-16.

NOW there was a certain disciple at Damascus, named Ananias ; and the Lord said unto him in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus : for behold, he prayeth ; and he hath seen a man named Ananias coming in, and laying

SEPTUAGESIMA

his hands on him, that he might receive his sight. But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem : and here he hath authority from the chief priests to bind all that call upon thy name. But the Lord said unto him, Go thy way : for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel : for I will shew him how many things he must suffer for my name's sake.

The Gospel. St. John xv. 13-20.

GREATER love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things which I command you. No longer do I call you servants ; for the servant knoweth not what his lord doeth : but I have called you friends ; for all things that I heard from my Father I have made known unto you. Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide : that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye may love one another. If the world hateth you, ye know that it hath hated me before it hated you. If ye were of the world, the world would love its own ; but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted me, they will also persecute you ; if they kept my word, they will keep yours also.

THE SUNDAY CALLED SEPTUAGESIMA.

Christ the Interpreter of Nature.

The Collect.

O GOD, who by the discipline of Nature hast prepared the spirit of man to be thy dwelling, and hast shown us in thy Son Jesus Christ the eternal Will by which all things were made ; help us to reverence thy laws and to look for the glory that shall be revealed in us ; through him who for us was born under the law, that we might receive the adoption of sons, even our Lord and Saviour Jesus Christ. *Amen.*

The Epistle. Rom. viii. 12-25.

BRETHREN, we are debtors, not to the flesh to live after the flesh : for if ye live after the flesh ye must die ; but if by the spirit ye mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, these are the sons of God. For ye received not the spirit of bondage again unto fear ; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of God : and if children, then heirs ; heirs of God and joint-heirs with Christ ; if so be that we suffer with him, that we may be also glorified with him. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body. For by hope were we saved : but hope that is seen is not hope : for who hopeth for that which he seeth ? But if we hope for that which we see not, then do we with patience wait for it.

The Gospel. St. John v. 17-21.

MY Father worketh even until now, and I work. For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.

Jesus therefore answered and said unto them,

Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing : for what things soever he doeth, these the Son also doeth in like manner. For the Father loveth the Son, and sheweth him all things that himself doeth : and greater works than these will he shew him, that ye may marvel. For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom he will.

Christ the Interpreter of Human Life.

The Collect.

O GOD, who hast made man in thine own image and hast never left thyself without witness ; grant that as thou didst send the Spirit of thy Christ into the hearts of holy men of old to reveal the glory that should follow them ; so we who know thy Son Jesus Christ, may believe on him whom we see not, and look for the fulfilment of his purpose with joy unspeakable and full of glory ; through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. Heb. ii. 5-10.

FOR not unto angels did he subject the world to come, whereof we speak. But one hath somewhere testified, saying,

What is man, that thou art mindful of him ?

Or the son of man, that thou visitest him ?

Thou madest him a little lower than the angels ;

Thou crownedst him with glory and honour,

And didst set him over the works of thy hands :

Thou didst put all things in subjection under his feet.

For in that he subjected all things unto him, he left nothing that is not subject to him. But now we see not yet all things subjected to him. But we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honour, that by the grace of God he should taste death for every man. For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings.

The Gospel. St. Luke x. 21-24.

IN that same hour Jesus rejoiced in the Holy Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes : yea, Father ; for so it was well-pleasing in thy sight. All things have been delivered unto me of my Father : and no one knoweth who the Son is, save the Father ; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal him. And turning to the disciples, he said privately, Blessed

QUINQUAGESIMA

are the eyes which see the things that ye see : for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not : and to hear the things which ye hear, and heard them not.

THE SUNDAY CALLED QUINQUAGESIMA.

Christ the Revelation of God's Character.

The Collect.

O ETERNAL God, who in Jesus Christ thy Son hast shown us the revelation of thy character ; help us in him to see thee as thou art, and to walk in the way which he has declared to us ; who liveth and reigneth with thee and the Holy Spirit now and ever. *Amen.*

The Epistle. 1 Cor. xiii.

IF I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge ; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind ; love envieth not ; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil ; rejoiceth not in unrighteousness, but rejoiceth with the truth ; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth : but whether there be prophecies, they shall be done away ; whether there be tongues, they shall cease ; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part : but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child : now that I am become a man, I have put away childish things. For now we see in a mirror, darkly ; but then face to face : now I know in part ; but then shall I know even as also I have been known. But now abideth faith, hope, love, these three ; and the greatest of these is love.

ASH WEDNESDAY

The Gospel. St. John xiv. 1-10.

LET not your heart be troubled : ye believe in God, believe also in me. In my Father's house are many mansions ; if it were not so, I would have told you ; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself ; that where I am, there ye may be also. And whither I go, ye know the way. Thomas saith unto him, Lord, we know not whither thou goest ; how know we the way ? Jesus saith unto him, I am the way, and the truth, and the life : no one cometh unto the Father, but by me. If ye had known me, ye would have known my Father also : from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip ? he that hath seen me hath seen the Father ; how sayest thou, Shew us the Father ? Believest thou not that I am in the Father, and the Father in me ? the words that I say unto you I speak not from myself : but the Father abiding in me doeth his works.

THE FIRST DAY OF LENT :

COMMONLY CALLED
ASH WEDNESDAY.

God's Claim.

The Collect.

O GOD, who through thy Son dost gloriously work out the reconciliation of mankind ; grant us to keep such a fast as he has chosen, that following the example of our Lord, we may love thee with all our hearts and serve one another in holy charity, through the same Jesus Christ our Lord. *Amen.*

And daily throughout Lent after the Collect for the day shall be said this Collect following.

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

FIRST SUNDAY IN LENT

The Lesson. Micah vi. 6-8.

WHEREWITH shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

The Gospel. St. Mark xii. 28-34.

AND one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all? Jesus answered, The first is, Hear, O Israel; The Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said unto him, Of a truth, Master, thou hast well said that he is one; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbour as himself, is much more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.

THE FIRST SUNDAY IN LENT.

God First: The Choice of the Way.

The Collect.

O GOD, who hast taught us that we are most truly free when we find our wills in thine; help us to gain this liberty by continual surrender unto thee, that we may walk in the way which thou hast ordained for us and in doing thy will may find our life; through Jesus Christ our Lord. *Amen.*

FIRST SUNDAY IN LENT

The Lesson. Is. lviii. 6-12.

IS not this the fast that I have chosen? To loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thy healing shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking wickedly; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in darkness, and thine obscurity be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in dry places, and make strong thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

The Gospel. St. Matt. iv. 1-11.

THEN was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he afterward hungered. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple, and saith unto him, If thou art the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee:

And on their hands they shall bear thee up,

Lest haply thou dash thy foot against a stone.

Jesus said unto him, Again it is written, Thou shalt not tempt the Lord thy God. Again, the devil taketh him unto an exceeding high mountain, and sheweth him all

SECOND SUNDAY IN LENT

the kingdoms of the world, and the glory of them ; and he said unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him ; and behold, angels came and ministered unto him.

THE SECOND SUNDAY IN LENT.

God First : In Worship.

The Collect.

O LORD Christ, who in thine indignation didst cast out those who profaned thy Father's house ; enter into the temple of our hearts ; that we, being cleansed from all self-contentment, all hardness and want of charity, may worship the Father in spirit and in truth ; who with thee, O Saviour, in the unity of the Spirit is glorious and adorable for ever. *Amen.*

The Lesson. Rev. xix. 5-10.

AND a voice came forth from the throne, saying, Give praise to our God, all ye his servants, ye that fear him, the small and the great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah : for the Lord our God, the Almighty, reigneth. Let us rejoice and be exceeding glad, and let us give the glory unto him : for the marriage of the Lamb is come, and his wife hath made herself ready. And it was given unto her that she should array herself in fine linen, bright and pure : for the fine linen is the righteous acts of the saints. And he saith unto me, Write, Blessed are they which are bidden to the marriage supper of the Lamb. And he saith unto me, These are true words of God. And I fell down before his feet to worship him. And he saith unto me, See thou do it not : I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus : worship God : for the testimony of Jesus is the spirit of prophecy.

THIRD SUNDAY IN LENT

The Gospel. St. Mark xi. 15-18.

AND they come to Jerusalem : and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves ; and he would not suffer that any man should carry a vessel through the temple. And he taught, and said unto them, Is it not written, My house shall be called a house of prayer for all the nations ? but ye have made it a den of robbers. And the chief priests and the scribes heard it, and sought how they might destroy him : for they feared him, for all the multitude was astonished at his teaching.

THE THIRD SUNDAY IN LENT.

God First : in Work.

The Collect.

GO before us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help, that in all our work begun, continued, and ended in thee, we may glorify thy holy name and by thy mercy attain to eternal life ; for the sake of Jesus Christ our Lord and Saviour. *Amen.*

The Epistle. Rom. xii. 1-5.

I BESEECH you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not fashioned according to this world : but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.

For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think ; but so to think as to think soberly, according as God hath dealt to each man a measure of faith. For even as we have many members in one body, and all the members have not the same office : so we, who are many, are one body in Christ, and severally members one of another.

FOURTH SUNDAY IN LENT

The Gospel. St. Luke xiv. 16-24.

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

THE FOURTH SUNDAY IN LENT.

God First: in the Home.

The Collect.

ALMIGHTY and everlasting Father, who art ever present with us in all the duties of our life at home; grant that thou mayest be known to be the Defender of our households and the Master of our dwellings: through Jesus Christ our Lord. *Amen.*

The Lesson. Acts x. 23-33.

SO Peter called them in and lodged them. And on the morrow he arose and went forth with them, and certain of the brethren from Joppa accompanied him. And on the morrow they entered into Caesarea. And Cornelius was waiting for them, having called together his kinsmen and his near friends. And when it came to pass that Peter entered, Cornelius met him, and fell down at his feet, and worshipped him. But Peter raised him up, saying, Stand up; I myself also am a man. And as he talked with him, he went in, and findeth many come together: and he

FIFTH SUNDAY IN LENT

said unto them, Ye yourselves know how that it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and yet unto me hath God shewed that I should not call any man common or unclean: wherefore also I came without gainsaying, when I was sent for. I ask therefore with what intent ye sent for me. And Cornelius said, Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in bright apparel, and saith, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the sea side. Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord.

The Gospel. St. Luke x. 38-42.

NOW as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at the Lord's feet, and heard his word. But Martha was cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

THE FIFTH SUNDAY IN LENT:

COMMONLY CALLED

PASSION SUNDAY.

The Meaning of the Cross.

The Collect.

O GOD, who by the example of thy Son our Saviour Jesus Christ hast taught us the greatness of true humility and dost call us to watch with him in his Passion; give us grace to serve one another in all lowliness and to

FIFTH SUNDAY IN LENT

enter into the fellowship of his sufferings ; who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

The Epistle. Heb. ix. 11-15.

BUT Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption. For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh : how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God ? And for this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance.

The Gospel. St. Mark x. 32-45.

AND they were in the way, going up to Jerusalem ; and Jesus was going before them : and they were amazed ; and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen unto him, saying, Behold, we go up to Jerusalem ; and the Son of man shall be delivered unto the chief priests and the scribes ; and they shall condemn him to death, and shall deliver him unto the Gentiles : and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him ; and after three days he shall rise again.

And there come near unto him James and John, the sons of Zebedee, saying unto him, Master, we would that thou shouldest do for us whatsoever we shall ask of thee. And he said unto them, What would ye that I should do for you ? And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink ? or to be baptized with the baptism that I am baptized with ? And they said unto him, We are able. And Jesus

SUNDAY NEXT BEFORE EASTER

said unto them, The cup that I drink ye shall drink ; and with the baptism that I am baptized withal shall ye be baptized : but to sit on my right hand or on my left hand is not mine to give : but it is for them for whom it hath been prepared. And when the ten heard it, they began to be moved with indignation concerning James and John. And Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles lord it over them ; and their great ones exercise authority over them. But it is not so among you : but whosoever would become great among you, shall be your minister : and whosoever would be first among you, shall be servant of all. For verily the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

THE SUNDAY NEXT BEFORE EASTER

COMMONLY CALLED PALM SUNDAY.

The Way to the Cross.

The Collect.

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

The Epistle. Phil. ii. 5-11.

HAVE this mind in you, which was also in Christ Jesus : who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men ; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name ; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

MONDAY BEFORE EASTER

The Gospel. St. Mark xi. 1-11.

AND when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples, and saith unto them, Go your way into the village that is over against you : and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat ; loose him, and bring him. And if any one say unto you, Why do ye this ? say ye, The Lord hath need of him ; and straightway he will send him back hither. And they went away, and found a colt tied at the door without in the open street ; and they loose him. And certain of them that stood there said unto them, What do ye, loosing the colt ? And they said unto them even as Jesus had said : and they let them go. And they bring the colt unto Jesus, and cast on him their garments ; and he sat upon him. And many spread their garments upon the way ; and others branches, which they had cut from the fields. And they that went before, and they that followed, cried, Hosanna ; Blessed is he that cometh in the name of the Lord : Blessed is the kingdom that cometh, the kingdom of our father David : Hosanna in the highest.

And he entered into Jerusalem, into the temple ; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.

THE HOLY WEEK. THE CROSS AND PASSION.

MONDAY BEFORE EASTER.

The Collect for the Week.

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

The Epistle. Rom. v. 1-8.

BEING therefore justified by faith, let us have peace with God through our Lord Jesus Christ ; through whom also we have had our access by faith into this grace

MONDAY BEFORE EASTER

wherein we stand ; and let us rejoice in hope of the glory of God. And not only so, but let us also rejoice in our tribulations : knowing that tribulation worketh patience ; and patience, probation ; and probation, hope : and hope putteth not to shame ; because the love of God hath been shed abroad in our hearts through the Holy Ghost which was given unto us. For while we were yet weak, in due season Christ died for the ungodly. For scarcely for a righteous man will one die : for peradventure for the good man some one would even dare to die. But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.

The Gospel. St. Mark xiv. 1-16.

NOW after two days was the feast of the passover and the unleavened bread : and the chief priests and the scribes sought how they might take him with subtilty, and kill him : for they said, Not during the feast, lest haply there shall be a tumult of the people.

And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster cruse of ointment of spikenard very costly ; and she brake the cruse, and poured it over his head. But there were some that had indignation among themselves, saying, To what purpose hath this waste of the ointment been made ? For this ointment might have been sold for above three hundred pence, and given to the poor. And they murmured against her. But Jesus said, Let her alone ; why trouble ye her ? she hath wrought a good work on me. For ye have the poor always with you, and whensoever ye will ye can do them good : but me ye have not always. She hath done what she could : she hath anointed my body aforehand for the burying. And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

And Judas Iscariot, he that was one of the twelve, went away unto the chief priests, that he might deliver him unto them. And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently deliver him unto them.

And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, Where wilt thou that we go and make ready that thou mayest

TUESDAY BEFORE EASTER

eat the passover? And he sendeth two of his disciples, and saith unto them, Go into the city, and there shall meet you a man bearing a pitcher of water: follow him; and wheresoever he shall enter in, say to the goodman of the house, The Master saith, Where is my guest-chamber, where I shall eat the passover with my disciples? And he will himself shew you a large upper room furnished and ready: and there make ready for us. And the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

TUESDAY BEFORE EASTER.

The Epistle. Eph. ii. 13-22.

BUT now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. For he is our peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the twain one new man, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby: and he came and preached peace to you that were far off, and peace to them that were nigh: for through him we both have our access in one Spirit unto the Father. So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit.

The Gospel. St. Mark xiv. 17-42.

AND when it was evening he cometh with the twelve. And as they sat and were eating, Jesus said, Verily I say unto you, One of you shall betray me, even he that eateth with me. They began to be sorrowful, and to say unto him one by one, Is it I? And he said unto them, It is one of the twelve, he that dippeth with me in the dish. For the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.

TUESDAY BEFORE EASTER

And as they were eating, he took bread, and when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body. And he took a cup, and when he had given thanks, he gave to them: and they all drank of it. And he said unto them, This is my blood of the covenant, which is shed for many. Verily I say unto you, I will no more drink of the fruit of the vine until that day when I drink it new in the kingdom of God.

And when they had sung a hymn, they went out unto the mount of Olives.

And Jesus saith unto them, All ye shall be offended: for it is written, I will smite the shepherd, and the sheep shall be scattered abroad. Howbeit, after I am raised up, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that thou to-day, even this night, before the cock crow twice, shalt deny me thrice. But he spake exceeding vehemently, If I must die with thee, I will not deny thee. And in like manner also said they all.

And they come unto a place which was named Gethsemane: and he saith unto his disciples, Sit ye here, while I pray. And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled. And he saith unto them, My soul is exceeding sorrowful even unto death: abide ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. And he said, Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. And again he went away, and prayed, saying the same words. And again he came, and found them sleeping, for their eyes were very heavy; and they wist not what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough; the hour is come; behold, the Son of man is betrayed into the hands of sinners. Arise, let us be going: behold, he that betrayeth me is at hand.!

THE WEDNESDAY BEFORE EASTER.

The Epistle. 1 John iv. 7-11.

BELOVED, let us love one another : for love is of God, and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God ; for God is love. Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another.

The Gospel. St. Mark xiv. 43-65.

AND straightway, while he yet spake, cometh Judas one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders. Now he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that is he ; take him, and lead him away safely. And when he was come, straightway he came to him, and saith, Rabbi, and kissed him. And they laid hands on him, and took him. But a certain one of them that stood by drew his sword, and smote the servant of the high priest, and struck off his ear. And Jesus answered and said unto them, Are ye come out, as against a robber, with swords and staves to seize me ? I was daily with you in the temple teaching, and ye took me not : but this is done that the scriptures might be fulfilled. And they all left him, and fled.

And a certain young man followed with him, having a linen cloth cast about him, over his naked body : and they lay hold on him ; but he left the linen cloth, and fled naked.

And they led Jesus away to the high priest : and there come together with him all the chief priests and the elders and the scribes. And Peter had followed him afar off, even within, into the court of the high priest : and he was sitting with the officers, and warming himself in the light of the fire. Now the chief priests and the whole council sought witness against Jesus to put him to death : and found it not. For many bare false witness against him, and their witness agreed not together. And there stood up certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that

THURSDAY BEFORE EASTER

is made with hands, and in three days I will build another made without hands. And not even so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing ? what is it which these witness against thee ? But he held his peace, and answered nothing. Again the high priest asked him, and saith unto him, Art thou the Christ, the Son of the Blessed ? And Jesus said, I am : and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven. And the high priest rent his clothes, and saith, What further need have we of witnesses ? Ye have heard the blasphemy : what think ye ? And they all condemned him to be worthy of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy : and the officers received him with blows of their hands.

THE THURSDAY BEFORE EASTER.

The Collect.

O LORD, who in this wonderful Sacrament hath left us a memorial of thy Passion ; grant us, we beseech thee, so to venerate the sacred mysteries of thy body and blood that we may continually feel within us the fruit of thy redemption ; who livest and reignest with the Father and the Holy Spirit, one God, world without end. *Amen.*

The Epistle. 1 Cor. xi. 23-29.

FOR I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed took bread ; and when he had given thanks, he brake it, and said, This is my body, which is for you : this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood : this do, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. Wherefore whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord. But let a man prove himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgement unto himself, if he discern not the body.

THURSDAY BEFORE EASTER

The Gospel. St. Mark xiv. 66—xv. 15.

AND as Peter was beneath in the court, there cometh one of the maids of the high priest ; and seeing Peter warming himself, she looked upon him, and saith, Thou also wast with the Nazarene, even Jesus. But he denied, saying, I neither know, nor understand what thou sayest : and he went out into the porch ; and the cock crew. And the maid saw him, and began again to say to them that stood by, This is one of them. But he again denied it. And after a little while again they that stood by said to Peter, O a truth thou art one of them ; for thou art a Galilaean. But he began to curse, and to swear, I know not this man of whom ye speak. And straightway the second time the cock crew. And Peter called to mind the word, how that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered him up to Pilate. And Pilate asked him, Art thou the King of the Jews ? And he answering said unto him, Thou sayest. And the chief priests accused him of many things. And Pilate again asked him, saying, Answerest thou nothing ? behold how many things they accuse thee of. But Jesus no more answered anything ; insomuch that Pilate marvelled.

Now at the feast he used to release unto them one prisoner whom they asked of him. And there was one called Barabbas, lying bound with them that had made insurrection, men who in the insurrection had committed murder. And the multitude went up and began to ask him to do as he was wont to do unto them. And Pilate answered them, saying, Will ye that I release unto you the King of the Jews ? For he perceived that for envy the chief priests had delivered him up. But the chief priests stirred up the multitude, that he should rather release Barabbas unto them. And Pilate again answered and said unto them, What then shall I do unto him whom ye call the King of the Jews ? And they cried out again, Crucify him. And Pilate said unto them, Why, what evil hath he done ? But they cried out exceedingly, Crucify him. And Pilate, wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged him, to be crucified.

GOOD FRIDAY

Or,

St. Luke xxii. 14—20, 24—27.

AND when the hour was come, he sat down, and the apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer : for I say unto you, I will not eat it, until it be fulfilled in the kingdom of God. And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves : for I say unto you, I will not drink from henceforth of the fruit of the vine, until the kingdom of God shall come. And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you : this do in remembrance of me. And the cup in like manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you.

And there arose also a contention among them, which of them is accounted to be greatest. And he said unto them, The kings of the Gentiles have lordship over them ; and they that have authority over them are called Benefactors. But ye shall not be so : but he that is the greater among you, let him become as the younger ; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth ? is not he that sitteth at meat ? but I am in the midst of you as he that serveth.

THE FRIDAY BEFORE EASTER :

COMMONLY CALLED

GOOD FRIDAY.

The Collects.

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 Spirit, ever one God, world without end. *Amen.*

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified ; receive our supplications and prayers which we make before thee for all estates of men in thy holy Church, that every

member of the same in his vocation and ministry may truly and godly serve thee ; through our Lord and Saviour Jesus Christ. *Amen.*

MERCIFUL God, who hast made all men for love, and willest that all should be saved and come to the knowledge of thy truth ; have mercy upon those who know thee not ; and so fetch them home, blessed Lord, to thy Son who was lifted up to draw all men unto him, that they may be numbered among thy faithful servants and be made one flock under one Shepherd, even our Lord and Saviour Jesus Christ. *Amen.*

The Epistle. Heb. x. 4-25.

FOR it is impossible that the blood of bulls and goats should take away sins. Wherefore when he cometh into the world, he saith,

Sacrifice and offering thou wouldest not,
But a body didst thou prepare for me ;
In whole burnt offerings and sacrifices for sin thou hadst
no pleasure :
Then said I, Lo, I am come
(In the roll of the book it is written of me)
To do thy will, O God.

Saying above, Sacrifices and offerings and whole burnt offerings and sacrifices for sin thou wouldest not, neither hadst pleasure therein (the which are offered according to the law), then hath he said, Lo, I am come to do thy will. He taketh away the first, that he may establish the second. By which will we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest indeed standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins : but he, when he had offered one sacrifice for sins for ever, sat down on the right hand of God ; from henceforth expecting till his enemies be made the footstool of his feet. For by one offering he hath perfected for ever them that are sanctified. And the Holy Ghost also beareth witness to us : for after he hath said,

This is the covenant that I will make with them
After those days, saith the Lord ;
I will put my laws on their heart,
And upon their mind also will I write them ;

then saith he,

And their sins and their iniquities will I remember
no more.

Now where remission of these is, there is no more offering for sin.

Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh ; and having a great priest over the house of God ; let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience, and our body washed with pure water : let us hold fast the confession of our hope that it waver not ; for he is faithful that promised : and let us consider one another to provoke unto love and good works ; not forsaking the assembling of ourselves together, as the custom of some is, but exhorting one another ; and so much the more, as ye see the day drawing nigh.

The Gospel. St. Mark xv. 16-41.

AND the soldiers led him away within the court, which is the Prætorium ; and they call together the whole band. And they clothe him with purple, and plaiting a crown of thorns, they put it on him ; and they began to salute him, Hail, King of the Jews ! And they smote his head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him, they took off from him the purple, and put on him his garments. And they lead him out to crucify him.

And they compel one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to go with them, that he might bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they offered him wine mingled with myrrh : but he received it not. And they crucify him, and part his garments among them, casting lots upon them, what each should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two robbers ; one on his right hand, and one on his left. And they that passed by railed on him, wagging their heads, and saying, Ha ! thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross.

SATURDAY BEFORE EASTER

In like manner also the chief priests mocking him among themselves with the scribes said, He saved others; himself he cannot save. Let the Christ, the King of Israel, now come down from the cross, that we may see and believe. And they that were crucified with him reproached him.

And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabac-thani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elijah. And one ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying, Let us see whether Elijah cometh to take him down. And Jesus uttered a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom. And when the centurion, which stood by over against him, saw that he so gave up the ghost, he said, Truly this man was the Son of God. And there were also women beholding from afar: among whom were both Mary Magdalene, and Mary the mother of James the less, and of Joses, and Salome; who, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

THE SATURDAY BEFORE EASTER.

EASTER EVEN.

The Collect.

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

The Epistle. Heb. xiii. 20, 21.

NOW the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of the eternal covenant, even our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be the glory for ever and ever. *Amen.*

EASTER DAY

The Gospel. St. Mark xv. 42-47.

AND when even was now come, because it was the Preparation, that is, the day before the sabbath, there came Joseph of Arimathæa, a councillor of honourable estate, who also himself was looking for the kingdom of God; and he boldly went in unto Pilate, and asked for the body of Jesus. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when he learned it of the centurion, he granted the corpse to Joseph. And he bought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which had been hewn out of a rock; and he rolled a stone against the door of the tomb. And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

EASTER DAY.

The Collect.

O GOD, who through thine only begotten Son Jesus Christ hast overcome death and opened unto us the gate of everlasting life; grant that, as he was raised from the dead by the glory of the Father, so we also may walk in newness of life and seek those things which are above, where with thee, O Father, and the Holy Spirit, he liveth and reigneth for ever and ever. *Amen.*

The Epistle. Col. iii. 1-11.

IF then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God. When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory.

Mortify therefore your members which are upon the earth; fornication, uncleanness, passion, evil desire, and covetousness, the which is idolatry; for which things' sake cometh the wrath of God upon the sons of disobedience; in the which ye also walked aforetime, when ye lived in these things. But now put ye also away all these; anger, wrath, malice, railing, shameful speaking out of your mouth: lie not one to another; seeing that ye have put off the old man with his doings, and have put on the new man, which

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is being renewed unto knowledge after the image of him that created him : where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman : but Christ is all, and in all.

The Gospel. St. John xx. 1-10.

NOW on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him. Peter therefore went forth, and the other disciple, and they went toward the tomb. And they ran both together : and the other disciple outran Peter, and came first to the tomb ; and stooping and looking in, he seeth the linen cloths lying ; yet entered he not in. Simon Peter therefore also cometh, following him, and entered into the tomb ; and he beholdeth the linen cloths lying, and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. Then entered in therefore the other disciple also, which came first to the tomb, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. So the disciples went away again unto their own home.

The Collect, Lesson, and Gospel following may be used as alternatives.

O GOD, who through the mighty resurrection of thy Son Jesus Christ from the dead hast delivered us from the power of darkness and brought us into the Kingdom of thy love ; grant, we beseech thee, that as by his death he has recalled us into life, so by his presence ever abiding in us he may raise us to joys eternal ; through him who for our sakes died and rose again and is ever with us in power and great glory, even the same Jesus Christ our Lord Amen.

The Lesson. Rev. i. 10-18.

I WAS in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet saying, What thou seest, write in a book, and send it to the seven churches unto Ephesus, and unto Smyrna, and unto Pergamum, and

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unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice which spake with me. And having turned I saw seven golden candlesticks ; and in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle. And his head and his hair were white as white wool, white as snow ; and his eyes were as a flame of fire : and his feet like unto burnished brass, as if it had been refined in a furnace ; and his voice as the voice of many waters. And he had in his right hand seven stars : and out of his mouth proceeded a sharp two-edged sword : and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not ; I am the first and the last, and the Living one ; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades.

The Gospel. St. Luke xxiv. 1-12.

BUT on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared. And they found the stone rolled away from the tomb. And they entered in, and found not the body of the Lord Jesus. And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel : and as they were affrighted, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead ? He is not here, but is risen : remember how he spake unto you when he was yet in Galilee, saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, and returned from the tomb, and told all these things to the eleven, and to all the rest. Now they were Mary Magdalene, and Joanna, and Mary the mother of James : and the other women with them told these things unto the apostles. And these words appeared in their sight as idle talk ; and they disbelieved them. But Peter arose, and ran unto the tomb ; and stooping and looking in, he seeth the linen cloths by themselves ; and he departed to his home, wondering at that which was come to pass.

THE FIRST SUNDAY AFTER EASTER :

COMMONLY CALLED

LOW SUNDAY.

*Newness of Life.**The Collect.*

O GOD, who by the glorious death and resurrection of thy Son Jesus Christ hast brought life and immortality to light ; grant us so to die daily unto sin that we may evermore live with thee in the joy of his resurrection ; through the same Jesus Christ our Lord, to whom be glory and dominion for ever and ever. *Amen.*

The Epistle. Rom. vi. 2-11.

WE who died to sin, how shall we any longer live therein ? Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death ? We were buried therefore with him through baptism into death : that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him by the likeness of his death, we shall be also by the likeness of his resurrection ; knowing this, that our old man was crucified with him, that the body of sin might be done away ; that so we should no longer be in bondage to sin ; for he that hath died is justified from sin. But if we died with Christ, we believe that we shall also live with him ; knowing that Christ being raised from the dead dieth no more, death no more hath dominion over him. For the death that he died, he died unto sin once : but the life that he liveth, he liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.

The Gospel. St. Luke xxiv. 13-35.

AND behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem. And they communed with each other of all these things which had happened. And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What communications are these that ye have one with another, as ye walk ? And they stood

still, looking sad. And one of them, named Cleopas, answering said unto him, Dost thou sojourn alone in Jerusalem and knowest not the things which are come to pass there in these days ? And he said unto them, What things ? And they said unto him, The things concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people : and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. But we hoped that it was he which should redeem Israel. Yea and beside all this, it is now the third day since these things came to pass. Moreover certain women of our company amazed us, having been early at the tomb ; and when they found not his body, they came, saying, that they had also a vision of angels, which said that he was alive. And certain of them that were with us went to the tomb, and found it even so as the women had said : but him they saw not. And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken ! Behoved it not the Christ to suffer these things, and to enter into his glory ? And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they were going ; and he made as though he would go further. And they constrained him, saying, Abide with us : for it is toward evening, and the day is now far spent. And he went in to abide with them. And it came to pass, when he had sat down with them to meat, he took the bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him ; and he vanished out of their sight. And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures ? And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they rehearsed the things that happened in the way, and how he was known of them in the breaking of the bread.

THE SECOND SUNDAY AFTER EASTER.

The Risen Christ as Good Shepherd.

The Collect.

BE Thou thyself, O Lord, we beseech Thee, the Saviour and Sanctifier of thy people, that we who are strengthened by thy risen Presence may in our daily life walk with thee, and in humble trust seek to follow, as thou callest us by name and dost lead us out, our Shepherd and our Lord. *Amen.*

The Epistle. 1 St. Peter ii. 21-25.

CHRI^ST suffered for you, leaving you an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again: when he suffered, threatened not: but committed himself to him that judgeth righteously: who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed. For ye were going astray like sheep; but are now returned unto the Shepherd and Bishop of your souls.

The Gospel. St. John x. 1-16.

VERILY, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly. I am the good shepherd: the good shepherd layeth down his life for the sheep. He that is

THIRD SUNDAY AFTER EASTER

a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: he fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd: and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd.

THE THIRD SUNDAY AFTER EASTER.

The Risen Christ: The Bread of Life.

The Collect.

ALMIGHTY God, who hast given to thy people the true Bread who cometh down from heaven, even thy Son Jesus Christ; grant that our souls may be so fed by him who giveth health unto the world, that we may abide in him and he in us, and thy Church be filled with the power of his deathless life; through the same Jesus Christ our Lord. *Amen.*

The Epistle. Eph. iii. 14-21.

FOR this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. *Amen.*

The Gospel. St. John vi. 27-40.

WORK not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, even God, hath sealed. They said therefore unto him, What

FOURTH SUNDAY AFTER EASTER

must we do, that we may work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? what workest thou? Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat. Jesus therefore said unto them, Verily, verily, I say unto you, It was no Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. For the bread of God is that which cometh down out of heaven, and giveth life unto the world. They said therefore unto him, Lord, evermore give us this bread. Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst. But I said unto you, that ye have seen me, and yet believe not. All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out. For I am come down from heaven, not to do mine own will, but the will of him that sent me. And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day. For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day.

THE FOURTH SUNDAY AFTER EASTER.

The Risen Christ: The Vine.

The Collect.

O CHRIST, the true Vine and the source of life, ever giving thyself that the world may live, who also hast taught us that those who would follow thee must will to lose their lives for thy sake; grant us so to receive within our souls the power of thine eternal sacrifice that in sharing thy cup we may share thy glory and at the last be made perfect in thy love; to the honour of thy holy Name. *Amen.*

The Lesson. Rev. xxii. 1-5.

AND he shewed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing

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twelve manner of fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall do him service; and they shall see his face; and his name shall be on their foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign for ever and ever.

The Gospel. St. John xv. 1-12.

I AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit. Already ye are clean because of the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples. Even as the Father hath loved me, I also have loved you: abide ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy may be in you, and that your joy may be fulfilled. This is my commandment, that ye love one another, even as I have loved you.

THE FIFTH SUNDAY AFTER EASTER.

Unity in the Risen Christ.

The Collect.

GRANT, O Lord, that as there is one Spirit, one Lord, one faith, and one hope of our calling; so thy Church being made again one Body, may draw all the nations into unity; through him who wills that all men should be one, even our Lord and Saviour Jesus Christ. *Amen.*

FIFTH SUNDAY AFTER EASTER

The Epistle. 1 Cor. xii. 12-15, 26, 27.

FOR as the body is one, and hath many members, and all the members of the body, being many, are one body ; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free ; and were all made to drink of one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body ; it is not therefore not of the body. And whether one member suffereth, all the members suffer with it ; or one member is honoured, all the members rejoice with it. Now ye are the body of Christ, and severally members thereof.

The Gospel. St. John xvii. 11, 14-26.

I AM no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are. I have given them thy word ; and the world hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them from the world, but that thou shouldst keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth : thy word is truth. As thou didst send me into the world, even so sent I them into the world. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth. Neither for these only do I pray, but for them also that believe on me through their word ; that they may all be one ; even as thou, Father, art in me, and I in thee, that they also may be in us : that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them ; that they may be one, even as we are one ; I in them, and thou in me, that they may be perfected into one ; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me. Father, that which thou hast given me, I will that, where I am, they also may be with me ; that they may behold my glory, which thou hast given me : for thou lovedst me before the foundation of the world. O righteous Father, the world knew thee not, but I knew thee ; and these knew that thou didst send me ; and I made known unto them thy name, and will make it known ; that the love wherewith thou lovedst me may be in them, and I in them.

ASCENSION DAY.

The Exaltation of the Risen Christ and his universal Presence

The Collect.

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

The Lesson. Rev. v.

AND I saw in the right hand of him that sat on the throne a book written within and on the back, close sealed with seven seals. And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose the seals thereof ? And no one in the heaven, or on the earth, or under the earth, was able to open the book, or to look thereon. And I wept much, because no one was found worthy to open the book, or to look thereon : and one of the elders saith unto me, Weep not : behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome, to open the book and the seven seals thereof. And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God, sent forth into all the earth. And he came, and he taketh it out of the right hand of him that sat on the throne. And when he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints. And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof : for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests ; and they reign upon the earth. And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders ; and the number of them was ten thousand times ten thousand, and thousands of thousands : saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honour, and glory, and blessing.

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And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honour, and the glory, and the dominion, for ever and ever. And the four living creatures said, Amen. And the elders fell down and worshipped.

The Gospel. St. Luke xxiv. 44-53.

AND he said unto them, These are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. Then opened he their mind, that they might understand the scriptures; and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things. And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.

And he led them out until they were over against Bethany: and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, blessing God.

THE SUNDAY AFTER ASCENSION.

The Collect.

OR Lord Jesus Christ, who didst gloriously ascend that thou mightest fill all things, and didst come to thy church on earth bringing gifts for men; so dwell with us continually on earth that we may ever be with thee in heaven; where with the Father and the Holy Spirit thou livest and reignest, one God, world without end. *Amen.*

The Epistle. Eph. iv. 1-13.

I THEREFORE, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the

SUNDAY AFTER ASCENSION

unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all. But unto each one of us was the grace given according to the measure of the gift of Christ. Wherefore he saith,

When he ascended on high, he led captivity captive, and gave gifts unto men.

(Now this, He ascended, what is it but that he also descended into the lower parts of the earth? He that descended is the same also that ascended far above all the heavens, that he might fill all things.) And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ; till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ.

The Gospel. St. John xiv. 12-21.

VERILY, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask me anything in my name, that will I do. If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. I will not leave you desolate: I come unto you. Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also. In that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.

PENTECOST :

COMMONLY CALLED

WHIT-SUNDAY.

The Risen Christ in his Church.

The Collect.

O GOD, who in the exaltation of thy Son Jesus Christ dost sanctify thy universal Church ; shed abroad in every race and nation the gift of his Spirit ; that the work wrought by his power at the first preaching of the Gospel may be extended throughout the whole world ; through the same our Lord Jesus Christ, who liveth and reigneth with thee in the unity of the same Spirit now and ever. *Amen.*

The Epistle. Gal. v. 13-26.

YE, brethren, were called for freedom ; only use not your freedom for an occasion to the flesh, but through love be servants one to another. For the whole law is fulfilled in one word, even in this ; Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another.

But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh ; for these are contrary the one to the other ; that ye may not do the things that ye would. But if ye are led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness, revellings, and such like : of the which I forewarn you, even as I did forewarn you, that they which practise such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance : against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

If we live by the Spirit, by the Spirit let us also walk. Let us not be vainglorious, provoking one another, envying one another.

The Gospel. St. John xvi. 5-16.

JESUS said : I go unto him that sent me : and none of you asketh me, Whither goest thou ? But because I have spoken these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth ; It is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I go, I will send him unto you. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgement : of sin, because they believe not on me ; of righteousness, because I go to the Father, and ye behold me no more ; of judgement, because the prince of this world hath been judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth ; for he shall not speak from himself ; but what things soever he shall hear, these shall he speak ; and he shall declare unto you the things that are to come. He shall glorify me : for he shall take of mine, and shall declare it unto you. All things whatsoever the Father hath are mine : therefore said I, that he taketh of mine, and shall declare it unto you. A little while, and ye behold me no more : and again a little while, and ye shall see me.

MONDAY IN WHITSUN-WEEK.

The Collects.

As for Pentecost.

The Epistle. 1 Cor. xii. 4-11.

NOW there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom ; and to another the word of knowledge, according to the same Spirit : to another faith, in the same Spirit ; and to another gifts of healings, in the one Spirit ; and to another workings of miracles ; and to another prophecy ; and to another discernings of spirits : to another divers kinds of tongues ; and to another the interpretation of tongues ; but all these worketh the one and the same Spirit, dividing to each one severally even as he will.

TUESDAY IN WHITSUN-WEEK

The Gospel. St. Matt. iii. 13-17.

THEN cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus answering said unto him, Suffer it now: for thus it becometh us to fulfil all righteousness. Then he suffereth him. And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him: and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.

TUESDAY IN WHITSUN-WEEK.

The Collects.

As for Pentecost.

The Epistle. Heb. xii. 18-25.

FOR ye are not come unto a mount that might be touched, and that burned with fire, and unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that no word more should be spoken unto them: for they could not endure that which was enjoined, If even a beast touch the mountain, it shall be stoned; and so fearful was the appearance, that Moses said, I exceedingly fear and quake: but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant, and to the blood sprinkling that speaketh better than that of Abel. See that ye refuse not him that speaketh.

The Gospel. St. Luke xvii. 20, 21.

AND being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you.

THE FIRST SUNDAY AFTER PENTECOST:

COMMONLY CALLED

TRINITY SUNDAY.

Adoration of the Divine Nature.

The Collect.

ETERNAL God, the light of the minds that know thee, the joy of the hearts that love thee, and the strength of the wills that serve thee; grant us so to know thee that we may truly love thee, so to love that we may fully serve thee, to the honour and glory of thy holy Name. *Amen.*

The Lesson. Rev. iv.

AFTER these things I saw, and behold, a door opened in heaven, and the first voice which I heard, a voice as of a trumpet speaking with me, one saying, Come up hither, and I will shew thee the things which must come to pass hereafter. Straightway I was in the Spirit: and behold, there was a throne set in heaven, and one sitting upon the throne; and he that sat was to look upon like a jasper stone and a sardius: and there was a rainbow round about the throne, like an emerald to look upon. And round about the throne were four and twenty thrones: and upon the thrones I saw four and twenty elders sitting, arrayed in white garments; and on their heads crowns of gold. And out of the throne proceed lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God; and before the throne, as it were a glassy sea like unto crystal; and in the midst of the throne, and round about the throne, four living creatures full of eyes before and behind. And the first creature was like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth creature was like a flying eagle. And the four living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying, Holy, holy, holy, is the Lord God, the Almighty, which was and which is and which is to come. And when the living creatures shall give glory and honour and thanks to him that sitteth on the throne, to him that liveth for ever and ever, the four and twenty elders fall down before him that sitteth on the throne, and shall worship him that liveth

SECOND SUNDAY AFTER PENTECOST

for ever and ever, and shall cast their crowns before the throne, saying, Worthy art thou, our Lord and our God, to receive the glory and the honour and the power : for thou didst create all things, and because of thy will they were, and were created.

The Gospel. St. John iv. 19-26.

THE woman saith unto Jesus, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain ; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not : we worship that which we know : for salvation is from the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth : for such doth the Father seek to be his worshippers. God is spirit : and they that worship him must worship in spirit and truth. The woman saith unto him, I know that Messiah cometh (which is called Christ) : when he is come, he will declare unto us all things. Jesus saith unto her, I that speak unto thee am he.

THE SECOND SUNDAY AFTER PENTECOST :

COMMONLY CALLED

THE FIRST SUNDAY AFTER TRINITY.

God's Purpose revealed in Christ. The Kingdom of God.

The Collect.

O GOD, who hast set before us the great hope that thy Kingdom shall be established upon earth, so rule our lives by thy Spirit that all our thoughts, desires, and acts being made obedient unto thee, thy power, thy glory, and the mightiness of thy Kingdom may be made known unto men : grant this, O merciful Father, for Jesus Christ's sake thy Son our Lord. *Amen.*

The Epistle. Col. i. 9-20.

FOR this cause we also, since the day we heard it, do not cease to pray and make request for you, that ye may be filled with the knowledge of his will in all spiritual

SECOND SUNDAY AFTER PENTECOST

wisdom and understanding, to walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God ; strengthened with all power, according to the might of his glory, unto all patience and longsuffering with joy ; giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light ; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love ; in whom we have our redemption, the forgiveness of our sins : who is the image of the invisible God, the firstborn of all creation ; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers ; all things have been created through him, and unto him ; and he is before all things, and in him all things consist. And he is the head of the body, the church : who is the beginning, the firstborn from the dead ; that in all things he might have the preeminence. For it was the good pleasure of the Father that in him should all the fulness dwell ; and through him to reconcile all things unto himself, having made peace through the blood of his cross ; through him, I say, whether things upon the earth, or things in the heavens.

The Gospel. St. Matt. xiii. 31-33 and 44-49.

ANOTHER parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field : which indeed is less than all seeds ; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

Another parable spake he unto them ; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

The kingdom of heaven is like unto a treasure hidden in the field ; which a man found, and hid ; and in his joy he goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls : and having found one pearl of great price, he went and sold all that he had, and bought it.

Again, the kingdom of heaven is like unto a net, that

THIRD SUNDAY AFTER PENTECOST

was cast into the sea, and gathered of every kind : which when it was filled, they drew up on the beach ; and they sat down, and gathered the good into vessels, but the bad they cast away. So shall it be in the end of the world.

THE THIRD SUNDAY AFTER PENTECOST :

COMMONLY CALLED

THE SECOND SUNDAY AFTER TRINITY.

The Church as the Instrument of the Kingdom.

The Collect.

O GOD of unchangeable power and eternal light, look favourably upon thy whole Church, and by thy perpetual providence carry out through her the work of man's salvation ; that things which were cast down may be raised up, and that all things may come to perfection through him by whom all things were made, even thy Son Jesus Christ our Lord. *Amen.*

The Epistle. Eph. iii. 1-13.

FOR this cause I Paul, the prisoner of Christ Jesus in behalf of you Gentiles,—if so be that ye have heard of the dispensation of that grace of God which was given me to you-ward ; how that by revelation was made known unto me the mystery, as I wrote afore in few words, whereby, when ye read, ye can perceive my understanding in the mystery of Christ ; which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit, to wit that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel, whereof I was made a minister according to the gift of that grace of God which was given me according to the working of his power. Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ ; and to make all men see what is the dispensation of the mystery which from all ages hath been hid in God who created all things ; to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed

FOURTH SUNDAY AFTER PENTECOST

in Christ Jesus our Lord : in whom we have boldness and access in confidence through our faith in him. Wherefore I ask that ye faint not at my tribulations for you, which are your glory.

The Gospel. St. Matt. ix. 35-x. 1.

AND Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

THE FOURTH SUNDAY AFTER PENTECOST :

COMMONLY CALLED

THE THIRD SUNDAY AFTER TRINITY.

Nation and Empire as Instruments of the Kingdom.

The Collect.

O LORD our God, who dost will for all nations such good things as pass man's understanding ; shape the desires and deeds of thy people in accordance with thy purpose for the world, that, seeking first thy Kingdom and righteousness, we may be good citizens of this realm and empire, and set forth the true welfare of mankind ; through thy Son our Lord Jesus Christ, to whom with thee and the Holy Spirit be all honour and glory, world without end. *Amen.*

The Epistle. Heb. xi. 13-16.

THESE all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. For they that say such things make it manifest that they are seeking after a country of their own. And if indeed they had been mindful of that country from which

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they went out, they would have had opportunity to return. But now they desire a better country, that is, a heavenly, wherefore God is not ashamed of them, to be called their God: for he hath prepared for them a city.

The Gospel. St. Mark xii. 13-17.

AND they send unto him certain of the Pharisees and of the Herodians, that they might catch him in talk. And when they were come, they say unto him, Master, we know that thou art true, and carest not for any one: for thou regardest not the person of men, but of a truth teachest the way of God: Is it lawful to give tribute unto Cæsar, or not? Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it. And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's. And Jesus said unto them, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And they marvelled greatly at him.

THE FIFTH SUNDAY AFTER PENTECOST:

COMMONLY CALLED

THE FOURTH SUNDAY AFTER TRINITY.

International Relationships and the Kingdom of God.

The Collect.

ALMIGHTY God, from whom all thoughts of truth and peace proceed; kindle, we pray thee, in the hearts of all men the true love of peace, and guide with thy strong and peaceful wisdom those who take counsel for the nations of the earth, that in tranquillity thy Kingdom may go forward, till the earth shall be filled with the knowledge of thy love; through Jesus Christ our Lord. *Amen.*

The Lesson. Rev. xxi. 21-27.

AND the twelve gates were twelve pearls; each one of the several gates was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof. And the city hath no need of the sun, neither of the moon, to shine upon it:

SIXTH SUNDAY AFTER PENTECOST

for the glory of God did lighten it, and the lamp thereof is the Lamb. And the nations shall walk amidst the light thereof: and the kings of the earth do bring their glory into it. And the gates thereof shall in no wise be shut by day (for there shall be no night there): and they shall bring the glory and the honour of the nations into it: and there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they which are written in the Lamb's book of life.

The Gospel. St. Matt. v. 43-48.

YE have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect.

THE SIXTH SUNDAY AFTER PENTECOST:

COMMONLY CALLED

THE FIFTH SUNDAY AFTER TRINITY.

Local Authorities and the Kingdom of God.

The Collect.

O GOD, who hast taught us to live in the cities of this world as knowing our citizenship to be in heaven; guide, we pray thee, with thy heavenly wisdom, all who bear office in our towns and villages; that they may keep ever before their eyes the vision of that City which hath the foundations, whose Architect and Builder is God; through Jesus Christ thy Son our Lord. *Amen.*

The Lesson. Zech. viii. 3-5.

THUS saith the LORD: I am returned unto Zion, and I will dwell in the midst of Jerusalem: and Jerusalem shall be called The city of truth; and the mountain of the LORD of hosts The holy mountain. Thus saith the

SEVENTH SUNDAY AFTER PENTECOST

LORD of hosts : There shall yet old men and old women dwell in the streets of Jerusalem, every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof.

The Gospel. St. Matt. vii. 21-27.

JESUS said : Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out devils, and by thy name do many mighty works ? And then will I profess unto them, I never knew you : depart from me, ye that work iniquity. Every one therefore which heareth these words of mine, and doeth them, shall be likened unto a wise man, which built his house upon the rock : and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell not : for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand : and the rain descended, and the floods came, and the winds blew, and smote upon that house ; and it fell : and great was the fall thereof.

THE SEVENTH SUNDAY AFTER PENTECOST :

COMMONLY CALLED

THE SIXTH SUNDAY AFTER TRINITY.

Education and the Kingdom of God.

The Collect.

O CHRIST, to whom all authority is given both in heaven and earth ; transform our wills and our understanding, cleanse our hearts and enlighten our minds ; that all our thoughts and desires being made obedient to thy pure and holy law, we may grow up in all things unto thee, and present ourselves a living sacrifice, to the praise and glory of thy Name, who livest and reignest with the Father and the Holy Spirit, now and ever. *Amen.*

The Epistle. Phil. iv. 8, 9.

BRETHREN, whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely,

EIGHTH SUNDAY AFTER PENTECOST

whatsoever things are of good report ; if there be any virtue, and if there be any praise, think on these things. The things which ye both learned and received and heard and saw in me, these things do : and the God of peace shall be with you.

The Gospel. St. Luke ii. 40-51.

AND the child grew, and waxed strong, filled with wisdom : and the grace of God was upon him.

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

THE EIGHTH SUNDAY AFTER PENTECOST :

COMMONLY CALLED

THE SEVENTH SUNDAY AFTER TRINITY.

Art and Letters and the Kingdom of God.

The Collect.

O GOD, who by thy Spirit in our hearts dost lead men to desire thy perfection, to seek for truth and to rejoice in beauty ; illuminate and inspire, we beseech thee, all thinkers, writers, artists, and craftsmen ; that, in what-

NINTH SUNDAY AFTER PENTECOST

soever is true and pure and lovely, thy Name may be hallowed and thy Kingdom come on earth ; through Jesus Christ our Lord. *Amen.*

The Epistle. St. James i. 5, 17, 22-25

BUT if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not ; and it shall be given him.

Every good gift and every perfect boon is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning.

But be ye doers of the word, and not hearers only, deluding your own selves. For if any one is a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a mirror : for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was. But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing.

The Gospel. St. Matt. vi. 26-30.

BEHOOLD the birds of the heaven, that they sow not, neither do they reap, nor gather into barns ; and your heavenly Father feedeth them. Are not ye of much more value than they ? And which of you by being anxious can add one cubit unto his stature ? And why are ye anxious concerning raiment ? Consider the lilies of the field, how they grow ; they toil not, neither do they spin : yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith ?

THE NINTH SUNDAY AFTER PENTECOST :

COMMONLY CALLED

THE EIGHTH SUNDAY AFTER TRINITY.

Business and Industry and the Kingdom of God.

The Collect.

LORD of all things in heaven and earth, the land and the sea, and all that therein is ; take from us, we humbly implore thee, the spirit of gain and covetousness, and

NINTH SUNDAY AFTER PENTECOST

give unto us the spirit of service, so that none may want, but each according to his need may share in thy bountiful liberality ; for the love of thine only Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. xii. 14-27

THE body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body ; it is not therefore not of the body. And if the ear shall say, Because I am not the eye, I am not of the body ; it is not therefore not of the body. If the whole body were an eye, where were the hearing ? If the whole were hearing, where were the smelling ? But now hath God set the members each one of them in the body, even as it pleased him. And if they were all one member, where were the body ? But now they are many members, but one body. And the eye cannot say to the hand, I have no need of thee : or again the head to the feet, I have no need of you. Nay, much rather, those members of the body which seem to be more feeble are necessary : and those parts of the body, which we think to be less honourable, upon these we bestow more abundant honour ; and our uncomely parts have more abundant comeliness ; whereas our comely parts have no need : but God tempered the body together, giving more abundant honour to that part which lacked ; that there should be no schism in the body ; but that the members should have the same care one for another. And whether one member suffereth, all the members suffer with it ; or one member is honoured, all the members rejoice with it. Now ye are the body of Christ, and severally members thereof.

The Gospel. St. Luke xii. 15, 22, 23, 29-34.

AND Jesus said unto them, Take heed, and keep yourselves from all covetousness : for a man's life consisteth not in the abundance of the things which he possesseth. And he said unto his disciples, Therefore I say unto you, Be not anxious for your life, what ye shall eat ; nor yet for your body, what ye shall put on. For the life is more than the food, and the body than the raiment. And seek not what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after : but your Father knoweth that ye have need of these things. Howbeit seek ye his kingdom, and these things shall be added unto you. Fear not, little

TENTH SUNDAY AFTER PENTECOST

flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. For where your treasure is, there will your heart be also.

THE TENTH SUNDAY AFTER PENTECOST :

COMMONLY CALLED

THE NINTH SUNDAY AFTER TRINITY.

Recreation and the Kingdom of God.

The Collect.

O GOD, the strength of them that labour and the rest of the weary; grant us when we are tired with our work to be recreated by thy Spirit; that being renewed for the service of thy Kingdom, we may serve thee gladly in freshness of body and mind; through Jesus Christ our Lord. *Amen.*

The Lesson. Joel ii. 21-29.

FEAR not, O land, be glad and rejoice; for the LORD hath done great things. Be not afraid, ye beasts of the field; for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the LORD your God: for he giveth you the former rain in just measure, and he causeth to come down for you the rain, the former rain and the latter rain, in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten. And ye shall eat in plenty and be satisfied, and shall praise the name of the LORD your God, that hath dealt wondrously with you, and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and there is none else: and my people shall never be ashamed.

And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit.

ELEVENTH SUNDAY AFTER PENTECOST

The Gospel. St. Mark vi. 30-43.

AND the apostles gather themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught. And he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat. And they went away in the boat to a desert place apart. And the people saw them going, and many knew them, and they ran there together on foot from all the cities, and outwent them. And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd: and he began to teach them many things. And when the day was now far spent, his disciples came unto him, and said, The place is desert, and the day is now far spent: send them away, that they may go into the country and villages round about, and buy themselves somewhat to eat. But he answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? And he saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. And he commanded them that all should sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties. And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he among them all. And they did all eat, and were filled. And they took up broken pieces, twelve basketfuls, and also of the fishes.

THE ELEVENTH SUNDAY AFTER PENTECOST :

COMMONLY CALLED

THE TENTH SUNDAY AFTER TRINITY.

Health and Healing and the Kingdom of God.

The Collect.

O GOD, who hast sent thy Son Jesus Christ to be the great Physician of our bodies; bless, we beseech thee, all whom thou hast called to share in thy work of giving health to men, and enable us to learn and obey

ELEVENTH SUNDAY AFTER PENTECOST

thy laws, so that our spirits, minds, and bodies may be presented before thee without blemish to the praise and glory of thy Name; through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 Thess. v. 16-24.

REJOICE always; pray without ceasing; in every thing give thanks; for this is the will of God in Christ Jesus to you-ward. Quench not the Spirit; despise not prophesyings; prove all things; hold fast that which is good; abstain from every form of evil.

And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is he that calleth you, who will also do it.

The Gospel. St. Mark i. 29-39.

AND straightway, when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John. Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her: and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

And at even, when the sun did set, they brought unto him all that were sick, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick with divers diseases, and cast out many devils; and he suffered not the devils to speak, because they knew him.

And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed. And Simon and they that were with him followed after him; and they found him, and say unto him, All are seeking thee. And he saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth. And he went into their synagogues throughout all Galilee, preaching and casting out devils.

THE TWELFTH SUNDAY AFTER PENTECOST:

COMMONLY CALLED

THE ELEVENTH SUNDAY AFTER TRINITY.

The Duty of the Individual. As a Member of the Church.

The Collect

ALMIGHTY God, who showest to them that be in error the light of thy truth, and hast declared thy way of life for men in thy Son Jesus Christ; grant unto all them that are admitted into the fellowship of his religion to avoid those things that are contrary to their profession, and to follow all such things as are true to the same; through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. Eph. v. 1-14.

BE ye therefore imitators of God, as beloved children; and walk in love, even as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for an odour of a sweet smell. But fornication, and all uncleanness, or covetousness, let it not even be named among you, as becometh saints; nor filthiness, nor foolish talking, or jesting, which are not befitting: but rather giving of thanks. For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man, which is an idolater, hath any inheritance in the kingdom of Christ and God. Let no man deceive you with empty words: for because of these things cometh the wrath of God upon the sons of disobedience. Be not ye therefore partakers with them; for ye were once darkness, but are now light in the Lord: walk as children of light (for the fruit of the light is in all goodness and righteousness and truth), proving what is well-pleasing unto the Lord; and have no fellowship with the unfruitful works of darkness, but rather even reprove them; for the things which are done by them in secret it is a shame even to speak of. But all things when they are reprov'd are made manifest by the light: for everything that is made manifest is light. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee.

The Gospel. St. Matt. v. 13-16 and 20.

JESUS said: Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand, and it shineth unto all that are in the house. Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.

For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

THE THIRTEENTH SUNDAY AFTER PENTECOST:

COMMONLY CALLED

THE TWELFTH SUNDAY AFTER TRINITY.

The Duty of the Individual. His Work in the World.

The Collect.

GOD, who workest in love unceasingly, and dost give to each man his appointed work; help us steadfastly and as in thy sight to fulfil the duties of our calling; so that when our Lord shall take account of us, we may be found faithful in this little thing and enter into his eternal joy; through the same Jesus Christ our Lord. *Amen.*

The Epistle. 2 Thess. iii. 6-12.

WE command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us. For yourselves know how ye ought to imitate us: for we behaved not ourselves disorderly among you; neither did we eat bread for nought at any man's hand, but in labour and travail, working night and day, that we might not burden any of you: not because we have not the right, but to make ourselves an ensample unto you, that ye should imitate us. For even when we were with you, this we commanded you, If any will not work, neither let him eat. For we hear of some that walk among you disorderly, that work not at all, but are busybodies. Now them that are such we command and exhort

in the Lord Jesus Christ, that with quietness they work, and eat their own bread.

The Gospel. St. Matt. xxv. 14-30.

JESUS said: A man going into another country called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that received the two gained other two. But he that received the one went away and digged in the earth, and hid his lord's money. Now after a long time the lord of those servants cometh, and maketh a reckoning with them. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. And he also that received the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter: and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away therefore the talent from him, and give it unto him that hath the ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and gnashing of teeth.

THE FOURTEENTH SUNDAY AFTER PENTECOST

COMMONLY CALLED

THE THIRTEENTH SUNDAY AFTER TRINITY

The Duty of the Individual. Earning and Expenditure.

The Collect.

O GOD, whose blessed Son Jesus Christ earned his bread by the labour of his hands, and taught us that all things we possess are committed to us as a trust from thee; help us to be faithful stewards of the wealth which thou hast entrusted to mankind; that in earning we may be just and honourable, and in spending seek first not our own indulgence but thy glory and the good of others through the same thy Son Jesus Christ our Lord. *Amen.*

Or,

O GOD, who hast made the heaven and the earth and all that is good and lovely therein, and hast shown us through Jesus, our Lord, that the secret of joy is a heart freed from selfish desire; help us to find delight in simple things and ever to rejoice in the richness of thy bounty through the same Jesus Christ our Lord. *Amen.*

The Lesson. Acts iv. 32-36.

AND the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles their witness of the resurrection of the Lord Jesus and great grace was upon them all. For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet and distribution was made unto each, according as any one had need.

And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, Son of exhortation), a Levite a man of Cyprus by race, having a field, sold it, and brought the money, and laid it at the apostles' feet

The Gospel. St. Luke xii. 13-14, 16-21.

AND one out of the multitude said unto him, Master, bid my brother divide the inheritance with me. But he said unto him, Man, who made me a judge or a divider over you

FIFTEENTH SUNDAY AFTER PENTECOST

And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God.

THE FIFTEENTH SUNDAY AFTER PENTECOST:

COMMONLY CALLED

THE FOURTEENTH SUNDAY AFTER TRINITY.

The Duty of the Individual. Home and Friendships.

The Collect.

O GOD, who through thy only begotten Son hast sanctified and enriched all human friendships; grant that all ties of friendship and affection may be consecrated by his Spirit and lifted up into his fellowship, so that we may ever love and reverence one another in Christ, and Christ in one another; through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. Eph. v. 25-vi. 4.

HUSBANDS, love your wives, even as Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself: for no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also the church; because we are members of his body. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh. This mystery is great: but I speak in regard of Christ and of the church. Never-

SIXTEENTH SUNDAY AFTER PENTECOST

theless do ye also severally love each one his own wife even as himself ; and let the wife see that she reverence her husband.

Children, obey your parents in the Lord : for this is right. Honour thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath : but nurture them in the chastening and admonition of the Lord.

The Gospel. St. John xiii. 3-7, 12-17.

AND during supper Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, riseth from supper, and layeth aside his garments ; and he took a towel, and girded himself. Then he poureth water into the bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet ? Jesus answered and said unto him, What I do thou knowest not now ; but thou shalt understand hereafter. So when he had washed their feet, and taken his garments, and sat down again, he said unto them, Know ye what I have done to you ? Ye call me, Master, and, Lord : and ye say well ; for so I am. If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you. Verily, verily, I say unto you, A servant is not greater than his lord ; neither one that is sent greater than he that sent him. If ye know these things, blessed are ye if ye do them.

THE SIXTEENTH SUNDAY AFTER PENTECOST :

COMMONLY CALLED

THE FIFTEENTH SUNDAY AFTER TRINITY.

The Duty of the Individual. Responsibility for Others.

The Collect.

ALMIGHTY Father, who in thy Word hast taught us that no man lives or dies unto himself ; grant us so to fulfil the law of Christ that in bearing one another's burdens we may share in thy work of redemption ; through him who has borne our infirmities and now liveth and reigneth, world without end. *Amen.*

SIXTEENTH SUNDAY AFTER PENTECOST

The Epistle. Rom. xiv. 7-14.

NONE of us liveth to himself, and none dieth to himself. For whether we live, we live unto the Lord ; or whether we die, we die unto the Lord : whether we live therefore, or die, we are the Lord's. For to this end Christ died, and lived again, that he might be Lord of both the dead and the living. But thou, why dost thou judge thy brother ? or thou again, why dost thou set at nought thy brother ? for we shall all stand before the judgement-seat of God. For it is written,

As I live, saith the Lord, to me every knee shall bow,

And every tongue shall confess to God.

So then each one of us shall give account of himself to God.

Let us not therefore judge one another any more : but judge ye this rather, that no man put a stumblingblock in his brother's way, or an occasion of falling. I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself : save that to him who accounteth anything to be unclean, to him it is unclean.

The Gospel. St. Luke xvi. 19-31

NOW there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day : and a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man's table ; yea, even the dogs came and licked his sores. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom : and the rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am in anguish in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things : but now here he is comforted, and thou art in anguish. And beside all this, between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence to us. And he said, I pray thee therefore, father, that thou wouldest send him to my father's house ; for I have five brethren ; that he may testify unto them, lest they also come into this place of torment. But Abraham

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saith, They have Moses and the prophets ; let them hear them. And he said, Nay, father Abraham : but if one go to them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

THE SEVENTEENTH SUNDAY AFTER PENTECOST :

COMMONLY CALLED

THE SIXTEENTH SUNDAY AFTER TRINITY.

God's Purpose for the Individual. His Fatherly Care.

The Collect.

MOST loving Father, who willest thy children to dread nothing but the loss of thee and to cast all our care on thee who carest for us ; preserve us from faithless doubts and anxieties, and grant that no clouds of this mortal life may hide from us the light of that love which is immortal and which thou hast manifested unto us in thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. Peter v. 5-11.

LIKEWISE, ye younger, be subject unto the elder. Yea, all of you gird yourselves with humility, to serve one another : for God resisteth the proud, but giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time ; casting all your anxiety upon him, because he careth for you. Be sober, be watchful : your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour : whom withstand stedfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world. And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, stablish, strengthen you. To him be the dominion for ever and ever. *Amen.*

The Gospel. St. Luke xv. 3-10.

JESUS spake unto them this parable, saying, What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it ? And

EIGHTEENTH SUNDAY AFTER PENTECOST

when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, which need no repentance.

Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it ? And when she hath found it, she calleth together her friends and neighbours, saying, Rejoice with me, for I have found the piece which I had lost. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

THE EIGHTEENTH SUNDAY AFTER PENTECOST :

COMMONLY CALLED

THE SEVENTEENTH SUNDAY AFTER TRINITY.

God's Purpose for the Individual. His Forgiving Love.

The Collect.

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace ; that they may be cleansed from all their sins and serve thee with a quiet mind ; through Jesus Christ our Lord. *Amen.*

The Epistle. 2 Cor. v. 14-21.

FOR the love of Christ constraineth us ; because we thus judge, that one died for all, therefore all died ; and he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again. Wherefore we henceforth know no man after the flesh : even though we have known Christ after the flesh, yet now we know him so no more. Wherefore if any man is in Christ, he is a new creature : the old things are passed away ; behold, they are become new. But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation ; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation.

We are ambassadors therefore on behalf of Christ, as

EIGHTEENTH SUNDAY AFTER PENTECOST

though God were intreating by us : we beseech you on behalf of Christ, be ye reconciled to God. Him who knew no sin he made to be sin on our behalf ; that we might become the righteousness of God in him.

The Gospel. St. Luke xv. 11-32.

JESUS said : A certain man had two sons : and the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country ; and there he wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that country ; and he began to be in want. And he went and joined himself to one of the citizens of that country ; and he sent him into the fields to feed swine. And he would fain have been filled with the husks that the swine did eat : and no man gave unto him. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger ! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight : I am no more worthy to be called thy son : make me as one of thy hired servants. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight : I am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put it on him ; and put a ring on his hand, and shoes on his feet : and bring the fatted calf, and kill it, and let us eat, and make merry : for this my son was dead, and is alive again ; he was lost, and is found. And they began to be merry. Now his elder son was in the field : and as he came and drew nigh to the house, he heard music and dancing. And he called to him one of the servants, and inquired what these things might be. And he said unto him, Thy brother is come ; and thy father hath killed the fatted calf, because he hath received him safe and sound. But he was angry, and would not go in : and his father came out, and intreated him. But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine : and yet thou never gavest me

NINETEENTH SUNDAY AFTER PENTECOST

a kid, that I might make merry with my friends : but when this thy son came, which hath devoured thy living with harlots, thou killedst for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad : for this thy brother was dead, and is alive again ; and was lost, and is found.

THE NINETEENTH SUNDAY AFTER PENTECOST :

COMMONLY CALLED

THE EIGHTEENTH SUNDAY AFTER TRINITY.

God's Purpose for the Individual. Renewing Grace.

The Collect.

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

The Epistle. Phil. iii. 7-16.

HOWBEIT what things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord : for whom I suffered the loss of all things, and do count them but dung, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith : that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death ; if by any means I may attain unto the resurrection from the dead. Not that I have already obtained, or am already made perfect : but I press on, if so be that I may apprehend that for which also I was apprehended by Christ Jesus. Brethren, I count not myself yet to have apprehended : but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded : and if in anything ye are otherwise minded, even this

TWENTIETH SUNDAY AFTER PENTECOST

shall God reveal unto you: only, whereunto we have already attained, by that same rule let us walk.

The Gospel. St. Mark iv. 26-29.

JESUS said: So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full corn in the ear. But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come.

THE TWENTIETH SUNDAY AFTER PENTECOST :

COMMONLY CALLED

THE NINETEENTH SUNDAY AFTER TRINITY.

The Christian's Strength. Prayer.

The Collect.

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 on 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.*

The Epistle. Rom. viii. 26-28.

AND in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that to them that love God all things work together for good, even to them that are called according to his purpose.

The Gospel. St. Luke xi. 1-13.

AND it came to pass, as Jesus was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples. And he said unto them, When ye pray, say, Father, Hallowed be thy name. Thy kingdom come.

TWENTY-FIRST SUNDAY AFTER PENTECOST

Give us day by day our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him; and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee? I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will arise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? Or if he shall ask an egg, will he give him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?

THE TWENTY-FIRST SUNDAY AFTER PENTECOST :

COMMONLY CALLED

THE TWENTIETH SUNDAY AFTER TRINITY.

The Christian's Strength. Sacraments.

The Collect.

O GOD, who by thy Son hast brought us into thy new family and made us fellow-citizens with the saints; grant, we beseech thee, that as by baptism we are made members of his body, so by all the sacraments of his Presence we may grow up in all things into him who is the Head, even Jesus Christ; to whom with thee and the Holy Spirit be honour and glory, world without end. *Amen.*

The Lesson. Acts viii. 26-39.

BUT an angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert.

TWENTY-FIRST SUNDAY AFTER PENTECOST

And he arose and went : and behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem for to worship ; and he was returning and sitting in his chariot, and was reading the prophet Isaiah. And the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest thou what thou readeest ? And he said, How can I, except some one shall guide me ? And he besought Philip to come up and sit with him. Now the place of the scripture which he was reading was this,

He was led as a sheep to the slaughter ;
And as a lamb before his shearer is dumb,
So he openeth not his mouth :
In his humiliation his judgement was taken away :
His generation who shall declare ?
For his life is taken from the earth.

And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this ? of himself, or of some other ? And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus. And as they went on the way, they came unto a certain water ; and the eunuch saith, Behold, here is water ; what doth hinder me to be baptized ? And he commanded the chariot to stand still : and they both went down into the water, both Philip and the eunuch ; and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip ; and the eunuch saw him no more, for he went on his way rejoicing.

The Gospel. St. John vi. 47-58.

VERILY, verily, I say unto you, He that believeth hath eternal life. I am the bread of life. Your fathers did eat the manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. I am the living bread which came down out of heaven : if any man eat of this bread, he shall live for ever : yea and the bread which I will give is my flesh, for the life of the world.

The Jews therefore strove one with another, saying, How can this man give us his flesh to eat ? Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life

TWENTY-SECOND SUNDAY AFTER PENTECOST

in yourselves. He that eateth my flesh and drinketh my blood hath eternal life ; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him. As the living Father sent me, and I live because of the Father ; so he that eateth me, he also shall live because of me. This is the bread which came down out of heaven : not as the fathers did eat, and died : he that eateth this bread shall live for ever.

THE TWENTY-SECOND SUNDAY AFTER PENTECOST :

COMMONLY CALLED

THE TWENTY-FIRST SUNDAY AFTER TRINITY.

The Christian's Confidence. Peace.

The Collect.

O GOD, who art peace everlasting, whose chosen reward is the gift of peace, and who hast taught us by thy Son that the peacemakers are thy children ; pour thy peace into our souls, that everything discordant may utterly vanish, and all that maketh for peace be loved and sought by us ; through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. iv. 4-7.

REJOICE in the Lord always : again I will say, Rejoice. Let your forbearance be known unto all men. The Lord is at hand. In nothing be anxious ; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

The Gospel. St. John xiv. 23-31.

IF a man love me, he will keep my word : and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my words : and the word which ye hear is not mine, but the Father's who sent me.

These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all

TWENTY-THIRD SUNDAY AFTER PENTECOST

things, and bring to your remembrance all that I said unto you. Peace I leave with you ; my peace I give unto you : not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father : for the Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye may believe. I will no more speak much with you, for the prince of the world cometh : and he hath nothing in me ; but that the world may know that I love the Father, and as the Father gave me commandment, even so I do.

THE TWENTY-THIRD SUNDAY AFTER PENTECOST:

COMMONLY CALLED

THE TWENTY-SECOND SUNDAY AFTER TRINITY.

The Christian's Joy and Gratitude.

The Collect.

O GOD of hope, fill us, we beseech thee, with all joy and peace in believing, that we may ever abound in hope by the power of thy Holy Spirit, and show forth our thankfulness to thee in trustful and courageous lives ; through Jesus Christ our Lord and Saviour. *Amen.*

The Epistle. 1 St. Peter i. 3-9

BLESSED be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold temptations, that the proof of your faith, being more precious than gold that perisheth though it is proved by fire, might be found unto praise and glory and honour at the revelation of Jesus Christ ; whom not having seen ye love ; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory : receiving the end of your faith, even the salvation of your souls.

TWENTY-FOURTH SUNDAY AFTER PENTECOST

The Gospel. St. Luke xvii. 11-19.

AND it came to pass, as they were on the way to Jerusalem, that he was passing through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off : and they lifted up their voices, saying, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go and shew yourselves unto the priests. And it came to pass, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God ; and he fell upon his face at his feet, giving him thanks : and he was a Samaritan. And Jesus answering said, Were not the ten cleansed ? but where are the nine ? Were there none found that returned to give glory to God, save this stranger ? And he said unto him, Arise, and go thy way : thy faith hath made thee whole.

THE TWENTY-FOURTH SUNDAY AFTER PENTECOST :

COMMONLY CALLED

THE TWENTY-THIRD SUNDAY AFTER TRINITY.

The Christian's Guidance. The Scriptures.

The Collect.

O GOD, who hast spoken to us by thy Spirit moving in the hearts of prophets and saints ; grant us so to hear their Scriptures, read, study, and meditate upon them, that we may be led into ever fuller truth, and be guided in the way of life eternal ; through Jesus Christ our Lord. *Amen.*

The Epistle. 2 Cor. iii. 2-11.

YE are our epistle, written in our hearts, known and read of all men ; being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God ; not in tables of stone, but in tables that are hearts of flesh. And such confidence have we through Christ to God-ward : not that we are sufficient of ourselves, to account anything as from ourselves ; but our sufficiency is from God ; who also made us sufficient as ministers of a new covenant ; not of the letter, but of

TWENTY-FIFTH SUNDAY AFTER PENTECOST

the spirit : for the letter killeth, but the spirit giveth life. But if the ministration of death, written, and engraven on stones, came with glory, so that the children of Israel could not look stedfastly upon the face of Moses for the glory of his face ; which glory was passing away : how shall not rather the ministration of the spirit be with glory ? For if the ministration of condemnation is glory, much rather doth the ministration of righteousness exceed in glory. For verily that which hath been made glorious hath not been made glorious in this respect, by reason of the glory that surpasseth. For if that which passeth away was with glory, much more that which remaineth is in glory.

The Gospel. St. John v. 39-47.

YE search the scriptures, because ye think that in them ye have eternal life ; and these are they which bear witness of me ; and ye will not come to me, that ye may have life. I receive not glory from men. But I know you, that ye have not the love of God in yourselves. I am come in my Father's name, and ye receive me not : if another shall come in his own name, him ye will receive. How can ye believe, which receive glory one of another, and the glory that cometh from the only God ye seek not ? Think not that I will accuse you to the Father : there is one that accuseth you, even Moses, on whom ye have set your hope. For if ye believed Moses, ye would believe me ; for he wrote of me. But if ye believe not his writings, how shall ye believe my words ?

THE TWENTY-FIFTH SUNDAY AFTER PENTECOST.

COMMONLY CALLED

THE TWENTY-FOURTH SUNDAY AFTER TRINITY.

The Christian's Warfare. Temptation.

The Collect.

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

TWENTY-FIFTH SUNDAY AFTER PENTECOST

The Epistle. Heb. iv. 14-16.

HAVING then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest that cannot be touched with the feeling of our infirmities ; but one that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need.

The Gospel. St. Luke xxii. 24-34 and 39-46.

AND there arose also a contention among them, which of them is accounted to be greatest. And he said unto them, The kings of the Gentiles have lordship over them ; and they that have authority over them are called Benefactors. But ye shall not be so : but he that is the greater among you, let him become as the younger ; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth ? is not he that sitteth at meat ? but I am in the midst of you as he that serveth. But ye are they which have continued with me in my temptations, and I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom ; and ye shall sit on thrones judging the twelve tribes of Israel. Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat : but I made supplication for thee, that thy faith fail not : and do thou, when once thou hast turned again, stablish thy brethren. And he said unto him, Lord, with thee I am ready to go both to prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me.

And he came out, and went, as his custom was, unto the mount of Olives ; and the disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was parted from them about a stone's cast ; and he kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me : nevertheless not my will, but thine, be done. And there appeared unto him an angel from heaven, strengthening him. And being in an agony he prayed more earnestly ; and his sweat became as it were great drops of blood falling down upon the ground. And when he rose up

TWENTY-SIXTH SUNDAY AFTER PENTECOST

from his prayer, he came unto the disciples, and found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, that ye enter not into temptation.

THE TWENTY-SIXTH SUNDAY AFTER PENTECOST:

COMMONLY CALLED

THE TWENTY-FIFTH SUNDAY AFTER TRINITY.

Hope.

The Collect.

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

The Epistle. Rom. viii. 24, 25, and 31-39.

BY hope were we saved: but hope that is seen is not hope: for who hopeth for that which he seeth? But if we hope for that which we see not, then do we with patience wait for it.

What then shall we say to these things? If God is for us, who is against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that shall condemn? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written,

For thy sake we are killed all the day long:

We were accounted as sheep for the slaughter.

Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

TWENTY-SIXTH SUNDAY AFTER PENTECOST

The Gospel. St. Matt. iv. 12-17.

NOW when he heard that John was delivered up, he withdrew into Galilee; and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali: that it might be fulfilled which was spoken by Isaiah the prophet, saying,

The land of Zebulun and the land of Naphtali,

Toward the sea, beyond Jordan,

Galilee of the Gentiles,

The people which sat in darkness

Saw a great light,

And to them which sat in the region and shadow of death

To them did light spring up.

From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand.

A
NEW PRAYER BOOK

Proposals for the Revision of the Book
of Common Prayer and for Additional
Services and Prayers, drawn up by a
Group of Clergy

TOGETHER WITH A FOREWORD BY

WILLIAM TEMPLE, D.LITT.

BISHOP OF MANCHESTER

PART II

THE ORDERS OF MORNING AND EVENING PRAYER
BAPTISM, CONFIRMATION, MARRIAGE
MINISTRY TO THE SICK
AND BURIAL

LONDON: HUMPHREY MILFORD
OXFORD UNIVERSITY PRESS
AMEN CORNER

1923

FOREWORD

BY THE BISHOP OF MANCHESTER

I HAVE been asked to write a preface to these suggestions for Prayer Book revision, although I have had no share in framing them, but those who have done this are well known to me, and I cordially commend their work to the consideration of all members of the Church of England, as that of men drawn from all 'parties' in the Church, well versed in liturgy, experienced in the spiritual work of parishes, and eager to help in making our worship the worthiest that can be offered to God as well as the most strengthening for the life of Christian discipleship.

At a time when the revision of the Prayer Book is occupying the minds of all Church people suggestions are to be welcomed from every quarter, provided they are offered in sincerity and spring from a desire for the highest welfare of the whole Church. Many men of very different ecclesiastical traditions who have seen the forms here set forth have preferred them to any others that have been put before us. It is possible that here we have proposals on which something like an agreed solution of a specially delicate and important problem might be found.

W. MANCHESTER.

BISHOPSCOURT, MANCHESTER,

April 1923.

PREFACE

THE Services which follow do not require an extended preface. In Mattins and Evensong, the intention has been to make the main structure of the service as clear as possible by printing the introduction separately and by allowing complete freedom after the Third Collect. Ways of shortening both services have been suggested, so that together with intercessions and a sermon they need not take longer than one hour. We have also felt that it was desirable to break away from the present uniform introduction, which is apt to be unreal, and have suggested alternative introductions, one of which has been influenced by the traditional exordium in the Free Churches.

It is, we feel, an open question whether the fixed portions of Mattins and of Evensong should be alike or not. If they are to be different, then clearly the changes should be made in the less popular of the two services—in Mattins, not in Evensong. We have ventured, therefore, by way of experiment to provide a different set of versicles and responses for Mattins, and a different arrangement of the Collects.

In the revision of the Occasional Offices, the aim has been to shorten and simplify and to introduce a more human note where we felt it was needed. It has to be remembered that many hear the Baptismal, Marriage, and Burial Offices, who are not in the habit of attending other services and are not familiar with the teaching of the Church. It is very necessary,

PREFACE

therefore, that these services should be made as intelligible to such people as is possible.

An office of Adult Baptism has not been drawn up. It might with more advantage be drawn up by a group of priests on the Mission field where it would be most used. A Catechism has been omitted, not because the present Catechism is thought to be adequate, but because it is more fitting that it should be revised, or, alternatively, that a short and simple statement of doctrine illustrated from the New Testament, for the guidance of teachers, should be drawn up, by an official body like the existing Commission on Doctrine with the assistance of teachers. We have deliberately refrained from using any of the proposed forms of Communion, and are not persuaded that they serve any really useful purpose in building up the religious life. Forms of Penitence are included in Part III.

June, 1923.

PREFACE TO SECOND EDITION

A few corrections and alterations have been made, particularly in the Baptismal Office. We take this opportunity of pointing out that we have not printed the Canticles in the Orders of Mattins and Evensong because we wish to see the Canticles printed in a body beside the Psalter. As only a small minority attend both Mattins and Evensong, it is not desirable, for example, to confine the saying of the Te Deum only to the morning.

November, 1923.

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SENTENCES OF THE SCRIPTURES FOR THE OPENING OF MORNING AND EVENING PRAYER

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

Wherewith shall I come before God and bow myself before the most high ? He hath showed thee, O man, what is good : and what doth the Lord require of thee but to do justly, to love mercy and to walk humbly with thy God.

The hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth ; for the Father seeketh such to worship him.

Penitence.

Seek ye the Lord while he may be found ; call ye upon him while he is near : let the wicked forsake his way and the unrighteous man his thoughts and let him return unto the Lord ; and he will have mercy upon him, and to God for he will abundantly pardon.

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

In Time of Trouble.

Unto you that fear my Name, saith the Lord, shall the sun of righteousness arise with healing in his wings.

The Lord is loving unto every man and his mercy is over all his works.

The Eternal God is our refuge, and underneath are the everlasting arms.

THE CHRISTIAN YEAR

Advent.

Repent ye, for the Kingdom of Heaven is at hand.

It is high time to awake out of sleep ; the night is far spent, the day is at hand ; let us therefore cast off the works of darkness and put upon us the armour of light.

His kingdom is an eternal kingdom ; and his dominion endureth throughout all ages.

SENTENCES OF THE SCRIPTURES FOR

Christmas.

Behold I bring you good tidings of great joy which shall be to all people ; For unto you is born in the city of David, a Saviour, which is Christ the Lord.

Herein was the love of God manifested unto us, that God hath sent us his only begotten Son into the world that we might live through him.

Epiphany.

From the rising up of the sun even unto the going down of the same my Name shall be great among the nations; and in every place incense shall be offered unto my Name, and a pure offering : for my Name shall be great among the nations, saith the Lord.

Christ came and preached peace to them that were far off and to them that were nigh, for through him we both have our access in one Spirit unto the Father.

Lent.

Rend your hearts and not your garments and turn unto the Lord your God : for he is gracious and merciful, slow to anger and of great kindness.

If we say we have no sin we deceive ourselves and the truth is not in us ; but if we confess our sins God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

Passion-tide.

Is it nothing to you, all ye that pass by ? Behold and see if there be any sorrow like unto my sorrow which is done unto me.

Easter Eve.

Rest in the Lord and wait patiently for him ; and he shall give thee thy heart's desires.

Easter.

Christ is risen. Alleluya.

Blessed be the God and Father of our Lord Jesus Christ who according to his great mercy hath begotten us again unto a living hope, by the resurrection of Jesus Christ from the dead.

Ascension Day.

Seeing that we have a great High Priest that is passed into the heavens, Jesus, the Son of God, let us come boldly

MORNING AND EVENING PRAYER

unto the throne of grace that we may obtain mercy and find grace to help in time of need.

God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, quickened us together with Christ, and raised us up with him, and made us to sit with him in the heavenly places.

Pentecost.

The love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us.

Let us therefore love one another ; for love is of God and every one that loveth is begotten of God and knoweth God. He that loveth not knoweth not God, for God is love.

Trinity Sunday.

God is Spirit, and they that worship him must worship him in spirit and in truth. God is light, and if we walk in the light, as he is the light, we have fellowship one with another. God is love, and he that abideth in love abideth in God, and God in him.

All Saints' Day.

Blessed are the dead who die in the Lord, for they rest from their labours and their works do follow them.

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside all encumbrance and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame and hath sat down at the right hand of the throne of God.

A Saint's Day.

The righteous are had in everlasting memorial ; the memory of virtue is immortal.

SPECIAL OCCASIONS

The New Year or any Anniversary.

He that sitteth upon the throne said, Behold I make all things new.

They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary ; they shall walk and not be faint.

SENTENCES OF THE SCRIPTURES

Harvest.

The earth is the Lord's and the fulness thereof.

National.

God is our refuge and strength; a very present help in time of trouble.

O let the nations be glad and sing for joy; for thou shalt judge the people righteously and govern the nations upon the earth.

The Kingdom of God is righteousness and peace and joy in the Holy Spirit. So then let us follow after things which make for peace.

Evening.

Let our prayers be set forth as incense and the lifting up of our hands as the evening sacrifice.

The day goeth away and the shadows of evening are stretched out, but it shall come to pass at evening time there shall be light.

The Lord who made heaven and earth bless us out of Zion.

INTRODUCTIONS

TO

THE ORDERS OF MORNING AND EVENING PRAYER.

¶ *In place of the Exhortation, General Confession, Absolution, Lord's Prayer, there may be said one of the following Introductions.*

I

¶ *When the Clergy and People are in their places the Minister shall turn to the People and say:*

WE are come together in the presence of Almighty God and of the whole company of heaven to offer unto him through Jesus Christ our worship and praise and thanksgiving; to confess the unworthiness of our lives; to pray, as well for others as for ourselves, that we may know more truly the greatness of his love and show forth in our lives the fruits of his grace; and not least to ask on behalf of all men such things as their well-being doth require.

Wherefore let us kneel together in silence, and remember God's presence with us now.

¶ *Silence.*

Minister. Let us confess our sins to God, our Father.

Minister and People.

ALmighty Father, Lord of heaven and earth, we confess that we have sinned against thee in thought, word and deed, and that we have not loved our neighbour as ourselves. Have mercy upon us, O God, after thy great goodness; help us to overcome our faults and cleanse us from our sins; through Jesus Christ our Lord. *Amen.*

Or else the Minister may bid the People confess their sins in silence: in which case after a convenient time there may be said:

Lord, have mercy upon us:

Christ, have mercy upon us:

Lord, have mercy upon us.

¶ *Then shall the Priest stand and say the Absolution.*

THE Almighty and merciful God grant unto you pardon and remission of all your sins, renewal of life, and the grace and guidance of the Holy Spirit. *Amen.*

II

¶ *When the Clergy and People are in their places there shall be said or sung :*

Minister. It is good to sing praises unto God :

People. Yea, a joyful and pleasant thing it is to be thankful.

Minister. Let us serve the Lord with gladness :

People. And come before his presence with a song.

¶ *Then shall be sung a hymn, or the Venite.*

¶ *And after that the Minister shall say, while the People remain standing :*

DRAW near unto God, and he will draw near unto you : ask and it shall be given you : seek and ye shall find, knock and it shall be opened unto you.

Let us pray.

ALMIGHTY God, the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, deliver us now from the vain things which have power over us, and enable us to rest our souls in thee and yield them to the guidance of thy loving spirit. Make us ready to offer thee the joy that is thy gift, and worship thee with glad and thankful hearts. In the light of thy perfection help us to see our shortcomings and be sorry for our faults ; and grant, we beseech thee, that, strengthened by our worship together, we may serve thee and our fellow-men more faithfully in our daily life, and come at last to thine eternal kingdom ; through the same Jesus Christ our Lord. *Amen.*

III

¶ *For use on Festivals.*

¶ *When the Choir and People are in their places, the Minister standing before the Lord's Table, and facing the People shall say or sing :*

Let the people praise thee, O Lord :
People. Yea, let all the people praise thee.

Minister and People. Alleluya, Alleluya, Alleluya.

¶ *Then shall be sung a Hymn of thanksgiving, or Psalm 100, Jubilate Deo, or Psalm 150, Laudate Dominum ; on Christmas Day and Trinity Sunday Gloria in Excelsis may be sung.*

Minister. Let us join together to worship God and to thank him for all the benefits that we have received at his hand, and especially for the blessings in which we rejoice *this day.*

¶ *Then shall Minister and People kneel down and say the General Thanksgiving and the Lord's Prayer.*

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 show 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 Spirit be all honour and glory, world without end. *Amen.*

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

Minister (all standing). Praise ye the Lord.

People. The Lord's Name be praised.

INTRODUCTIONS

¶ *Then shall be sung the Anthem and Psalm appointed for the Festival.*

¶ *Before and after the Anthem or Psalm may be sung the Invitatory as followeth :*

On Christmas Day and during the octave,

Alleluya. Unto us a Child is born. O come let us adore him. Alleluya.

On the Epiphany and during the octave,

Alleluya. The Lord hath manifested his glory. O come let us adore him. Alleluya.

On Easter Day and during the octave,

Alleluya. The Lord is risen indeed. O come let us adore him. Alleluya.

On Ascension Day and during the octave,

Alleluya. Christ the Lord ascendeth into heaven. O come let us adore him. Alleluya.

On Whitsunday, and until Trinity Sunday,

Alleluya. The Spirit of the Lord filleth the world. O come let us adore him. Alleluya.

On Trinity Sunday,

Alleluya. Holy, holy, holy, Lord God Almighty. O come let us adore him. Alleluya.

On the Feast of the Presentation and Lady Day,

The Word was made flesh. O come let us adore him.

On other Festivals for which a proper Epistle and Gospel are appointed,

The Lord is glorious in his saints. O come let us adore him.

¶ *Thereafter shall the order of Morning Prayer (or Evening Prayer) be proceeded with as from the Lesson.*

THE ORDER FOR MORNING PRAYER

COMMONLY CALLED MATTINS.

¶ *All standing, there shall be said or sung :*

Minister. All thy works praise thee, O Lord :

People. And thy saints give thanks unto thee.

Minister. O let our mouths be filled with thy praise :

People. That we may sing of thy glory and honour all the day long.

¶ *Then may be sung, Venite Exultemus Domino.*

O COME let us sing unto the Lord : let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving : and shew ourselves glad in him with psalms.

For the Lord is a great God : and a great King above all gods.

In his hand are all the corners of the earth : and the strength of the hills is his also.

The sea is his, and he made it : and his hands prepared the dry land.

O come, let us worship, and fall down : and kneel before the Lord our Maker.

For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

¶ *And after it and after the Psalms and Canticles excepting*

Te Deum, once in every service shall be repeated :

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

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

The Psalms. (In order as appointed.)

**Lesson.*

**Canticle.*

Lesson.

Canticle or Hymn.

**The Act of Faith.*

MORNING PRAYER

¶ *All standing, there shall be said by the Minister and People, at the least on the Great Festivals, The Apostles' Creed.*

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

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

We 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.

¶ *On other days may be said or sung this Act of Faith :*

WE believe that God is Spirit : and they that worship him must worship him in spirit and in truth.

We believe that God is Light : and if we walk in the light, as he is in the light we have fellowship one with another.

We believe that God is Love : and that every one that loveth is born of God and knoweth God.

We believe that Jesus is the Son of God : and that God has given to us eternal life, and this life is in his Son.

We believe that we are children of God : and that he hath given us of his Spirit.

We believe that if we confess our sins : he is faithful and just to forgive us our sins.

We believe that he who doeth the will of God : shall abide for ever. Amen.

¶ *Then may be said the Statement of the Divine Law as followeth*

Minister. Jesus said : The Lord our God is one Lord : and thou shalt love the Lord thy God with all thy heart and with all thy

MORNING PRAYER

soul, and with all thy mind, and with all thy strength. This is the first and great commandment.

People. Lord have mercy upon us, and incline our hearts to do thy will.

Minister. Jesus said : And the second commandment is like unto it, thou shalt love thy neighbour as thyself.

People. Lord have mercy upon us, and incline our hearts to do thy will.

Minister. Jesus said : All things whatsoever ye would that men should do unto you even so do unto them.

People. Lord have mercy upon us, and incline our hearts to do thy will.

Minister. Jesus said : If any man would come after me, let him deny himself and take up his cross and follow me.

People. Lord have mercy upon us, and incline our hearts to do thy will.

Or

Minister. Blessed are the poor :

People. For theirs is the Kingdom of Heaven.

Minister. Blessed are they that mourn :

People. For they shall be comforted.

Minister. Blessed are the meek :

People. For they shall inherit the earth.

Minister. Blessed are they which hunger and thirst after righteousness :

People. For they shall be filled.

Minister. Blessed are the merciful :

People. For they shall obtain mercy.

Minister. Blessed are the pure in heart :

People. For they shall see God.

Minister. Blessed are the peacemakers :

People. For they shall be called the children of God.

Minister. Blessed are they which are persecuted for righteousness sake :

People. For theirs is the Kingdom of Heaven.

Minister. Blessed are the dead who die in the Lord :

People. For they rest from their labours and their works do follow them. Amen.

MORNING PRAYER

¶ *Then shall the Minister turn to the People and say :*

The Lord be with you.

People. And with thy spirit.

Minister. Let us pray :

Minister and People. (All kneeling):

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

Minister. O Lord, have mercy upon us :
People. And grant us thy salvation.

¶ *The Collect of the Day.*

¶ *Then shall be said two or more of the prayers following :*
Give peace in the world, O God :
That the nations may dwell in unity.

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.

Teach us thy way, O Lord :
And we will walk in thy truth.

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

MORNING PRAYER

Show thou us the way that we should walk in :
For we lift up our souls unto thee.

O GOD set our hearts at liberty from the service of ourselves and let it be our meat and drink to do thy will; through Jesus Christ our Lord. Amen.

¶ *Then may follow such Prayers and Thanksgivings as the Minister may choose with the consent of the Ordinary.*

¶ *If there are no Prayers following then the Office shall be ended with the Prayer of St. Chrysostom and the Grace, as followeth :*

ALmighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name thou will 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.

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

THE ORDER FOR EVENING PRAYER

COMMONLY CALLED EVENSONG.

¶ *All standing up there shall be said or sung :*

Minister. O Lord, open thou our lips :

People. And our mouths shall shew forth thy praise.

Minister. Glory be to the Father, and to the Son :
and to the Holy Spirit :

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

Minister. Praise ye the Lord :

People. The Lord's name be praised.

¶ *The Psalms.* (In order as appointed.)

*Lesson.

*Canticle.

Lesson.

Canticle or Hymn.

**The Act of Faith.*

¶ *All standing, there shall be said by the Minister and People,
at the least on the Great Festivals, The Apostles' Creed.*

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

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

We 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 ever-
lasting. Amen.

EVENING PRAYER

¶ *On other days may be said or sung this Act of
Faith :*

WE believe that God is Spirit : and they that worship
him must worship him in spirit and in truth.

We believe that God is Light : and if we walk in the light,
as he is in the light we have fellowship one with another.

We believe that God is Love : and that every one that
loveth is born of God and knoweth God.

We believe that Jesus is the Son of God : and that God
has given to us eternal life, and this life is in his Son.

We believe that if we confess our sins : he is faithful and
just to forgive us our sins.

We believe that he who doeth the will of God : shall
abide for ever. Amen.

¶ *Then may be said either the Statement of the Law or The
Beatitudes, as in Morning Prayer (pages 136-7)*

¶ *And afterward shall the Minister turn towards the People
and say :*

The Lord be with you.

People. And with thy spirit.

Minister. Let us pray.

Minister and People. (All kneeling)

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

Minister. O Lord shew thy mercy upon us :

People. And grant us thy salvation.

Minister. O Lord, save the King :

People. And mercifully hear us when we call upon thee.

Minister. Endue thy ministers with righteousness :

People. And make thy chosen people joyful.

Minister. O Lord save thy people :

People. And bless thine inheritance.

EVENING PRAYER

Minister. Give peace in the world, O God :
People. That the nations may dwell in unity.
Minister. O God, make clean our hearts within us :
People. And take not thy Holy Spirit from us.

¶ *Then shall be said the Collect of the Day, and the Collect following :*

Let us pray for Love.

O LORD, who hast taught us that all our doings without charity are nothing worth : Send thy Holy Spirit, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee : Grant this for thine only Son Jesus Christ's sake. *Amen.*

¶ *Then shall be said one or both of the Evening Prayers.*

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.*

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.*

Or this Collect may be used :

Minister. Abide with us, O Lord :

People. For it is toward evening and the day is far spent.

O LORD, our God, refresh us with quiet sleep when we are wearied with the day's work ; that, being strengthened with the help which our weakness needs, we may be devoted to thee both in body and mind ; through Jesus Christ our Lord. *Amen.*

¶ *Then may follow such Prayers and Thanksgivings as the Minister may choose ; with the consent of the Ordinary.*

EVENING PRAYER

¶ *But if there be no Prayers following then the Office shall be ended with a Prayer of St. Chrysostom and the Grace as followeth :*

ALmighty God, who hast given us grace at this time with one accord to make our common supplications unto thee ; and dost promise, that when two or three are gathered together in thy Name thou will 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.*

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

¶ *The Minister at his discretion may use one of the forms of Introduction herein set forth before he begins the Order of Morning Prayer or the Order of Evening Prayer.*

¶ *On occasions when the Ordinary alloweth, the Minister may bid the People make confession of particular sins of which they have been corporately guilty, whether as Church, Community, or Nation.*

¶ *It is lawful to omit on occasions the portions marked thus *. It is desirable that if one Lesson only be read it should be taken from the New Testament ; and that if the Confession of Faith be omitted Te Deum Laudamus should be one of the Canticles to be sung.*

¶ *The Minister may before a Lesson read a short Preface explaining the character of the passage and its context. And after every Lesson he shall say : Here endeth the Lesson, or the First or Second Lesson.*

¶ *The Canticle or Hymn after the Second Lesson may serve as the Introit to the Holy Communion, if there be a Celebration following ; and the Priest shall, immediately it is ended, proceed at once to say the Lord's Prayer and Collect following as set forth in the Order of Holy Communion.*

THE MINISTRATION OF PUBLIC BAPTISM OF INFANTS

TO BE USED IN THE CHURCH.

¶ *To the end that the Parents of the Child which is brought to be baptized should understand the meaning and purpose of Holy Baptism it is desirable that the following Declaration should be read and made clear to them beforehand, or else be read at the beginning of the service before the Gospel.*

IT is plain that human nature as we see it in ourselves and in the whole race of mankind is not what God, our Father, intended it to be, and this sinful state into which we all are born is not pleasing to him. Neither are we able to save ourselves nor can we without God's aid fulfil the divine purpose for which he has created us.

But God wills that all men should be saved, for God is love; and he has revealed in our Saviour, Jesus Christ, who is the Way, the Truth and the Life, that true and perfect life for all mankind in which alone is found our salvation here and hereafter; and by his Holy Spirit he imparts this life to all who in the fellowship of his Church trust in his redeeming love for their salvation.

And that our Saviour gladly receives little children is declared in the Gospel: so we believe that it is according to his will that they should be admitted members of his Church by Holy Baptism and receive power to live as sons of God, and in all things to grow up into him who is our head, even Christ.

THE INTRODUCTION.

¶ *After the Minister has inquired of the Parents whether the Child be Boy or Girl, and has ascertained that the Child has not already been baptized; then shall the People stand up, and the Font be filled with Water and the Minister shall say:*

HEAR the words of the Gospel written by Saint Mark, in the tenth Chapter, at the thirteenth Verse.

They brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased,

PUBLIC BAPTISM OF INFANTS

and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

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

YOU 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 exhorts all men to follow their simplicity. You perceive how by his outward gesture and deed he declared his good will towards them; for he embraced them in his arms, he laid his hands upon them and blessed them. He is the same yesterday, to-day, and for ever. Doubt not therefore, but earnestly believe that he loves *this Child*; that he approves this work of ours in bringing *him* to Holy Baptism; that he will embrace *him* with the arms of his mercy, and will give unto *him* the blessing of eternal life.

THE PROMISE.

¶ *Then addressing the Parents and Godparents of the Child, he shall say:*

YOU who have brought *this Child* here to be baptized must promise to do your duty by *him* and undertake certain things on *his* behalf until *he* comes to be confirmed.

Will you in union with *this Child* renounce selfishness and cruelty, falsehood and pride which separate us from God, and those vices which degrade our human nature?

Answer. I will.

WILL you daily endeavour to obey the will of God and to follow the example of Christ and to teach *this Child* to do the same?

Answer. I will.

¶ *Then shall the Minister, Parents, and Godparents say the Apostles' Creed.*

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

And in Jesus Christ his only Son our Lord, Who was

PUBLIC BAPTISM OF INFANTS

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

I believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the life everlasting. Amen.

DO you wish to have *this Child* baptized in the Christian faith and received into the universal Church of Christ?
Answer. I do.

THE BLESSING.

Minister. The Lord be with you:

People. And with thy spirit.

Minister. Lift up your hearts:

People. We lift them up unto the Lord.

Minister. Let us give thanks unto our Lord God:

People. It is meet and right so to do.

Minister. We give thanks unto thee, O heavenly Father, for thy great love to all mankind shown forth in Jesus Christ thy Son, our Saviour; and this day we thank thee for the gift of children, and for the simplicity and beauty of their lives. Increase in us, we pray thee, the knowledge of thy love and confirm our faith in thee, that we may bring them up to know and love thee for ever. Let thy Church be so filled with the Holy Spirit that it may make disciples of all nations and baptize them into the service of thy Kingdom. And as by the Baptism of thy well-beloved Son thou didst sanctify Water to the mystical washing away of sin, so hallow now this Water, and grant that *this Child* now to be baptized therein may receive the fulness of thy grace, and ever remain in the number of thy faithful and loving children; through Jesus Christ our Lord, to whom with thee, in the unity of the Holy Spirit, be all honour and glory now and evermore. Amen.

PUBLIC BAPTISM OF INFANTS

¶ *The Minister may add the Prayers following:*

GRANT that all evil desires and affections may die in *this Child*, and that all things belonging to the Spirit may live and grow in *him*. Amen.

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

GRANT that whoever is here dedicated to thee may also be endowed with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. Amen.

THE BAPTISM.

¶ *Then he shall take the Child into his arms and say:*

Minister. The Lord, the Good Shepherd, receive thee into his holy fellowship, and keep thee always in the same, that thou mayest have eternal life. Amen.

¶ *Then shall he say to the Parents:*

Name this Child.

¶ *And then, naming it after them, he shall pour upon it Water, saying:*

NI baptize thee in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

¶ *And still holding the Child, he shall say:*

WE receive *this Child* into the Congregation of Christ's flock, and do sign *him* (*here he shall make a Cross upon the Child's forehead*) with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

THE THANKSGIVING.

Minister.

SEEING now that *this Child* is born anew into the family of Christ's Church, let us give thanks unto Almighty God, and with one accord make our prayers unto him, that *this Child* may lead the rest of *his* life according to this beginning.

PUBLIC BAPTISM OF INFANTS

Minister and People.

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

¶ *And this Thanksgiving:*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Child* with thy Holy Spirit and to incorporate *him* into thy holy Church, which thou hast enlightened with the glory of the Lord's Resurrection; and we beseech thee to grant that as Christ died and rose again for us, so *this Child* and all we who are baptized may die to sin and rise again unto righteousness; and that the spirit of sonship which thou hast given us may so dwell within the children of thy new family that they may continually offer unto thee the pure service of a Christian life; through Jesus Christ our Lord. Amen.

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

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

THE STATEMENT OF THE PARENTS' AND GODPARENTS' DUTY.

¶ *Then all standing up the Minister shall say:*

YOU who have now brought *this Child* to be baptized into the family of Christ's Church, must remember that it is your duty to see that *he* be taught, so soon as *he* shall be able to learn, what a solemn promise has been made for *him* by you. And that *he* may know these things the better, you shall yourselves set *him* a good example: and shall provide that *he* may learn the love of God shown to us in Jesus Christ, and all things which a Christian ought to know and believe to his soul's health; and be brought up to lead a godly and a Christian life. Remembering always, that Baptism represents unto us our profession, which is

PUBLIC BAPTISM OF INFANTS

to follow the example of our Saviour Christ, and to be made like unto him.

¶ *Then shall he add and say:*

YOU are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* has been instructed in the faith and discipline of the Church.

¶ *If the Baptism be not joined to another service, the Minister shall pronounce this Blessing.*

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

1. GENERAL DIRECTIONS.

¶ *The Ministers of every parish shall instruct the People that they bring their children to Baptism as soon as the mother is able to come to Church; and shall warn them that without great cause they baptize not children at home in their houses.*

¶ *It is desirable on occasion that Baptism should be administered on Sundays and at such times when the most number of people can come together; as well that the congregation there present may witness to the receiving of the newly baptized into the family of Christ's Church; and also that every man present may be put in remembrance of his own profession.*

¶ *Nevertheless Children may be baptized upon any other day.*

¶ *And note, that there shall be at least one Godfather and one Godmother for every Child to be baptized, and that Parents may be godparents for their own Child. No Person shall be admitted to be a Godparent who has not been baptized.*

¶ *If the Baptism be administered in the course of Morning or Evening Prayer, the Creed shall be omitted from these offices.*

¶ *If there be no Priest present it is lawful that a Deacon baptize Infants.*

2. PRIVATE BAPTISM.

¶ *In any case where it is not possible to bring a Child to the Church, the Priest or Deacon, or in their absence any other person, male or female, shall say the Prayer from the Form*

PUBLIC BAPTISM OF INFANTS

of Public Baptism beginning: The Lord, the good Shepherd; and then, the Child being named by some one who is present, the person who baptizes shall pour Water upon it, saying these words:

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

¶ *Then all kneeling down they shall give thanks unto God, and say the Lord's Prayer, and if there be time, the Thanksgiving, We yield thee hearty thanks —.*

¶ *It is expedient that as soon as possible the Child should be brought to the Church that the Congregation may be certified that it has been truly baptized. When the Minister of the parish after careful inquiry has made sure that the Child has been baptized with Water and In the name of the Father, and of the Son, and of the Holy Spirit; he shall say:*

I certify to you that according to the due Order of the Church, at such a time and in such a place this Child has been baptized (by me).

¶ *Then shall be said from the Baptism service, the Introduction and the Promise, and (omitting the Blessing and the Baptism) the Minister shall immediately after the Promise take the Child into his arms and say:*

We receive this Child into the congregation of Christ's flock and do sign him, and after making a Cross upon the Child's forehead, shall proceed with the service to the end.

3. CONDITIONAL BAPTISM.

¶ *But if there be any uncertainty or doubt as to whether the Child hath been rightly and truly baptized, then let the Minister baptize it in the form before appointed for Holy Baptism, saving that, at the pouring of the Water upon the Child, he shall use this form of words:*

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

¶ *The same form of Conditional Baptism shall be used in the case of any person of riper years, if there be any uncertainty or doubt as to whether he hath before been rightly and duly baptized.*

THE ORDER OF CONFIRMATION,

OR LAYING ON OF HANDS
UPON THOSE THAT ARE BAPTIZED
AND COME TO YEARS OF UNDERSTANDING.

¶ *To the end that Confirmation may more surely bring to those who receive it the Blessing of God Almighty, the Church has thought good to order, That none shall be confirmed but such as have been instructed in the Creed and the Lord's Prayer, as well as the Law of Christian Life and the two Sacraments of the Gospel. This order it is right to observe, to the end that children, when they have reached years of understanding and have learned what their Godparents promised for them in Baptism, should with their own mouth and consent, openly before the Church, take these promises upon themselves; and also declare that with the help of God they will always endeavour faithfully to live according to the creed and life unto which they have pledged themselves.*

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

DEARLY Beloved of the Lord, in ministering Confirmation the Church follows the example of the Apostles and the teaching of Holy Scripture. The laying on of hands with prayer is an outward sign and pledge of an inward grace which is the strengthening gift of the Holy Spirit to those who rightly receive it. And the Apostle Paul, in his epistle to the Galatians, makes plain the true nature of that gift where he says:

If we live by the Spirit, by the Spirit let us also walk. Let us not be vainglorious, provoking one another, envying one another. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance: against such there is no law.

And as this gift comes from God alone, we shall together pray earnestly to him, as the Apostles were wont to do, that he will pour forth his Holy Spirit upon these his children.

THE ORDER OF CONFIRMATION

¶ *Then shall the Bishop, addressing those about to be confirmed, say :*

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

¶ *Then shall the Bishop ask of them all together :*

DO you here, in the presence of God and of this congregation, renounce selfishness and cruelty, falsehood and pride which separate us from God, and the vices which degrade our human nature ?

Answer. I do.

WILL you daily endeavour to obey the will of God, and to follow the example of Christ all the days of your life ?

Answer. I will.

WILL you endeavour to hold fast the faith of his Church and to be a loyal member of the same ?

Answer. I will.

¶ *Then shall all kneel down and pray in silence, and thereafter may be sung Veni Creator Spiritus or some other Hymn to the Holy Spirit, all still kneeling.*

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire ;
Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart :

Thy blessed unction from above
Is comfort, life, and fire of love ;
Enable with perpetual light
The dulness of our blinded sight :

Anoint and cheer our soiled face
With the abundance of thy grace ;
Keep far our foes, give peace at home ;
Where thou art guide no ill can come.

THE ORDER OF CONFIRMATION

Teach us to know the Father, Son,
And thee, of Both, to be but One ;
That through the ages all along
This may be our endless song,

Praise to thy eternal merit,
Father, Son, and Holy Spirit. Amen.

The Bishop.

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

Answer. Who hath made heaven and earth.

Bishop. Blessed be the Name of the Lord :

Answer. Henceforth, world without end.

Bishop. They shall go from strength to strength :

Answer. And walk before the Lord all the days of their life.

Bishop. Not by might nor by power :

Answer. But by my Spirit, saith the Lord.

Bishop. Let us pray.

ALMIGHTY and everliving God, who hast vouchsafed to regenerate these thy servants by Water and the Holy Spirit, and hast given unto them forgiveness of all their sins ; Strengthen them, we beseech thee, O Lord, with the Holy Spirit, and daily increase in them thy manifold gifts of grace, the spirit of wisdom and understanding, the spirit of knowledge and reverence, the spirit of faithfulness and love ; and make their delight, O Lord, to be in thee both now and for ever. Amen.

¶ *And all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying :*

DEFE^ND, O Lord, this thy child with thy heavenly grace, that he may continue thine for ever ; and daily increase in thy Holy Spirit more and more, until he come to thy everlasting kingdom. Amen.

¶ *Here shall follow the Bishop's Address.*

¶ *And the Address ended, there shall be said :*

Bishop. The Lord be with you.

Answer. And with thy spirit.

Bishop. Let us pray.

THE ORDER OF CONFIRMATION

Bishop and People (all kneeling).

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

¶ *And he shall add these Prayers:*

ALMIGHTY and everliving God, who makest us both to will and to do those things that be good and acceptable unto thy divine Majesty; We make our humble supplications unto thee for these thy servants, upon whom (after the example of thine apostles) we have now laid our hands, to assure them by this sign of thy favour and goodness towards them. Let thy Fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them. And as they have vowed to be thy servants, guide them, O Lord, into the knowledge of thy will, and help them ever to remain faithful unto thee. And when they approach thy sacred mysteries, may our Saviour Jesus Christ be made known to them in the breaking of the Bread, that their lives be made strong by his Divine Life. And this we ask for his Name's sake, who with thee, O Father, and the Holy Spirit liveth and reigneth, one God, world without end. Amen.

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

¶ *Then shall the Bishop dismiss them with these words:*

GO forth into the world in peace; be of good courage; hold fast that which is good; render to no man evil for evil; strengthen the faint-hearted; support the weak; help the afflicted; love all men; serve the Lord rejoicing in the power of the Spirit.

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

THE ORDER OF CONFIRMATION

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

¶ *And whensoever the Bishop shall give knowledge that he will minister Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all such persons within his Parish as he shall think fit to be presented to the Bishop to be confirmed. And, if the Bishop approve of them, he shall confirm them in the manner set forth. And it is convenient that every one shall have a Godfather or a Godmother as a witness of their Confirmation.*

¶ *The service shall be said from the words 'Our Help is', &c., down to the laying on of hands by the Bishop without any interruption by preaching or other instruction or by the singing of any hymn or anthem.*

¶ *The Minister ought to instruct the people that all who desire to be admitted to the Holy Communion should be confirmed, or be ready and desirous to be confirmed.*

THE SOLEMNIZATION OF MARRIAGE

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

I PUBLISH the Banns of Marriage between N. of — and N. of —. If any of you know cause or just impediment, why these two persons should not be joined together in holy matrimony you are to declare it. This is the first (second or third) time of asking.

¶ *And if the persons that are to be married dwell in different Parishes, the Banns must be asked in both Parishes: and the Curate of one Parish shall not solemnize Marriage between them, without a Certificate of the Banns being thrice asked, from the Curate of the other Parish.*

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

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

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

¶ *At the day and time appointed for the solemnization of Marriage, the persons to be married shall come into the body of the Church with their friends and neighbours; and shall stand together, the Man on the right hand, and the Woman on the left.*

¶ *A Hymn or Psalm may be sung as the Bride proceeds to her place.*

¶ *The Minister addressing all present shall say:*

WE are come here in the sight of God, and as a congregation of his Church, to join together this man and this woman in Christian marriage; and to seek the blessing of Almighty God upon them.

SOLEMNIZATION OF MARRIAGE

Marriage is a holy state of life instituted of God and blessed by Christ himself. And therefore it is not by any to be taken in hand rashly or lightly, but reverently, wisely, soberly, and in the fear of God; duly considering the causes for which it was ordained.

It was ordained that children might be born and brought up in the love of God and to the glory of his Name.

It was ordained that natural instincts and affections given by God might be fulfilled and perfected in the love of man and woman with mutual honour and forbearance; and that thus, in holiness and purity of living, mankind should dwell together in families according to the will of God.

It was ordained for the lifelong companionship, help and comfort that the one ought to have for the other, both in prosperity and adversity.

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

¶ *When two or more Marriages are solemnized at the same time, all that follows down to the Psalm shall be said in each case separately. Speaking to the persons that shall be married, he shall say:*

I CHARGE you both as you shall answer in the day when the secrets of all hearts shall be disclosed, that if either of you know any reason why you may not be joined together in Marriage, you do now confess it.

¶ *If no reason be alleged, then shall the Minister say unto the Man:*

N. **W**ILT thou have this Woman to thy wedded wife, to live together in holy matrimony according to God's law? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and forsaking all other, keep thee only unto her, so long as you both shall live?
Answer. I will.

¶ *Then shall the Minister say unto the Woman:*

N. **W**ILT thou have this Man to thy wedded husband, to live together in holy matrimony according to God's law? Wilt thou love him, comfort him, honour, and keep him in sickness and in health; and forsaking all other, keep thee only unto him, so long as you both shall live?
Answer. I will.

SOLEMNIZATION OF MARRIAGE

¶ *Then shall they give their word to each other in this manner. The Minister shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth :*

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

¶ *Then shall they loose their hands ; and the Woman with her right hand taking the Man by his right hand, shall likewise say after the Minister :*

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

¶ *Then shall they again loose their hands : and the Man shall give unto the Minister the Ring, and laying it upon his book the Minister taking it shall deliver it unto the Man to put upon the fourth finger of the Woman's left hand. And the Man holding the Ring there, and if need be taught by the Minister shall say :*

WITH this ring I thee wed ; with my body I thee honour, and all my worldly goods with thee I share : In the Name of God. Amen.

¶ *The Woman may likewise give a Ring unto the Man after the same manner and using the same words.*

¶ *Then the Man and Woman shall kneel down, but the Congregation shall remain standing.*

Minister. Let us pray.

O ETERNAL God, Creator and preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life ; Send thy blessing upon this man and this woman, that, living faithfully together, they may surely perform and keep the vow and covenant between them made (of which the rings given and received are a token and pledge), and ever remain in perfect love and peace together, and live according to thy laws ; through Jesus Christ our Lord. Amen.

SOLEMNIZATION OF MARRIAGE

¶ *Then shall the Minister join their right hands together and say :*

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

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

¶ *And the Priest shall add this Blessing.*

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

¶ *Then the Priest shall go to the Lord's Table followed by the Man and Wife, while the People say or sing*

Psalm 67 or 23, or a Hymn.

¶ *The Psalm or Hymn ended, the Priest turning to the Congregation shall say, Let us pray. Then shall the Man and Wife kneel before the Lord's Table, and the Congregation shall kneel in their places ; and the Priest standing at the Table shall say the Lord's Prayer, and the Man and Wife shall say it with him.*

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

¶ *Then the Priest shall say the Collect and Prayer immediately following.*

O LORD God, our Father, who hast gathered all thy commandments in one, so that except we love one another as thou lovest us we cannot fulfil thy law ; grant

SOLEMNIZATION OF MARRIAGE

that thy Holy Spirit may lead us in the way of love, joy and peace even unto eternal life: through thy Son, who loved us and gave himself for us, Jesus Christ our Lord. Amen.

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

¶ *And he shall add one of these two Prayers following.*

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

Or,

WE thank thee, our Father, for the happiness of thy creative love given to these thy servants, beseeching thee to unite them ever in such love and loyalty that, with thankful hearts, they may together make glad the lives of others and find their joy in thy service, through Jesus Christ our Lord. Amen.

The Epistle, 1 Cor. 13. 4-7 (R.V.)

The Gospel (the people all standing), St. John 15. 9-12.

¶ *And the Gospel ended there shall follow a short Address and Hymn. And thereafter the Priest shall proceed with the Order of Holy Communion as from the beginning of the Offertory.*

¶ *If there be no celebration of Holy Communion, the Priest shall say after the Address and Hymn this Prayer and Blessing.*

ALMIGHTY God, who hast created man in thine own image and instituted marriage for the comfort and help of thy children; pour upon these thy servants the riches of thy grace, sanctify and bless them that they may

SOLEMNIZATION OF MARRIAGE

please thee both in body and soul and live together in holy love unto their lives' end. Amen.

THE Lord bless you and keep you. The Lord make his face to shine upon you and be gracious unto you. The Lord lift up the light of his countenance upon you and give you peace, both now and for evermore. Amen.

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

¶ *Immediately after the service is ended the newly married persons shall go with the Priest into the vestry and there sign the marriage registers: the customary fees to Ministers and Clerk shall then be paid, if this has not been already done.*

THE THANKSGIVING OF PARENTS AFTER THE BIRTH OF A CHILD

¶ *It is desirable that after the birth of a child the Mother and Father, either in their home or at the church, should return thanks to God.*

The Minister shall begin :

AS it has pleased Almighty God to bless you with the gift of a child, and to bring this woman safely through her travail, let us thank Him for His goodness and pray that He will help you to guide the child's steps in the paths of righteousness, that *he* being baptized into Christ's Church may have fulness of life both in this world and in the world to come.

¶ *Then shall be said :*

PSALM 112.

BLESSED is the man that feareth the Lord : he hath great delight in his commandments.
His seed shall be mighty upon earth : the generation of the faithful shall be blessed.

Unto the godly there ariseth up light in the darkness : he is merciful, loving, and righteous.

A good man is merciful and lendeth : and will guide his words with discretion.

For he shall never be moved : and the righteous shall be had in everlasting remembrance.

He will not be afraid of any evil tidings : for his heart standeth fast, and believeth in the Lord.

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

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

Or PSALM 116.

I AM well pleased : that the Lord hath heard the voice of my prayer ;

That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

The snares of death compassed me round about : and the pains of hell gat hold upon me.

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

THE THANKSGIVING OF PARENTS

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

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

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

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

I will walk before the Lord : in the land of the living.

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

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

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

Glory be, &c.

¶ *Then the Minister shall say :*

Let us say together the Lord's Prayer.

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

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

O GOD, we thank thee for the skill and care of those who minister to us in times of illness, for the love which we have one for another in our homes, for the love which embraces all thy children in this world and in the next ; through Jesus Christ our Lord. *Amen.*

THE Lord Christ Himself be with you, to sanctify your home to the glory of the Eternal Father. *Amen.*

A FORM OF CONFESSION AND
ABSOLUTION

- ¶ *If there be any who, after the examination of themselves and the private confession of their sins and the General Confession used in the public services of the Church, cannot by this means attain unto an assurance of God's forgiveness, it is lawful and right that they come to the Parish Priest or to some other learned and discreet Minister of God's word, and confess their sins to God before him, that by the Ministry of God's holy word they may receive the benefit of Absolution, together with spiritual counsel, advice and comfort, in order that their conscience may be relieved and all scruple and doubtfulness removed.*
- ¶ *And every Priest in his exercising of this Ministry of Reconciliation, committed by Christ to his Church, shall be bound to observe secrecy concerning all those matters which are thus confessed before him.*
- ¶ *Nor doth the Church require of any that of necessity to the receiving of God's absolution and grace he come thus to confess before a Priest, but only that every man be honestly assured in his own conscience of his duty in this matter.*
- ¶ *And such as shall be satisfied with a General Confession ought not to be offended with those that use the secret and particular confession before a Priest; nor ought those who think it needful for themselves to confess their sins before a Priest to be offended with those that are satisfied with their humble confession to God and the General Confession of the Church; but let all alike remember in all things to follow and keep the rule of Charity, and not to judge other men's consciences, seeing that there is no warrant in God's word for so doing.*
- ¶ *At the time appointed the Penitent shall kneel down in some convenient place in the Church, and the Priest shall say unto him :*

THE Lord be with thy heart and thy lips, that thou mayest rightly confess thy sins.

¶ *Then shall the Penitent make particular confession of his sins, in this form or the like :*

I CONFESS to God Almighty, the Father, the Son, and the Holy Spirit, before the whole company of heaven and you, that I have sinned, in thought, word and deed, through my own grievous fault; wherefore I pray God to have mercy upon me. And especially I have sinned in these ways . . .

¶ *After which confession the Priest shall give such counsel and advice as may be requisite, and if he be assured of his repentance, he shall absolve the Penitent, if he humbly and heartily desire it, after this sort :*

OUR Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences : And by his authority committed to me, I declare that thou art absolved from all thy sins, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

THE MINISTRY TO THE SICK

I. ON VISITING A SICK PERSON

¶ *The Minister may begin by saying :*

Peace be to this house and to all who dwell in it.

¶ *Then may the Minister say :*

Let us pray.

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

O LORD of all grace and blessing, behold, visit and relieve this thy servant. Look upon him in thy love, give him comfort and sure confidence in thee, and keep him in perpetual peace and safety ; through Jesus Christ our Lord. Amen.

Minister. O Saviour of the world, who by thy Cross and precious Blood hast redeemed us ;

Answer. Save us and help us, we humbly beseech thee, O Lord. Amen.

¶ *Psalms and Passages of Scripture suitable for Reading.*

Confidence in God. Psalms 23, 27, 46, 91, 139. St. Matt. 6. 24 to end. Rom. 8. 31 to end.

Answer to Prayer. Psalms 30 to 34.

For Divine Aid. Psalms 43, 86.

Penitence. Psalms 51, 130.

Praise and Thanksgiving. Psalms 103 and 146.

Christ our Example. Isa. 53. St. Matt. 26. 36-40. Heb. 2. 9-18.

The Love of God. 1 John 3. 1-7 ; 4. 9 to end. Also St. John, chapters 14-17.

ON VISITING A SICK PERSON

¶ *Then may be said one or more of the following Prayers as may be suitable :*

For Healing.

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

For a Sick Child.

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

For a Convalescent.

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

For One Troubled in Conscience.

O BLESSED Lord, the Father of mercies and the God of all comfort ; we beseech thee, look down in pity and compassion on thy servant, whose soul is full of trouble ; give him a right understanding of himself, and also of thy will for him, that he may neither cast away his confidence in thee, nor place it anywhere but in thee ; deliver him from the fear of evil ; lift up the light of thy countenance upon him, and give him thine everlasting peace ; through the merits and mediation of Jesus Christ our Lord. Amen.

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

¶ *The Minister ought also to advise him, if he think it be necessary, as to the making of amends to any he may have injured,*

THE MINISTRY TO THE SICK

and move him to forgive from his heart any who may have injured him. The Minister should show himself ready to give advice, if it be needed, as to the making of a will and the settling of the sick person's temporal affairs.

¶ *And before he take leave of the sick Person the Minister shall say :*

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

II. THE COMMUNION OF THE SICK

The Collects.

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

ALMIGHTY and immortal God, giver of life and health ; we beseech thee to hear our prayers for thy servant, that by thy blessing upon *him* and upon those who minister to *him* of thy healing gifts *he* may be restored to health of body and mind, and give thanks to thee in thy holy Church ; through Jesus Christ our Lord. *Amen.*

The Epistle. 2 Cor. 1. 3-5.

BLESSED be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort ; who comforteth us in all our affliction, that we may be able to comfort them which are in any trouble, through the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound unto us, our comfort also aboundeth through Christ.

The Gospel. St. John 5. 24.

VERILY, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath eternal life, and cometh not into judgement ; but hath passed out of death into life.

THE COMMUNION OF THE SICK

Or St. John 10. 14-16, 27-30.

I AM the good shepherd ; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father ; and I lay down my life for the sheep. And other sheep I have, which are not of this fold : them also I must bring, and they shall hear my voice ; and they shall become one flock, and one shepherd.

My sheep hear my voice, and I know them, and they follow me : And I give unto them eternal life ; and they shall never perish, and no one shall snatch them out of my hand. My Father, which hath given them unto me, is greater than all ; and no one is able to snatch them out of the Father's hand. I and the Father are one.

I. *If any sick person be not able to come to the Church, and yet is desirous to receive the Communion in his home, then he must give timely notice to the Priest of his desire.*

II. *And in case of contagious sickness and wherever there is fear of infection the Priest ought always to administer the Communion both to the sick person and to those (if any) that be present to communicate with him, by intinction of the Bread in the Wine, as is set forth in the eighth paragraph of the directions appended to the order of the Administration of the Lord's Supper.*

III. (i). *And when the Holy Communion cannot reverently or without grave difficulty be celebrated in private, and also when there are several sick persons in the Parish desirous of receiving the Communion on the same day, it shall be lawful for the Priest, with the consent of the sick person (or persons), to administer to them the Consecrated Bread and Wine reserved for that purpose at the celebration of the Holy Communion in the Church, as is hereinafter provided. The same order may also be used if any sick person desire it rather than that a private celebration be held in his house : as also in hospitals and other places where there be many sick or infirm persons who cannot come together for the celebration of the Holy Communion.*

(ii). *If for any of the reasons set forth above the priest shall think it necessary, he shall, on any day when there is a celebration of the Holy Communion in the Church, set apart at the open Communion so much of the Consecrated Bread and Wine as shall serve for the sick person (or persons), and so many as shall communicate with him (if there be*

THE MINISTRY TO THE SICK

any) whom he shall know to be desirous to receive the Communion. And the open Communion ended, he shall on the same day, and with as little delay as may be, go and minister the same. If the Consecrated Bread and Wine be not immediately taken to the sick person, they shall be kept in such place and in such manner as the Ordinary shall direct.

(iii). The Ordinary shall require that in any Church where the Consecrated Bread and Wine are to be reserved an ambry be provided in such place and of such sort that the Consecrated Elements placed therein be used for no other purpose whatsoever than for the Communion of those who cannot come to Church to receive the same: and they shall be kept there and in no other place. For Scripture declareth unto us no other purpose for which the Holy Sacrament was instituted by Christ but that we should reverently and faithfully partake of the same.

(iv). The Consecrated Bread and Wine shall be taken to the sick person in such simple and reverent manner as the Ordinary shall direct, and without any open ceremony or exposing of the same.

(v). Except where extreme sickness shall otherwise require, before the Holy Sacrament be administered, at least the parts of the Order of the Holy Communion here named shall be used, namely, one or other of the General Confessions, the Absolution, the Prayer of Humble Access, and the Lord's Prayer, and after the delivery of the Sacrament of Christ's Body and Blood with the appointed words, the Thanksgiving and the Blessing.

(vi). And immediately after the Priest hath pronounced the Blessing over the last of those to whom he intends on that day to administer the Communion, any of the Consecrated Elements that remain shall be reverently consumed.

If any question arise as to the manner of doing anything that is here enjoined or allowed, it shall be referred to the Ordinary for his decision.

When the aforesaid provision is not sufficient to ensure that any communicant at his last hour should be able to receive the Holy Communion, it is hereby declared, for the avoiding of all scruple and doubtfulness, to be lawful and right that the Priest should in such case, at any hour, celebrate the Holy Communion privately for his benefit according to the order provided.

THE COMMUNION OF THE SICK

IV. If the Lord's Supper be celebrated privately, a table shall be set in a convenient place in the sick person's house, with all things necessary so prepared that the Priest may reverently minister. And the Priest standing thereat shall celebrate the Holy Communion according to the order prescribed for the Holy Communion, using at least the parts hereafter named:

The Confession, Absolution, Collects, Epistle, Gospel, the Prayer of Humble Access, the Sursum Corda, and Prayer of Consecration. The Epistle and Gospel for the Day may always be read in place of the Epistle and Gospel appointed for the Communion of the sick.

At the time of the distribution of the Sacrament the Priest shall first receive the Communion himself, and after minister to any that be present to communicate with the sick person, and last of all to the sick person. And when all have communicated he shall proceed with the remainder of the service according to his discretion, concluding always with the Blessing.

And if the sick person so desire, the Priest may say the whole Liturgy as it is appointed to be said in the Church. But in cases where the need for expedition is great, the Priest may begin at the words, Lift up your hearts, and immediately after the delivery of the Sacrament to the sick person, say the Blessing.

The Priest shall from time to time exhort the people to the oft receiving of the Holy Communion of the Body and Blood of our Saviour Christ, when it shall be publicly administered in the Church; and he shall also instruct them concerning the Communion of the Sick as occasion shall require, that they may not be in ignorance that men can receive the Holy Sacrament in their homes, if they be unable, for any just cause, to come to the Church.

Furthermore he shall teach them that if any man by reason of great sickness or any other just impediment be not able at any time to receive the Sacrament of Christ's Body and Blood, yet if he truly repent him of his sins and steadfastly believe in Jesus Christ, remembering the exceeding great love of our Master and our Saviour thus dying for us, and giving him hearty thanks therefor, he doth partake of the Communion of the Body and Blood of Christ profitably to his soul's health although he do not receive the Sacrament with his mouth.

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III. THE LAYING ON OF HANDS

¶ *This form may be used as an act of Blessing for a person suffering from bodily sickness or pain or from the strain of great anxiety and fear.*

¶ *One of the Psalms following shall be said, at the Minister's discretion, with this Antiphon before and after.*

Antiphon. O Saviour of the world, who by thy Cross and precious Blood hast redeemed us, Save us, and help us, we humbly beseech thee, O Lord.

Psalm 91. Qui habitat.

WHOSO dwelleth under the defence of the most High: shall abide under the shadow of the Almighty.

I will say unto the Lord, Thou art my hope, and my strong hold: my God, in him will I trust.

For he shall deliver thee from the snare of the hunter: and from the noisome pestilence.

He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulness and truth shall be thy shield and buckler.

Thou shalt not be afraid for any terror by night: nor for the arrow that flieth by day.

There shall no evil happen unto thee: neither shall any plague come nigh thy dwelling.

For he shall give his angels charge over thee: to keep thee in all thy ways.

They shall bear thee in their hands: that thou hurt not thy foot against a stone.

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

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

Or Psalm 71.

¶ *If the sick Person have not already made private confession of sins and received Absolution, then shall one of the General Confessions and Absolutions be said at the discretion of the Minister. Then shall the Minister say.*

Do you believe in the Power of God to relieve your sickness of mind and body?

¶ *The sick person shall say:*

O Lord, I believe. Help thou mine unbelief.

THE LAYING ON OF HANDS

¶ *Then shall the Minister say:*

Let us pray.

SILENT PRAYER.

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

Y. O Lord, save thy servant:

R. Who putteth his trust in thee.

Y. Send him help from thy holy place:

R. And evermore mightily defend him.

Y. Help us, O God of our salvation:

R. And be merciful to us sinners, for thy Name's sake.

Y. Lord, hear our prayer:

R. And let our cry come unto thee.

Let us pray.

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

¶ *Then the Clerk or one of the friends present shall say,*

God give a blessing to this work; And grant that this sick Person, on whom you lay your hands, may recover; through Jesus Christ our Lord.

SILENT PRAYER.

¶ *Then the Minister, standing by the sick Person, shall lay both his hands upon the head of the same, saying these words:*

IN the Name of God most High, may release from thy pain be given thee, and thy health be restored according to his holy will. In the Name of Jesus Christ, the Prince of life, may new life quicken thy mind and body. In the Name of the Holy Spirit, may thou receive inward health, and the peace which passeth all understanding.

And the God of all peace himself sanctify you wholly:

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and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ Amen.

Let us pray.

SILENT PRAYER.

V. The voice of joy and health is in the dwellings of the righteous.

R. The right hand of the Lord bringeth mighty things to pass.

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.*

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

IV. THE ANOINTING OF THE SICK

¶ *This form may be used as an act of Healing for a person in dangerous or chronic sickness after consultation with the physician or other responsible persons, and with the permission of the Bishop and the full understanding and desire of the patient.*

¶ *One of the Psalms following shall be said at the Minister's discretion, with this Antiphon before and after.*

Antiphon. O Saviour of the world, who by thy Cross and precious Blood hast redeemed us, Save us, and help us, we humbly beseech thee, O Lord.

Psalm 23. Dominus regit me.

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.

THE ANOINTING OF THE SICK

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.

Thou shalt prepare a table before me against them that trouble me: thou hast anointed my head with oil, and my cup shall be full.

But thy loving-kindness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

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

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

Or *Psalm 20. 1-5, 9.*

¶ *A Lesson. St. James 4. 14, 15.*

Is any among you sick? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the Name of the Lord; and the prayer of faith shall save him that is sick and the Lord shall raise him up.

¶ *If the sick Person have not already made private Confession of sins, and received Absolution, then shall one of the General Confessions and Absolutions be said, at the discretion of the Minister. Then shall he say, Do you give yourself up entirely into God's hands that his Will may be done in you?*

¶ *The sick person shall reply,*

Into thy Hands, O Lord.

¶ *The Minister shall then say,*

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

¶ *The sick person shall reply,*

Lord, I believe.

Let us pray.

SILENT PRAYER.

OUR Father, Which art in heaven, Hallowed be thy Name: Thy kingdom come: Thy will be done: In earth as it is in heaven. Give us this day our daily bread. And

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forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Y. O Lord, save thy servant :
 R. Who putteth *his* trust in thee.
 Y. Send *him* help from thy holy place :
 R. And evermore mightily defend *him*.
 Y. Help us, O God of our salvation :
 R. And be merciful to us sinners, for thy Name's sake.
 Y. Lord, hear our prayer :
 R. And let our cry come unto thee.

Let us pray.

O ALMIGHTY God,¹ who art the giver of all health, and the aid of them that seek to thee for succour, we call upon thee for thy help and goodness mercifully to be shewed upon this thy servant, that *he* being healed of *his* infirmities, may give thanks unto thee in thy holy Church; through Jesus Christ our Lord. *Amen.*

SILENT PRAYER.

¶ *Then, if the Oil be not already blessed by the Bishop the following Prayer may be used by the Priest.*

O ALMIGHTY Lord God, who hast taught us by thy holy Apostle James to anoint the sick with oil, that they may regain their bodily health, and render thanks unto thee for the same; Look down, we beseech thee, and bless and sanctify this thy gift of oil; and grant that those who shall be anointed therewith may be delivered from all sickness; through our Lord Jesus Christ thy Son, who, with thee and the Holy Spirit, liveth and reigneth, God, world without end. *Amen.*

¹ *Then shall the Priest anoint the sick person upon the forehead, making the sign of the Cross, saying thus :*

AS with this visible oil thy body outwardly is anointed : so our heavenly Father, Almighty God, grant of his infinite goodness, that thy soul inwardly may be anointed with the Holy Spirit, who is the Spirit of all strength, comfort, relief, and gladness : and vouchsafe for his great mercy (if it be his blessed will) to restore unto thee thy

¹ *A moment's pause of recollection may be made here, and after the invocation of God in the other prayers.*

A COMMENDATION

bodily health and strength, to serve him, and send thee release of all thy pains, troubles and diseases, both in body and mind; through Christ our Lord, who by his death hath overcome death, and with the Father and the Holy Spirit evermore liveth and reigneth, God, world without end. *Amen.*

Let us pray.

SILENT PRAYER.

Y. The voice of joy and health is in the dwellings of the righteous :

R. The right hand of the Lord bringeth mighty things to pass.

O HOLY Father, physician of souls and bodies, who didst send thine only-begotten Son to heal the sicknesses of men and to save them from death; Deliver thy servant from all bodily and spiritual weakness, and quicken him by the grace of the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

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

Public Thanksgiving should be made in Church after recovery.

V. A COMMENDATION

¶ *When the sick person is near death, short sentences and ejaculations, uttered slowly and solemnly and sometimes only at intervals, will be found helpful. Any of the portions of Scripture and Prayers which follow may be said either by the Minister, or if he be not present, by the relatives and friends of the dying person.*

From the Psalms.

BE not thou far from me, O Lord : thou art my succour, haste thou to help me.

O keep my soul and deliver me.

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

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Forsake me not, when my strength faileth me.

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

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

The Lord is my light, and my salvation : whom then shall I fear ? The Lord is the strength of my life, of whom then shall I be afraid ?

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

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

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

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

Whither shall I go from thy Spirit : or whither shall I flee from thy Presence ?

Yea, the darkness is no darkness with thee ; but the night is as clear as the day : the darkness and light to thee are both alike.

The Lord is my shepherd : I shall not want.

From St. John's Gospel.

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

I am the light of the world.

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

Peace I leave with you, my peace I give unto you : not as the world giveth, give I unto you.

Let not your heart be troubled ; ye believe in God, believe also in me. In my Father's house are many mansions.

Because I live ye shall live also.

From the Epistles.

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

A COMMENDATION

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

There remaineth a rest for the people of God.

From the Book of the Revelation.

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

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

¶ *The Nunc Dimittis, which may be repeated by all who are present.*

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

For mine eyes have seen : thy salvation,

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

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

¶ *And after the Reader may say :*

The Eternal God is thy refuge :

Answer. And underneath are the everlasting arms.

For a Dying Child.

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

Commendatory Prayer.

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

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oving and merciful forgiveness ; through Jesus Christ our Lord. Amen.

GO forth upon thy journey from this world, O Christian soul, in the name of God the almighty Father who created thee, and of Jesus Christ who suffered for thee, and of the Holy Spirit who strengtheneth thee. *Amen.*

MAY thy portion this day be with all who rest in Christ, in a place of green pastures, and by waters of comfort, where grief and misery are banished, and refreshment, light and peace for evermore abide. *Amen.*

THE ORDER FOR THE BURIAL OF THE DEAD

¶ *The Minister and Choir shall meet the Body at the entrance of the Church-yard, and going before it, either into the Church, (or towards the Grave) shall say one or more of the sentences following, or else shall sing a Hymn. If a Hymn be sung, then one or more of the sentences shall be said as soon as the Clergy and People have taken their places in the Church (or beside the Grave).*

I AM the resurrection and the life, saith the Lord ; he that believeth in me, though he were dead, yet shall he live ; and he that liveth and believeth in me shall never die. *St. John 11. 25, 26.*

Let not your heart be troubled ; ye believe in God, believe also in me. In my Father's house are many mansions ; if it were not so, I would have told you. I go to prepare a place for you, that where I am, there ye may be also. *St. John 14. 1, 2.*

Blessed are they that mourn ; for they shall be comforted. *St. Matt. 5. 4.*

Whether we live or die, we are the Lord's. For to this end Christ died, and lived again, that he might be Lord of both the dead and the living. *Rom. 14. 8, 9.*

Neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. *Rom. 8. 38, 39.*

The eternal God is thy refuge, and underneath are the everlasting arms. *Deut. 33. 27.*

Minister. O Lord, open thou our lips.

People. And our mouth shall show forth thy praise.

¶ *Then may be said Psalms 23, 84, 130, or 139. 1-12.*

¶ *The Lesson : Rev. 21. 1-7, or Wisdom 3. 1-9 ; or else the following shall be read from 1 Cor. 15.*

BUT now hath Christ been raised from the dead, the firstfruits of them that are asleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made

BURIAL OF THE DEAD

alive. But some one will say, How are the dead raised? and with what manner of body do they come? Thou foolish one, that which thou thyself sowest is not quickened, except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O Death, where is thy victory? O Death, where is thy sting? The sting of death is sin. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

¶ *Hymn (or Benedictus may be said or sung).*

Minister. Let us pray.

Minister and People:

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

OMERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom who-soever believeth shall live though he die; who also hath taught us by his Apostle Saint Paul not to be sorry as men without hope for them that sleep in him; We meekly beseech thee to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him, as our hope is this our *brother* doth; and that at the last we may be found acceptable in

BURIAL OF THE DEAD

thy sight; and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the Kingdom prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through the same thy Son, Jesus Christ, our Mediator and Redeemer. Amen.

Or this prayer:

O GOD, before whose face the generations rise and pass away, who art the strength of those who labour and suffer, and the repose of the holy and blessed dead, enable us to rejoice in the fellowship of thy saints. We remember all who have faithfully lived and died, especially those most dear to us. Raise us into light and love; give us at last our portion with those who have trusted in thee and striven in all things to do thy holy will. And unto thy Name, with the Church on earth and the Church in heaven, we ascribe all honour and glory, world without end. Amen.

¶ *Then may be said:*

O LORD, we pray thee, give us of thy strength that we may live more bravely and faithfully for the sake of those who are no longer with us here upon earth; and grant us so to serve thee day by day that we may find eternal fellowship with them, through him who died and rose again for us all, Jesus Christ our Lord. Amen.

¶ *When they come to the Grave the Minister shall say, or the Choir shall sing:*

LIKE as a father pitieth his own children; even so is the Lord merciful unto them that fear him. For he knoweth whereof we are made; he remembereth that we are but dust. The days of man are but as grass; for he flourisheth as a flower of the field. For as soon as the wind goeth over it, it is gone; and the place thereof shall know it no more. But the merciful goodness of the Lord endureth for ever and ever. *Ps.* 103. 13-17.

¶ *Then, while the earth is cast upon the Body, the Minister shall say:*

FORASMUCH as it hath pleased Almighty God to take unto himself the soul of our dear *brother*, N., here departed, we therefore commit *his* body to the ground [or to the fire, or to the deep]; earth to earth, ashes to

BURIAL OF THE DEAD

ashes, dust to dust; in the sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ, who was dead and behold he is alive for evermore, and hath the keys of the grave and of death.

¶ *Then shall be said or sung:*

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

Minister. Let us pray.

¶ *Then may be said one or more of the following Prayers.*

ALMIGHTY God, with whom do live the spirits of just men made perfect; 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; humbly beseeching thee, that *he* may be precious in thy sight; cleanse *him*, we pray thee, from every stain of sin, that *he* may be presented pure and without spot before thee; through Jesus Christ our Lord. *Amen.*

O FATHER of all, we pray to thee for those whom we love but see no longer. Grant them thy peace; let light perpetual shine upon them; and, in thy loving wisdom and almighty power, work in them the good purpose of thy perfect will, through Jesus Christ our Lord. *Amen.*

¶ *And before the Grace the Minister may say:*

O HEAVENLY Father, who hast given us a true faith and a sure hope: help us, we pray thee, to live as those who believe and trust in the communion of saints, the forgiveness of sins and the resurrection to life everlasting, and strengthen this faith and hope in us all the days of our life; through the love of thy Son, our Saviour, Jesus Christ. *Amen.*

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

¶ *At the discretion of the Minister, the whole of the foregoing Prayers may be said in the Church, and the words of the Committal only at the Graveside.*

BURIAL OF THE DEAD

¶ *When there is a celebration of Holy Communion at the Burial of the Dead, the following Collect, Epistle, and Gospel shall be used:*

Collect.

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

Epistle. 1 John 2. 15-17.

Gospel. St. John 6. 37-40.

AT THE BURIAL OF A CHILD

(The opening sentences, &c., as before.)

Psalm 23.

Lesson. Matt. 18. 1-6 and 10-14, or Rev. 21. 23-7.

¶ *Here a Hymn may be sung.*

Let us pray.

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

OLORD Jesu Christ, who didst take little children into thine arms and bless them; Open thou our eyes, we beseech thee, to perceive that of thy goodness thou hast taken this thy child into the everlasting arms of thine infinite love; who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen.

OGOD, who makest nothing in vain and lovest all that thou hast made; Comfort thou thy servants whose hearts are now made sorrowful; and grant that they may so love and serve thee in this life, that together with this child they may obtain the fulness of thy promises in the world to come; through Jesus Christ our Lord. Amen.

¶ *When they come to the Grave the Minister shall say:*

FORASMUCH as it hath pleased Almighty God to take unto himself the soul of this dear child, N., here departed, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; in the sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ.

¶ *Then shall the Minister say:*

REMEMBER the words of our Saviour Christ, Suffer the little children to come unto me, and forbid them not; for of such is the Kingdom of Heaven.

Let us pray.

O ALMIGHTY Father, who by thy Son Jesus Christ hast declared unto us thy love and care for little children, we humbly commend to thy gracious keeping the soul of this child here departed, trusting that thou hast embraced *him* with the arms of thy mercy, and hast given unto *him* the blessing of eternal life; through the same Jesus Christ our Lord. Amen.

Or this:

HEAVENLY Father, who by thy Son Jesus Christ hast taught us that those who would enter into thy Kingdom must become as little children; we commend unto thy faithful keeping the soul of this little child; beseeching thee that thou wilt accept *his* innocence, and cleanse *him* from all stain of earthly life; that he may dwell for ever in thy presence, and find a home in the heavenly Kingdom, where thou livest and reignest, world without end. Amen.

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

AN ORDER WHICH MAY BE USED WITH THE
CONSENT OF THE MOURNERS WHEN NEITHER
OF THE FOREGOING ORDERS IS SUITABLE.

¶ *On the way to the Grave shall be said :*

The Lord is loving unto every man ; and his mercy is
over all his works. *Ps.* 145. 9.

To this end Christ died, and lived again, that he might
be Lord of both the dead and the living. *Rom.* 14. 8, 9.

There is one God, one mediator also between God and
men, himself man, Christ Jesus, who gave himself a ransom
for all. 1 *Tim.* 2. 5, 6.

¶ *At the Grave shall be said :*

Psalm 139. 1-12.

A Lesson : John 5. 25-29, or Mark 9. 33-41.

¶ *As the Body is being laid in the Grave shall be said :*

WE commit our *brother*, here departed, into the keep-
ing of Almighty God, our heavenly Father, that of
his infinite love and goodness he may grant *him* a part
in the resurrection to eternal life, through our Lord Jesus
Christ.

Let us pray.

The Lord's Prayer.

GOD our Saviour, who willest that all men should
be saved and come to the knowledge of the truth ;
Grant unto us, we beseech thee, that in seeking to do
thy will we may find a sure and steadfast hope in thy
righteousness and mercy, which thou hast declared unto
all the world through thy Son Jesus Christ our Lord.

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

A NEW PRAYER BOOK

Proposals for the Revision of the Book
of Common Prayer and for Additional
Services and Prayers, drawn up by a
Group of Clergy

TOGETHER WITH A FOREWORD BY

WILLIAM TEMPLE, D.Litt.

BISHOP OF MANCHESTER

PART III

SHORT SERVICES FOR OCCASIONAL USE

SECOND EDITION REVISED

LONDON: HUMPHREY MILFORD

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AMEN CORNER

1923

FOREWORD

BY THE BISHOP OF MANCHESTER

I HAVE been asked to write a preface to these suggestions for Prayer Book revision, although I have had no share in framing them, but those who have done this are well known to me, and I cordially commend their work to the consideration of all members of the Church of England, as that of men drawn from all 'parties' in the Church, well versed in liturgy, experienced in the spiritual work of parishes, and eager to help in making our worship the worthiest that can be offered to God as well as the most strengthening for the life of Christian discipleship.

At a time when the revision of the Prayer Book is occupying the minds of all Church people suggestions are to be welcomed from every quarter, provided they are offered in sincerity and spring from a desire for the highest welfare of the whole Church. Many men of very different ecclesiastical traditions who have seen the forms here set forth have preferred them to any others that have been put before us. It is possible that here we have proposals on which something like an agreed solution of a specially delicate and important problem might be found.

W. MANCHESTER.

BISHOPSCOURT, MANCHESTER,

April 1923.

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PREFACE TO PART III

THE services which follow are intended for use at Morning and Evening Prayer, and at other times as occasion requires. The compilers of this book believe that there is need for more experiment and freedom in the worship of the Church. This means not only more elasticity in the regular services, but also a greater variety in the services provided: special services for those who do not come to the usual offices, services of preparation for communicants, services for guilds and fellowships and for special occasions.

The services and prayers in the following section are an attempt to meet this need. These suggestions are confessedly experimental. Many of them approximate to the type of devotion generally known as extempore (a type which should have a larger place in public worship) and they do not even claim that limited permanence which belongs to more formal acts of worship. Judgement in such matters is necessarily individual and subjective, and we have aimed at providing specimens of a wide variety which the varying needs of special circumstances and occasions may approve. No doubt it will be said, not unreasonably, that at least they should not have been included between the covers of a book of common prayer. We are content to admit the logic of this argument. But we are none the less convinced that the Church will be wise to reserve within her ordered garden of prayer a corner where the more simply natural thoughts and emotions in the hearts of our people, which are at present rather repressed in the worship of the Church, may find some kind of expression. In the nature of the case this expression cannot be reduced to exact and stereotyped form; but it is our hope that the forms which we have

PREFACE

provided may serve as suggestions for the enrichment of prayer and praise by occasional departure from the methods and language which we too easily assume to be inseparable from 'Church'.

The editing of this part of our book has been delegated to a small number of our group, and we are grateful to them for being allowed to include acts of devotion which they themselves have prepared and which hitherto have not been published. We are also grateful to the respective authors and publishers of litanies and prayers already published for permission to incorporate several of the same.

We have included only skeleton forms of children's services because we believe such services should be constantly varied.

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I

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FOR

THE HOLY COMMUNION

ORDER.

It is suggested that the singing of an opening hymn should be followed by one of these Acts of Adoration, Psalm, Lesson, Hymn, Instruction (if there be any) on how to use with spiritual intent one of the closing Acts of Recollection or Acts of Self-examination.

1. ACTS OF ADORATION.

V. God is Spirit, and they that worship him must worship him in spirit and in truth.

R. Glory be to God on high.

V. God is Light. If we walk in the Light as he is in the Light, we have fellowship one with another, and truly our fellowship in the Spirit is with the Father and his Son Jesus Christ.

R. Glory be to God on high.

V. God is Power. They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles. They shall run and not be weary. They shall walk and not faint.

R. Glory be to God on high.

V. God is Love. Everyone that loveth is born of God and knoweth God : and we know that we have passed from death unto life because we love.

R. Glory be to God on high.

Or this :

V. All praise and glory and thanksgiving, more than we can utter, be unto thee, O God : worthy art thou, O God, to receive the glory and the honour and the power,

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for thou didst create all things, and because of thy Will they are and were created.

R. Blessing and honour and glory and dominion⁷ for ever and ever.

V. Blessed be thou, O God, who hast given us the light of the knowledge of thy glory in the face of Jesus Christ.

R. Blessing and honour and glory and dominion for ever and ever.

V. Blessed be thou, O God, who hast made known to us that it is thy Will, to gather in one all things in Christ, both which are in heaven and which are on earth.

R. Blessing and honour and glory and dominion for ever and ever.

V. Blessed be thou, the God and Father of our Lord Jesus Christ : who in him hast blessed us with all spiritual blessings in heavenly places, and in him hast chosen us that we should be holy and without blame before thee in love.

R. Blessing and honour and glory and dominion for ever and ever.

V. Blessed be thou, the Father of glory, the Father from whom all fatherhood in heaven and earth is named, who for the great love wherewith thou lovest us, hast quickened us together with Christ, that thou mayest show forth the exceeding richness of thy grace.

R. Blessing and honour and glory and dominion for ever and ever.

V. Now unto him that sitteth on the throne, unto him who maketh all things new, unto him who hath made us meet to be partakers of the inheritance of the saints in light : unto him who hath delivered us from the powers of darkness and translated us into the Kingdom of the Son of his love : unto him who is able to do exceeding abundantly above all that we ask or think,

R. Be blessing and honour and glory and dominion for ever and ever. Amen.

Or this :

V. Glory to thee, O Christ our ascended and ever present Lord, through whom we have access to the Father.

Glory to thee who lovest us and hast loosed us from our sins.

Glory to thee who hast reconciled us all in one Body unto God through thy Cross, so that we are no more

THE HOLY COMMUNION

strangers and sojourners but fellow citizens with the saints in the household of God.

Glory to thee who hast led captivity captive, and hast given gifts for the perfecting of thy saints.

Glory to thee who dost redeem unto God with thy blood men of every title and tongue and people and nation.

Glory to thee who art with us always, even unto the end of the world.

Glory to thee who art in our midst when we are gathered together in thy name.

Glory to thee who didst institute a perpetual remembrance of thy precious death and dost unite us therein with thy very self.

Glory to thee who hast gone before to prepare a place for us in thy Father's home.

Glory to thee, the author and finisher of our faith, that God in all things may be glorified. Amen.

2. PSALMS.

One or more of the following Psalms :

15, 19, 23-7, 32, 34, 42-3, 46, 48 (omit v. 6), 51 (omit v. 19), 65, 66, 84, 100, 103, 111, 121, 122, 130, 133, 134, 138, 139 (omit vv. 19-22), 145, 146.

3. LESSONS.

A passage selected from such portions of Scripture as the following :

Isa. 55. Matt. 5. 1-16. Mark 10. 32-45. Luke 15, 24, 13-33. John 4. 6-15. Rom. 12. Eph. 4. 1-16. 1 John 4.

4. ACTS OF RECOLLECTION AND SELF-EXAMINATION.

(1) THE WILL OF GOD.

V. Jesus said : Seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you.

It is the Will of God :

To gather together in one all things in Christ, both which are in heaven and which are on earth.

That we should show forth his praises who called us out of the darkness into his marvellous light.

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That we should believe in him and love him with all our heart, with all our mind, with all our soul, and with all our strength.

That we should worship him and put our whole trust in him all the days of our life.

R. Lord, have mercy upon us, and incline our hearts to do thy Will.

V. Jesus said : Ye are the salt of the earth, but if the salt hath lost its savour, wherewith shall it be salted ? Ye are the light of the world.

It is the Will of God :

That our light should so shine before men that they may see our good works and glorify our Father in heaven.

That speaking the truth in love, we should grow up together in all things unto him, which is the Head of the Body, even Christ.

That we should train our minds and be true in our thinking and just in all our judging.

That we should be honest, truthful, and upright in thought, word, and deed.

That we should be diligent and faithful in our several callings, doing our daily work in all simplicity and integrity, and labouring only for the things which are just and good.

R. Lord, have mercy upon us, and incline our hearts to do thy Will.

V. Jesus said : Not everyone that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven : but he that doeth the will of my Father who is in Heaven. Whosoever shall do the will of God, the same is my brother and my sister.

It is the Will of God :

That we should rule our spirits, bear with each other's infirmities, and as much as lieth in us live peaceably with all men.

That we should live chiefly to minister to other's needs and not to seek only our own pleasure and gain.

That we should do what we can to take away the sin and sorrow of the world and to overcome evil with good.

That we should not be anxious for the morrow, nor for our life what we shall eat or what we shall drink, nor for the body what we shall put on.

R. Lord, have mercy upon us, and incline our hearts to do thy Will.

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Grant to us, Lord, we beseech thee, the spirit to think and do always such things as be rightful : that we, who cannot do anything that is good without thee, may by thee be enabled to live according to thy Will : through Jesus Christ our Lord. Amen.

Or this :

(2) A RECOLLECTION OF JESUS.

V. Let us remember Jesus :

Who, though he was rich, yet for our sakes became poor and dwelt among us.

Who was content to be subject to his parents, the child of a poor man's home.

Who lived for nearly thirty years the common life, earning his living with his own hands and declining no humble tasks.

Whom the common people heard gladly, for he understood their ways.

R. May this mind be in us that was in Jesus Christ.

V. Let us remember Jesus :

Who was mighty in deed, healing the sick and the disordered, using for others the powers he would not invoke for himself.

Who refused to force men's allegiance.

Who was Master and Lord to his disciples, yet was among them as their companion and as one who served.

Whose meat was to do the will of the Father who sent him.

R. May this mind be in us that was in Jesus Christ.

V. Let us remember Jesus :

Who loved men, yet retired from them to pray, rose a great while before day, watched through a night, stayed in the wilderness, went up into a mountain, sought a garden.

Who, when he would help a tempted disciple, prayed for him.

Who prayed for the forgiveness of those who rejected him, and for the perfecting of those who received him.

Who observed good customs, but defied conventions which did not serve the purposes of God.

Who hated sin because he knew the cost of pride and selfishness, of cruelty and impurity to man, and still more to his Father in heaven.

R. May this mind be in us that was in Jesus Christ.

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V. Let us remember Jesus :
Who believed in men to the last and never despaired of them.

Who through all disappointment never lost heart.
Who disregarded his own comfort and convenience, and thought first of others' needs, and though he suffered long, was always kind.

Who, when he was reviled, reviled not again, and when he suffered, threatened not.

Who humbled himself and carried obedience to the point of death, even death on the Cross, and endured faithful to the end.

R. May this mind be in us that was in Jesus Christ.

O Christ, our only Saviour, so come to dwell in us that we may go forth with the light of thy hope in our eyes, and with thy faith and love in our hearts. Amen.

Or this :

(3) THE ORDERING OF OUR PERSONAL LIFE.

V. Be ye not shaped to the pattern of this world, but be ye transformed for the service of the world by the renewing of your minds, so that ye may prove what is the good and beautiful and perfect will of God.

Let us examine our life in the light of these qualities of character which according to the teaching of Jesus make for the Kingdom of God.

Jesus said :

V. Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.

We humbly beseech thee, O Lord, that thou wouldest give us the true spirit of detachment in our lives, that we may not become enslaved by our possessions, or entangled in any interests which cannot be consecrated to thee.

That it may please thee to deliver us from pride and self-complacency, and make us ever willing to confess that we cannot walk in our own strength or by ourselves live good and useful lives.

That it may please thee to keep us always awake to the vast possibilities of Christian saintship and Christian endeavour, lest we should ever feel that we had already attained.

V. Blessed are the poor in spirit.

R. For theirs is the Kingdom of Heaven.

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V. Jesus said : Blessed are they that mourn, for they shall be comforted.

Give us, O Lord, sorrow for our sins, and for the sins of the world ; that through our sorrow there may be joy in the presence of the angels of God.

Give us, O Lord, the spirit of thy Son, that being well and glad and strong, we may never lack sympathy for those who suffer and are sad.

Give us, O Lord, the power when we suffer pain to look into thy face, and learn from thee how to bear it patiently for thy sake.

V. Blessed are they that mourn.

R. For they shall be comforted.

V. Jesus said : Blessed are the meek, for they shall inherit the earth.

Teach us, good Lord, to think less of our own importance ; help us to overcome our desire to push ourselves forward at the expense of others ; and grant that we may never congratulate ourselves on our achievements, as though they were ours only, and not thine.

Make us, O Lord, willing to learn to be thy servants through whom thou mayest achieve thy perfect will, and so fill us with the spirit of service that we shall not only wait to be called but also watch for chances to help others.

Give us, O Lord, such a realization of our sonship to thee, that we may look upon all this wonderful world, its beauty and its treasures, as thy gift, and so recognize always that all we have must be used in accordance with thy will.

V. Blessed are the meek.

R. For they shall inherit the earth.

V. Jesus said : Blessed are they that hunger and thirst after righteousness, for they shall be filled.

Give to each one of us, O Lord, a reverence for the truth, a desire both to think and to speak truly, and save us from ever being afraid of the truth, for it is part of the revelation of thyself, and part of thy perfect righteousness.

Give to us all the appreciation of loveliness and beauty, and teach us a great reverence for it, as being also part of thy revealing, and of righteousness as it is in thee.

Increase in us, O Lord, the desire to see justice established among men and to hasten that day when love shall rule in our social and industrial life, and none shall enrich

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themselves at others' expense, or live indifferent to others' needs and claims.

V. Blessed are they that hunger and thirst after righteousness.

R. For they shall be filled.

V. Jesus said : Blessed are the merciful, for they shall obtain mercy.

Help us, good Lord, to see the good in others and not the evil only : and always to strive to understand before we hastily condemn.

Save us, good Lord, from the spirit of resentment, make us quick to forgive, as men who know how greatly we stand in need of others' forgiveness and of thine.

Help us, good Lord, to remember how often men do wrong through want of thought rather than lack of love and how cunningly are woven the snares that trip men's feet ; make us worthy to pray that we may be forgiven in the measure in which we forgive.

V. Blessed are the merciful.

R. For they shall obtain mercy.

V. Jesus said : Blessed are the pure in heart, for they shall see God.

Teach us to reverence our bodies as temples of the Holy Spirit, and grant that we may never be satisfied with any standard of personal purity lower than thine own.

Grant, O Lord, that we may think clean, generous, humble thoughts and harbour none which stain the mind and dim our vision of thee.

Help us, good Lord, so to fix our minds on thy love, thy purpose, and thy power, that we may be delivered from pride and from morbid occupation with ourselves.

V. Blessed are the pure in heart.

R. For they shall see God.

V. Lastly, Jesus said : Blessed are the peacemakers, for they shall be called the sons of God.

Help us, O Lord, to keep open the windows of our souls to thee in prayer, and renew us ever by thy grace ; that through all the restlessness and complexity of life, we may always possess something of the peace of those whose minds are stayed on thee.

Keep us, O Lord, from straining and embittering our earthly relationships, and give us to reveal a courteous and forbearing spirit, that so we may be makers of peace.

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Finally, O Lord, grant that we may never rest content with a divided and embittered Church : save us from factiousness and the spirit of the partisan, and grant that in opposing evil and maintaining our faith, we may never forget the law of love.

V. Blessed are the peacemakers.

R. For they shall be called the sons of God.

V. O Lord, hear our prayer.

R. And let our cry come unto thee.

5. PRAYERS.

VISIT, O Lord, we pray thee, and cleanse our consciences, that thy Son our Lord Jesus Christ, when he cometh, may find us in a dwelling prepared for himself : who liveth and reigneth with thee in the unity of the Spirit, one God, world without end. *Amen.*

INCLINE thy merciful ear, O Lord, to our prayers and enlighten our hearts by the grace of thy Holy Spirit, that we may worthily approach these sacred mysteries and love thee with an everlasting love, through the same Jesus Christ our Lord. *Amen.*

GRANT, we beseech thee, O Christ, that as we all share in one life, being members of thy Body, so we may all use thy gifts for the perfecting of the saints, unto the work of ministering, unto the building up of thy Body, till we attain unto the unity of the faith, and of the knowledge of thee, unto a full-grown man, unto the measure of the stature of thy fulness, to whom be all praise and glory now and for evermore. *Amen.*

GRANT us, O Lord, the help of thy grace, that at this holy sacrament we may bring all our thoughts and desires into subjection to thy blessed will, and may offer our souls and bodies as a living sacrifice unto thee, in union with the perfect sacrifice of thy Son, our Saviour Jesus Christ. *Amen.*

¶ Here follow certain prayers which may be used after the service of Holy Communion :

SANCTIFY, O Lord, both our coming in and our going forth : and grant that when we leave thy house we may not leave thy presence, but be thou ever near unto us and keep us near unto thee, through Jesus Christ our Lord. *Amen.*

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BLESSED Lord, who for our sakes wast content to bear sorrow and want and death, grant unto us such a measure of thy Spirit that we may follow thee in all thy courage and self-denial, and help us by thy great love, to succour the afflicted, to relieve the needy and destitute, to share the burdens of the heavy laden and to see thee in all who are poor and desolate, who livest and reignest with the Father and the Holy Spirit, one God world without end. *Amen.*

O GOD, who in this wonderful sacrament hast left us a memorial of thy Cross and Passion, grant us so to venerate the sacred mysteries of thy Body and Blood, that we may ever perceive within ourselves the fruits of thy redemption, who livest and reignest with the Father and the Holy Spirit, one God for ever and ever. *Amen.*

GRANT, O Lord, that the ears which have heard the voice of thy songs may be closed to the voice of clamour and dispute; that the eyes which have seen thy great love may also behold thy blessed hope; that the tongues which have sung thy praise may speak the truth; that the feet which have walked thy courts may walk in the region of light; and that the bodies which have partaken of thy living Body may be restored in newness of life. Glory be to thee for thine unspeakable gift. *Amen.*

ALMIGHTY God, who hast given us to receive the Body and Blood of thy Son our Saviour Jesus Christ, that by means thereof we may be united more closely unto thee, grant that we may strive to promote unity and fellowship among all men, through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

REMEMBER, O Lord, what thou hast wrought in us and not what we deserve, and as thou hast called us to thy service, make us worthy of our calling, through Jesus Christ our Lord. *Amen.*

(See also Short Service of Praise, No. 8, p. 218, Prayers pp. 256-259, and Intercessions pp. 263-269.)

II

SHORT SERVICES OF PRAISE AND THANKSGIVING AND INTERCESSION

1. THANKSGIVING FOR THE KINGDOM.

V. There were great voices in Heaven, saying, 'The kingdoms of this world are become the kingdoms of the Lord and of his Christ, and he shall reign for ever and ever.'

O God, who hast made all things by thy power, thou King and Ruler of the world, glorious in Beauty and Truth and Love,

R. Thine is the kingdom and the power and the glory, for ever and ever.

V. O God, who hast shown us the glory of thy kingdom in the royal love of Jesus Christ,

R. Thine is the kingdom and the power and the glory, for ever and ever.

V. O God, who art ever working in the world by thy mighty and creative Spirit, to manifest thy kingdom among men,

R. Thine is the kingdom and the power and the glory, for ever and ever.

V. O God more wonderful in thy perfection than all that we can ever desire or know,

R. Thine is the kingdom and the power and the glory, for ever and ever.

V. Let us give thanks to God, for all the depth and wonder and glory of the divine Life, and the progressive and increasing manifestation of his kingdom through the history of the world.

For the perfection which thou art,

For all the glory and wonder which is thine,

For the manifestations of thy kingdom in all thy revelations of thyself,

R. We praise and bless thy glorious name, O Lord.

V. For the vitality and joy of thy Spirit of Life in thy creation:

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For all young and swift and happy things,

R. We praise and bless thy glorious name, O Lord.

V. For the creation after long years of man, whom thou hast made in thine own image that thou mightest reign within his heart,

R. We praise and bless thy glorious name, O Lord.

V. For the defeat of darkness by the Light, for truth destroying superstition, and for growing knowledge of thy ways, redeeming men from tyranny and fear,

R. We praise and bless thy glorious name, O Lord.

V. For the onward march of thy kingdom of Right and Justice; for the increase of chivalry and freedom; for the growing reign of law and ordered life, putting cruelty and wrong to flight,

R. We praise and bless thy glorious name, O Lord.

V. For the perfect manifestation of thy kingdom by the Incarnation of thy Son; and its coming into the world in power through his Life and Death and Resurrection,

R. We praise and bless thy glorious name, O Lord.

V. For the knowledge given us by him, that thy kingdom is at hand; and for the fellowship of the Catholic Church, through which thou wilt establish it on earth,

R. We praise and bless thy glorious name, O Lord.

V. For the presence of the kingdom in literature and art, in truth, in courage and sincerity, in loyalty, in fellowship and kindness,

R. We praise and bless thy glorious name, O Lord.

V. That thou hast called us, with all our dullness and limitations, to be the inheritors of the wonder and glory and joy of thy kingdom,

R. We praise and bless thy glorious name, O Lord.

V. Glory be to the Father, and to the Son, and to the Holy Spirit:

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

V. And I saw a new heaven, and a new earth; and I saw the holy city, the new Jerusalem, coming down from God out of heaven, as a bride adorned for her husband; and I heard a great voice out of heaven, saying, 'Behold the tabernacle of God is with men, and he shall dwell with them and they shall be his people, and God himself shall be with them and be their God; and God shall wipe away

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all tears from their eyes'; and he that sitteth upon the throne said, 'Behold, I make all things new',

R. Even so come, Lord Jesus, to reign in the hearts of men. Amen.

2. *Or this,*

V. O Lord, who hast set before us the great hope that thy kingdom shall come on earth, and hast taught us to pray for its coming, make us ever ready to thank thee for the signs of its dawning, and to pray and work for that perfect day when thy will shall be done on earth as it is in heaven. For the work of thy Spirit within and beyond the bounds of thy visible Church,

R. We thank thee, O Lord.

V. For the work of thy Spirit in the history of the world, through peaceful advance, and through pain and tumult,

R. We thank thee, O Lord.

V. For the work of thy Spirit in the history of our own country, through its heroes and leaders, in statecraft, law, and industry,

R. We thank thee, O Lord.

V. For the work of thy Spirit in science and commerce, in literature and art,

R. We thank thee, O Lord.

V. For the work of thy Spirit in the slow triumph of truth over error,

R. We thank thee, O Lord.

V. For the work of thy Spirit in the growing desire for true brotherhood, between men of every class and nation,

R. We thank thee, O Lord.

V. For the work of thy Spirit in the spread of education, and in the development of a fuller life for individuals, with healthier surroundings and better conditions,

R. We thank thee, O Lord.

V. For the work of thy Spirit in the deepening sense of human worth in all nations and classes, and in the growing reverence for womanhood and childhood,

R. We thank thee, O Lord.

V. For the work of thy Spirit in the Church, which will not cease until it join all nations and kindred and tongues and people into one great family, to thy praise and glory,

R. We thank thee, O Lord. Amen.

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3. LITANY OF THE DIVINE WILL.

Read Rev. 6, or Eph. 1 (3-12), or 'The Will of God' in the 'Acts of Preparation for use especially before the service of Holy Communion'.

Or :

V. Jesus said: Whosoever shall do the will of God, the same is my brother and sister and mother. *Mark* 3. 35.

O God, who hast created us all and called us to take our part in thy tremendous purpose.

R. Thy will be done, on earth as it is in heaven.

V. O God, who hast shown us thy eternal will in the life of Christ our Lord.

R. Thy will be done, on earth as it is in heaven.

V. O God, who art ever working in men's hearts by the operation of thy Spirit, to make us fellow-workers with thy will.

R. Thy will be done, on earth as it is in heaven.

V. O God, who willest that all men should be saved, and come to the knowledge of thy truth,

R. Thy will be done, on earth as it is in heaven.

V. Glory be to the Father, &c.

V. From all reliance on ourselves, from trying to limit the range of thy purposes, from doubts of thy mightiness in operation,

R. Save us, and help us, we humbly beseech thee, O Lord.

V. From all unwillingness to learn thy will, from clinging to our own plans and desires, from all want of faith in self-committal to thy guidance,

R. Save us, and help us, we humbly beseech thee, O Lord.

V. From cowardice in following thy leading, from ever suffering our own ambitions to cloud the vision of thy will for us, from trying to serve thee and escape the cost,

R. Save us, and help us, we humbly beseech thee, O Lord.

V. From weakness when we are faced with big decisions, from over-confidence in making them, from acting without trying to learn thy will,

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R. Save us, and help us, we humbly beseech thee, O Lord.

V. From shirking the responsibility of our place in the divine order, from fearing new truth and new ways of thought and life,

R. Save us, and help us, we humbly beseech thee, O Lord.

V. From seeking to set forward human progress, whether in the Church or in the world, by doing our own will instead of loyally asking to know thine,

R. Save us, and help us, we humbly beseech thee, O Lord.

¶ *The Minister shall use all or some of these biddings at his discretion.*

1. *V.* Let us pray for the accomplishment of God's will and purpose as we know it in our Lord.

He hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will. *Eph.* 1. 8-9.

No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him. *John* 1. 18.

All things have been delivered unto me by the Father, and no man knoweth the Father but the Son and he to whomsoever the Son wills to reveal him. *Matt.* 11. 27.

If any man do his will, he shall know of the doctrine whether it be of God. *John* 7. 17.

Silence.

2. *V.* Let us pray that society may be so ordered, that every soul may come to the fulness of the perfection for which God made it.

It is not the will of your Father which is in heaven, that one of these little ones should perish. *Matt.* 18. 14.

Silence.

3. *V.* Let us pray for the betterment of international relationships, the League of Nations, and disarmament.

Ye have heard it said, Thou shalt love thy neighbour and hate thine enemy. But I say unto you, Love your enemies. *Matt.* 5. 43-4.

Silence.

4. *V.* Let us pray for greater mutual respect and trust in our dealings one with another, and for greater love of beauty and active purity in all the associations of daily life.

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All ye are brethren, for one is your Father, which is in heaven. *Matt.* 23. 8-9.

Ye have heard it said, Thou shalt not kill, and whosoever killeth shall be in danger of the judgement. But I say unto you, Whosoever shall say Thou fool, shall be in danger of hell-fire. *Matt.* 5. 21-2.

Silence.

5. *V.* Let us pray for greater reverence for children, and for the revival of the sanctity of home life.

Suffer the little children to come unto me: for of such is the kingdom of God. *Mark* 10. 14.

Ye are the salt of the earth. *Matt.* 5. 13.

Ye are the light of the world. *Matt.* 5. 14.

Silence.

6. *V.* Let us pray for the increasing application of science, and for the study of the body and mind; for the restoration of health and wholesomeness and gladness in the lives of men and women.

If thou art willing, thou canst make me clean. And Jesus put forth his hand and touched him, saying: I will, be thou clean. *Matt.* 8. 2-3.

Silence.

7. *V.* Let us pray for the growth of the spirit of reconciliation and fellowship, that the will of God for man may be realized in the affairs of this world (especially with regard to . . .).

This is my commandment, that ye love one another, even as I have loved you. *John* 15. 12.

Silence.

8. *V.* Let us pray for increased power and vision to the Church, that through us the will of God may be fulfilled.

All power is given unto me, in heaven and in earth. Go ye therefore, and teach all nations. *Matt.* 28. 18-19.

Silence.

9. *V.* Let us pray for the reunion of the Church, that the Spirit of our Lord may be manifest to the world.

I pray that they may all be one, even as thou, Father, art in me and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. *John* 17. 21.

Silence.

10. *V.* Finally, let us pray for loyalty to do the will of

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God following our Lord. Remember the test of loyalty to him.

Not every one that saith unto me Lord, Lord, shall enter the kingdom of God, but he that doeth the will of my Father. I came not to do mine own will but the will of him that sent me. My meat is to do the will of him that sent me and to finish his work.

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

V. Thy kingdom come:

R. Thy will be done.

4. LITANY OF THE INCARNATION.

4 A.

V. We preach not ourselves but Christ Jesus as Lord, and ourselves your servants for Jesus' sake. Seeing it is God that said 'Light shall shine out of darkness', who hath shined in our hearts to give the light of the knowledge of his glory in the face of Jesus Christ.

God being rich in mercy for his great love wherewith he loved us, even when we were dead through our trespasses, quickened us together with Christ—it is by grace that ye are saved—and raised us up with him and made us sit in the heavenly places in Jesus Christ: that in the ages to come he might show the exceeding riches of his grace in his kindness towards us in Christ Jesus.

O God, more wonderful in thy perfection than all that we can ever desire or know,

R. We praise thee, and bless thy glorious Name, O Lord.

V. O God, who hast sent light into darkness showing forth to man thy very self in the life of Jesus Christ,

R. We praise and bless thy glorious Name, O Lord.

V. O God, who by thy pure and mighty Spirit dost lift up all men into the heavenly places, that we may live the life which is divine,

R. We praise and bless thy glorious Name, O Lord.

V. O God, Creator, Redeemer, Teacher, Source of life and truth and love and power, in whom we live and move and have our being,

R. We praise and bless thy glorious Name, O Lord.

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V. Lord, show us the Father and it sufficeth us :

R. He that hath seen him hath seen the Father.

V. The Word was made flesh and dwelt among us :

R. And we beheld his glory, the glory as of the only-begotten of the Father.

V. O Thou, who hast given us thy only-begotten Son to take our nature upon him and to be born of a pure Virgin : grant that we being regenerate and made thy children by adoption and grace may daily be renewed by thy Holy Spirit, through Jesus Christ our Lord. *Amen.*

For all the perfection which thou art : for all the glory which is thine : for all that thou hast shown us of thyself in the royal love of Christ,

R. We thank thee, O Father.

V. For the manifestation in our flesh of what thou wouldst have man become : and for the bringing in of a better hope,

R. We thank thee, O Father.

V. For the fire cast on earth in the new revelation of thyself, to burn up violence and pride,

R. We thank thee, O Father.

V. For the regeneration of human life and the birth of joy and liberty, through the mission of thy Church,

R. We thank thee, O Father.

V. For all who show forth the Spirit of Christ outside the circle of organized religion,

R. We thank thee, O Father.

V. Glory be to the Father, and to the Son, and to the Holy Spirit :

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

4 B.

O Jesus Christ, the Lord of all good life, who hast called us to build the city of God : do thou enrich and purify our lives and deepen in us our discipleship. Help us daily to know more of thee, and through us, by the power of thy Spirit, show forth thyself to other men. Make us humble, brave, and loving : make us ready for adventure. We do not ask that thou wilt keep us safe, but that thou wilt keep us loyal : who for us didst face death unafraid, and dost live and reign for ever and ever. *Amen.*

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V. From lack of reverence for Truth and Beauty ; from prejudice and sentimentalism ; from being contented with the mean and ugly,

R. O Christ, deliver us.

V. From the cowardice that dare not face new truth, the laziness contented with half-truths, and the arrogance that thinks it knows all truths,

R. O Christ, deliver us.

V. From all kinds of artificiality in life and worship and ministering ; from all that is hollow, unreal, and insincere,

R. O Christ, deliver us.

V. From trivial ideals and cheap pleasures ; from mistaking coarseness and vulgarity for humour,

R. O Christ, deliver us.

V. From being dull and pompous ; from being rude and offensive and ill-mannered,

R. O Christ, deliver us.

V. From the blasphemy of cynicism about our brethren made in the image of God ; from all false pride, intolerance, and contempt,

R. O Christ, deliver us.

V. From all uncleanness and unwholesomeness ; from selfishness, slackness, and self-indulgence,

R. O Christ, deliver us.

V. From the false piety which cannot laugh ; from being self-centred in our pity ; from being narrowly ecclesiastical ; and from loving systems more than we love thee,

R. O Christ, deliver us.

V. From everything in our lives and methods which may hide the true light of thee, who art the Light of the world,

R. O Christ, deliver us.

V. From the disloyalty of being satisfied with things as they are, in the Church and in the world ; and from failing to share thy indignation,

R. O Christ, deliver us.

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

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4 c.

V. We pray, O Lord, that thou wilt so reveal thyself in us, that through us men may be drawn to the love of thee,

R. We beseech thee to hear us, good Lord.

V. That thou wilt give us the gifts of Galilee, the gifts of gaiety and freedom and simplicity to make our tired world grow young again,

R. We beseech thee to hear us, good Lord.

V. That thou wilt pour thy spirit more and more into the life of men; giving us clean laughter and good sportsmanship, kindness, generosity, and gentleness, honour, courtesy, and self-control,

R. We beseech thee to hear us, good Lord.

V. That thou wilt reveal thyself in fellowship; that a world, which rests on competition, may learn from thee the nature of the Father, and by the power of thy Spirit live in love according to his will,

R. We beseech thee to hear us, good Lord.

V. That thou wilt inspire science, art, and letters, to be the expression of God through human skill,

R. We beseech thee to hear us, good Lord.

V. That thou wilt consecrate the discontent of the young and the rebellious; and strengthen the prophets that they may be forerunners of thy kingdom,

R. We beseech thee to hear us, good Lord.

V. That thou wilt give such power to thy Church that she may have life and life more abundantly, with courage to go forward daringly, trusting in thy leadership, and unfettered by the past,

R. We beseech thee to hear us, good Lord.

V. That thou wilt give courage, vision, and true wisdom to our leaders, that they may guide the Church aright, to face the issues of a new world-order,

R. We beseech thee to hear us, good Lord.

V. That thou wilt so change human nature by thy Spirit in the hearts of men, that old things may pass away and there may be a new creation,

R. We beseech thee to hear us, good Lord.

V. That all mankind may come to the knowledge of thee, and may grow to that perfection which is thy Father's will for all his children,

R. We beseech thee to hear us, good Lord.

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V. That thou wilt hasten the time which thou hast promised, when all shall be in subjection under thee, and thy kingdom be established in power and thou be all in all,

R. We beseech thee to hear us, good Lord.

V. Till we all come to the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the completeness of the personality of Christ.

R. Amen.

5. CONCERNING THE CHILDREN.

V. Let us give thanks for Christ's revelation to us, of God's love for children, and of their infinite value in his sight.

R. Alleluia. Blessed be God, Eternal Friend of children.

V. For his tender compassion towards them: for his burning indignation against those who do them wrong: for his deep and overflowing love, drawing them towards himself: for his message of their nearness to the Father of all,

R. Blessed be God.

V. For the beauty of children and their joy in beautiful things; for their mirth and laughter; and for the joy and light they bring into the world,

R. Blessed be God.

V. For their enthusiasms, their abounding energy, and their love of the heroic and adventurous: for their candid generous trust in those around them; and for their quick response to calls of love and service,

R. Blessed be God.

V. For the childhood of Jesus our Lord; for his birth and helpless babyhood; for his mother's gentle care and nurture; and for all unknown souls who nursed and tended him,

R. Blessed be God.

V. For his joyful, eager, natural, obedient boyhood, uplifting human childhood into the Godhead; for the grace and love of God, by which we know he took to himself the form of a child, and gave to us the joy of knowing the Father,

R. Blessed be God.

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V. And as we give thanks for the infinite value of children, so let us pray for Fathers and Mothers, and for all of us through whom children receive their first thoughts of God.

That we may have a deepened sense of the Fatherhood of God, and may so practise his presence, that the children may be won for Jesus,

R. Amen in Jesus.

V. That we may have the love of parents and the wisdom of teachers; that our lives may be ruled by simplicity, gladness, and sympathy; and that we may guide by the constraining influence of love, rather than by the restraint of fear,

R. Amen in Jesus.

V. That with patience we may foster in children a love of goodness, truth, and beauty; and that we may lead the splendid energy of youth to find its outlet and satisfaction in fellowship and service,

R. Amen in Jesus.

V. That by the inspiration of thy loving Spirit we may direct the thoughts of our children through wonder, through fairies to angels, through the imagination of the delights of playtime to the worship of the joys of the Eternal,

R. Amen in Jesus.

V. That by the same Spirit we may inspire the children to think of Christ as ever near; to know his standard as our standard, his cause as our cause, himself as our Captain and Hero and King,

R. Amen in Jesus.

V. Let us in silence remember before God all children born with some defect of body or hindered by their environment, all orphaned, homeless, or unwanted children, all children of loveless homes.

(Silence.)

O Heavenly Father, make our hearts burn within us for the children who go neglected or unloved; let thy Spirit breathe into us a living renewal, that with wise statesmanship, and readiness to combine with others, we may turn to good account every law for their welfare, through Jesus Christ our Lord. *Amen.*

(Silence.)

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May the grace of courage, gaiety, and the quiet mind, with all such blessedness as belongs to the children of the Father in Heaven, be ours; to the praise of the Father, Son, and Holy Spirit, who ever liveth and reigneth, one God, world without end. *Amen.*

6. THANKSGIVING AND LITANY FOR THE MISSIONARY WORK OF THE CHURCH.

V. Blessed be the Lord God for his tender mercy: where-by the day-spring from on high hath visited us:

R. To give light unto them that sit in darkness and in the shadow of death: and to guide our feet into the way of peace.

V. Jesus said: 'They shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God.'

R. Thanks be to thee, O Christ, for thy holy gospel.

V. Other sheep I have which are not of this fold: them also must I bring, and they shall hear my voice: and they shall become one flock, one shepherd.

R. Thanks be to thee, O Christ, for thy holy gospel.

V. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things, whatsoever I commanded you.

R. Thanks be to thee, O Christ, for thy holy gospel.

V. Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost parts of the earth.

R. Thanks be to thee, O Christ, for thy holy gospel.

V. Thanks be to thee, most glorious God, Father, Son, and Holy Spirit, for the revelation of thyself in this our world, and for thy commission to thy Church to proclaim the gospel of Christ to every creature.

R. Thanks be to thee, O God.

V. For the early disciples who were sent forth by Christ, to proclaim the coming of the kingdom,

R. We praise thee, O God.

V. For the apostles of the nations, who in obedience to his word, carried the gospel through the world,

R. We praise thee, O God.

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V. For those missionaries, known and unknown, who first brought the gospel to these shores,

R. We praise thee, O God.

V. For all the faithful, who, in ages of darkness, kept their lamps burning and watched for the coming of the Lord,

R. We praise thee, O God.

V. For all who at any time have recalled the Church to her great task of evangelizing the world,

R. We praise thee, O God.

V. For those who have gone to the ends of the world with the joyful news, and have sought out the dark places of the earth to bring light to them that dwell in the shadow of death,

R. We praise thee, O God.

V. For thy missionary servants who have joined the noble army of martyrs; and for all converts to the faith, who have sealed their testimony with their blood,

R. We praise thee, O God.

V. For the innumerable company who now praise thy name out of every kindred and nation and tongue,

R. We praise thee, O God. Alleluia. *Amen.*

V. We acknowledge, O Lord, that we have proved unworthy of thy mercies, and confess how little we have done to hand on, in freedom and fulness, the faith which was brought to us through many perils and purchased with such pain. And the Church's long neglect of this, her bounden duty,

R. O Lord, forgive.

V. Our past unfaithfulness,

R. O Lord, forgive.

V. Our neglected opportunities,

R. O Lord, forgive.

V. Our deafness to thy calls,

R. O Lord, forgive.

V. Our small sacrifice for so great a cause,

R. O Lord, forgive.

V. Our forgetfulness of those who have gone forth relying on our prayers,

R. O Lord, forgive.

V. We do beseech thee to hear us, O Lord, that thou wouldest stir up the hearts of thy faithful people to greater

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obedience, and unite thy Church to face the world's great need, and that thou wouldest send forth labourers into thy harvest,

R. Hear us, we beseech thee.

V. That those who have gone forth may be supported by thy presence, guided by thy counsel, and filled with thy power,

R. Hear us, we beseech thee.

¶ *Here the congregation should be invited to pray for individuals, for missionary societies, for missionary work in specified areas, for the Church, clergy and laity, in different parts of the world.*

Finally, O Lord, we pray that thou wouldest give to all professing Christians, living in foreign lands, a sense of their responsibility, that they may adorn the doctrine of our Saviour, and by their good example commend the faith to others: and that thou wouldest hasten the time when the gospel shall have been preached to all nations, and the whole world shall be filled with the knowledge of thy love. *Amen.*

O God of all the nations of the earth, help us to remember the multitudes who have been created in thine image, yet know not the fulness of thy truth; and, according to the love of thy Son Jesus Christ, grant that, by the prayers and labours of thy Church, they may be delivered from all superstition and unbelief and brought to worship thee; through him, whom thou hast sent to be our salvation, the resurrection and the life of all the faithful, thy Son Jesus Christ our Lord. *Amen.*

7. THE SUFFERINGS OF CHRIST AND OF MEN.

V. O Father of our Lord Jesus Christ, who didst send thy Son to suffer and die for us on this earth, a gracious gift to the ungrateful race of men, make us truly and sincerely thankful for this and for all thine other benefits; and for thy long-suffering with the sins and sorrows of men from the beginning even until now,

R. We thank thee, O Lord.

V. For the sufferings of Christ in the flesh, and his intercession for mankind in glory,

R. We thank thee, O Lord.

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V. For the redemption of the world through the shame of the cross and the pain of the passion,

R. We thank thee, O Lord.

V. For all who have filled up the sufferings of Christ in their own bodies for love of him and of their fellow-men,

R. We thank thee, O Lord.

V. For martyrs and confessors; for all who have chosen poverty or solitude for thy sake; for all men of prayer; and for all saints in common life,

R. We thank thee, O Lord.

V. For all suffering dared and endured for noble ends; and for all pain bravely borne, and turned to patience of character, and purity of life,

R. We thank thee, O Lord.

V. O Lord Jesus Christ, who for our sakes didst undergo want and shame and pain, we confess most humbly that we have refused to share the burden of thy cross; that we have denied thee rather than face mockery, and have sought comfort and security. Forgive our sin, help us to amend and give us courage to endure,

R. Amen.

V. From all misunderstanding of thy purpose in pain; from complaint of thy indifference to our sorrow,

R. Deliver us, good Lord.

V. From refusing to share the sufferings of the world; from forgetting the pain and sorrow of others,

R. Deliver us, good Lord.

V. From seeking comfort and pleasure; from avoiding burdens and neglecting duties,

R. Deliver us, good Lord.

V. From the selfishness which brings needless sorrow to others,

R. Deliver us, good Lord.

V. Almighty Father, who art afflicted in the afflictions of thy people and art full of compassion and tender mercy, hear us as we pray for those who suffer,

R. We beseech thee to hear us, O Lord.

V. For those who bear the pains of childbirth or sickness; for the aged and the dying,

R. We beseech thee to hear us, O Lord.

V. For all who are handicapped in the race of life through no fault of their own; for the defective and the delicate; and all who are permanently injured,

R. We beseech thee to hear us, O Lord.

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V. For those whose livelihood is insecure; the overworked, the hungry, and the destitute; for those who have been downtrodden, ruined, and driven to despair,

R. We beseech thee to hear us, O Lord.

V. For little children, whose surroundings hide from them thy love and beauty; for all the fatherless and motherless,

R. We beseech thee to hear us, O Lord.

V. For those who have to bear their burdens alone, and for all who have lost those whom they love,

R. We beseech thee to hear us, O Lord.

V. For those who are in doubt and anguish of soul, for those who are over-sensitive and afraid,

R. We beseech thee to hear us, O Lord.

V. For those whose suffering is unrelieved by the knowledge of thy love,

R. We beseech thee to hear us, O Lord.

V. For those who suffer through their own wrongdoing,

R. We beseech thee to hear us, O Lord.

V. Set free, O Lord, the souls of thy servants from all restlessness and anxiety; give us that peace and power which flow from thee; and keep us in all perplexities and distresses, in all griefs and grievances, from any fear or faithlessness; that so, upheld by thy strength and stayed on the rock of thy faithfulness, through storm and stress we may abide in thee. *Amen.*

ALMIGHTY God, who hast shown us in the life and teaching of thy Son the true way of blessedness, thou hast also showed us in his suffering and death that the path of love may lead to the cross, and the reward of faithfulness may be a crown of thorns. Give us grace to learn these hard lessons. May we take up our cross and follow Christ, in the strength of patience and the constancy of faith; and may we have such fellowship with him in his sorrow, that we may know the secret of his strength and peace, and see, even in our darkest hour of trial and anguish, the shining of the eternal light. *Amen.*

WORTHY is the lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing. Unto him that sitteth upon the throne and unto the Lamb, be blessing and honour, and glory and dominion, for ever and ever. *Amen.*

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8. AN OFFERING OF ADORATION AND PRAISE TO THE RISEN AND ASCENDED CHRIST.

V. Lift up your hearts :

R. We lift them up unto the Lord.

V. He laid his right hand upon me, saying, Fear not : I am the first and the last : I am he that liveth and was dead : and behold I am alive for evermore, Amen : and have the keys of hell and death.

R. Glory be to thee, O Lord most high.

V. I saw in the midst of the throne a Lamb as it had been slain.

R. Glory be to thee, O Lord most high.

V. Lo, I am with you all the days :

R. Even unto the end of the world.

V. Worthy is the Lamb that was slain, to receive power and riches, and wisdom and strength, and honour and glory and blessing.

R. Blessing and honour, and glory and power, be unto him that sitteth on the throne, and to the Lamb, for ever and ever.

V. Christ, whom men saw on the mountain-top transfigured with the splendour of God : Christ, whom they saw at thy ascension girt about with the light of heaven, thy pierced hands stretched out in longing over the world : open our eyes to see thee as thou art : help us so to know thee, that we may love thee : so to love thee that we may grow more like thee : so to follow thee, that through us others may know thee and find in thee their hope, their life, their joy.

R. Blessing and honour, and glory and power, be unto him that sitteth on the throne, and to the Lamb, for ever and ever.

V. Not of this world is thy Kingdom, yet may thy Kingdom come on earth : here, while we live and work in the passing years, in the knowledge of thee is eternal life. Thou hast prepared a place for us that through thee we may be always in God's presence : transform us then by thy spirit so that we may rise above our selfishness and grow up daily into thy likeness. So, because our hearts are in heaven, may we the better serve thee on earth, in homely love and duty day by day.

R. Blessing and honour, &c.

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V. Christ, Holy and Strong, Holy and Immortal ; God from God, Light from Light ; born of woman, crucified, risen ; in whom are fulfilled all human possibilities, and all the treasures of God revealed, receive the adoration of thy people. Above our failure and bewilderment, our sin, our ignorance, and our anxieties, we lift up our hearts to thy perfection ; we love and reverence and worship thee. Thou hast won eternal redemption for us, and thou art ever present with thy people : manifest thyself to the world which waits for thee ; and show us, O Lord, the way that we should walk in, for we lift up our hearts unto thee.

R. Blessing and honour, &c.

V. Love's kingdom is an everlasting kingdom : his dominion endureth throughout all ages. Come then, O Lover of our race, and reign among us, in love and joy and peace : extend thy empire over human hearts : let the burning vision of thy beauty shine out clear before the eyes of the world : hasten the consummation of thy kingdom in which Love shall be the only King : that the love wherewith the Father hath loved thee may be in us, and we be made one in thee.

R. Blessing and honour, &c.

V. O King of men, Master of our lives, entering into thy glory by the Cross, to whom all authority is given, both in heaven and on earth, we acknowledge thy sovereignty over every realm of life. Come, O Lord, enter into thy kingdom : subdue the world by the might of thy love.

R. Blessing and honour, &c.

V. O Son of Mary :

R. Consecrate our homes.

V. Son of David :

R. Cleanse our politics.

V. Son of Man :

R. Rule the affairs of Nations.

V. Son of God :

R. Give us eternal life.

V. Jesus the carpenter :

R. Hallow our daily work.

V. Jesus the Christ :

R. Deliver a world which waits for thee.

V. Jesus the Saviour :

R. Save us from ourselves.

V. Jesus the life-giver :

R. Renew thy Church.

V. Word of God :

R. Perfect thy creation.

V. Lord exalted at the Father's side :

R. Raise us to live with thee in God.

V. O Lamb, slain before the worlds were made, Eternal Victim, and Eternal Sacrifice, may the power and glory of thy love be known and adored to all ends of the earth.

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R. For thine is the kingdom, the power and the glory, for ever and ever.

V. The kingdom of God is like treasure hidden in a field, which, when a man has found, for joy thereof he selleth all that he hath and buyeth that field.

R. Thanks be to God for his unspeakable gift.

V. The kingdom of heaven is within you.

R. Thanks be to God for his unspeakable gift.

V. He that is great among you shall be your servant, and he that will be first, the slave of all.

R. For the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.

V. He humbled himself, becoming obedient unto death. Therefore hath God highly exalted him and given him a Name which is above every name, that at the name of Jesus every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

R. Amen.

V. I will not leave you comfortless :

R. I will come to you.

V. I will see you again and your heart shall rejoice :

R. And your joy no man taketh from you.

V. What shall separate us from the love of Christ ? Shall persecution, or famine, or nakedness, or peril, or sword ?

R. Nay, in all these things we are more than conquerors through him that loveth us :

All. Neither life nor death, nor things present, nor things to come, can separate us from the love of God which is in Christ Jesus our Lord. Alleluia, Amen.

9. LITANY OF THE CHURCH.

V. O God the Father, from whom the whole family in heaven and earth is named ;

O God the Son, given to be head over the Church ;

O God the Holy Spirit, Love of the Father and the Son ;

O Holy Trinity, Eternal love,

R. Have mercy upon us.

V. By thy ministry of healing and forgiveness ; by thy seeking and saving the lost ; by thy words of eternal life,

R. Help us, good Lord.

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V. By thy calling and training of the twelve apostles ; by thy promise to build thy church ; by thy institution of the holy sacraments,

R. Help us, good Lord.

V. By the love of thy crucifixion ; by the power of thy resurrection ; by the glory of thy ascension ; and by the indwelling of thy Holy Spirit,

R. Help us, good Lord.

V. That it may please thee to strengthen and enlarge thy holy Church in every land, and to unite all those who profess and call themselves Christians, in faith and hope and charity,

R. We beseech thee, good Lord.

V. That thy Church may strive not for its own safety, but for the world's salvation, seeking only thy kingdom and thy righteousness,

R. We beseech thee, good Lord.

V. That thy Church may proclaim the gospel throughout the whole earth and make disciples of all nations,

R. We beseech thee, good Lord.

V. That thou wilt grant to all bishops and ministers of thy word and sacraments, the spirit of wisdom, power, and love, and call many more to the work of thy ministry,

R. We beseech thee, good Lord.

V. That thou wilt give to all thy people grace to understand and to believe thy word, and to show forth their faith in their lives,

R. We beseech thee, good Lord.

V. That we may reverently and rightly use thy sacraments and be strengthened in body and soul by thy heavenly grace,

R. We beseech thee, good Lord.

V. That thou wilt remove from us all hatred, prejudice, and narrowness of thought, that we may receive, and rejoice in, all that thou revealest,

R. We beseech thee, good Lord.

V. That thou wilt guide us in all perplexities of belief and conduct, that we may hold fast that which is true, and faithfully confess thee before men,

R. We beseech thee, good Lord.

V. That regardless of the praise or contempt of the world, thy Church may worship and adore thee in spirit and in truth,

R. We beseech thee, good Lord.

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V. And as we pray for the Church universal, so let us pray for God's blessing on the Church in this place ;

Here may the faithful find salvation, and the careless be awakened.

R. Amen.

V. Here may the doubting find faith and the anxious be encouraged.

R. Amen.

V. Here may the tempted find help and the sorrowful comfort.

R. Amen.

V. Here may the weary find rest and the strong be renewed.

R. Amen.

V. Here may the aged find consolation and the young be inspired.

R. Amen.

V. Now unto him that is able to do exceeding abundantly above all that we ask or think,

According to the power that worketh in us,

Unto him be glory in the Church and in Christ Jesus, unto all generations for ever and ever. *Amen.*

¶ *To which may be added the following ascription of praise.*

9 A.

V. Thou art worthy, O Lord, to receive power and riches and wisdom and strength and honour and glory and blessing ; and for thy Church the pillar and ground of the Truth, against which the gates of hell shall not prevail,

R. Glory be to thee, O Lord.

V. For the light of the everlasting gospel, sent to every nation and kindred, and tongue and people, shining so long amongst ourselves,

R. Glory be to thee, O Lord.

V. Blessed be thy glorious name that thy word hath sounded forth, not only in Jerusalem and Antioch, in Athens and in Rome, but that in every place the faith of Christ is spread abroad.

R. Glory be to thee, O Lord.

V. For thy good soldiers in every age, striving lawfully, enduring unto the end,

R. Glory be to thee, O Lord.

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V. For the wisdom of doctors, the zeal of evangelists, the boldness of prophets,

R. We bless and praise thy glorious Name.

V. For the love of pastors ; for the praise of children ; for the ministry of women ; for the purity of the young ; for the fervour of the aged ; for all the signs of thy Presence ; and for all the marks of thy Cross,

R. We bless, &c.

V. For thy gracious word of promise, that they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever,

R. Glory be to thee, O Lord.

V. Great and marvellous are thy works, Lord God Almighty :

R. Just and true are thy ways, thou king of saints.

V. Who shall not reverence thee, O Lord, and glorify thy name, for thou only art holy :

R. For all nations shall come and worship before thee, for thy judgements are made manifest.

V. After this I beheld, and lo a great multitude, which no man could number, of all nations and kindreds, and people and tongues, stood before the throne and before the Lamb, clothed with white robes and palms in their hands :

R. And cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb, Alleluia, for the Lord God Omnipotent reigneth.

V. Glory be to the Father and to the Son and to the Holy Spirit :

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

10. A LITANY OF FELLOWSHIP.

V. Father be with us.

Christ be with us.

Holy Spirit be with us.

R. Be with us Holy Trinity, One God.

I.

¶ *First Reader, standing.*

In that we have forgotten the new commandment which was given us, that we should love one another :

Forgive and convert us.

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In that we have shared in the failures of our Church, have been weak in her weaknesses, and have added to her stains:

Forgive and convert us.

In that we have failed to be true to the teaching of Christ, have distorted the proportion of the Faith, have disabled the work of our Master, divided his body, and delayed his coming:

Forgive and convert us.

In that we have been of little faith, paralysed by our want of hope, and futile for our great lack of charity:

Forgive and convert us.

II.

¶ *Then the Second Reader stands and says:*

Again, yet again, in peace let us pray unto God:

Lord be with us.

For the peace that is from above, and for the salvation of our souls, let us pray unto God:

Lord be with us.

For the peace of the whole world, for the welfare of the holy Churches of God, and for the union of them all, let us pray unto God:

Lord be with us.

For our own Church as for the Church universal, that she may be shaped to the standard of that perfect Fellowship, eternal in the heavens:

Dear Lord, we pray thee.

That our Church may become alive again with the fire of her first charity, fearless of danger and reckless unto death, in the splendour of that Life which is the light of the world:

Dear Lord, we pray thee.

That she may be worthy of her new-found liberty, persistent in reform, active in benevolence, trusting the people, and ever faithful to the Jerusalem which is above and is free and the mother of us all:

Dear Lord, we pray thee.

That our English people, so stubborn and so strong, may rise up to claim their heritage and make the Church their own:

Dear Lord, we pray thee.

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That our young men and women may have sight of her, pure and fair as a bride adorned, coming down from God out of heaven:

Dear Lord, we pray thee.

That our eyes may kindle to her beauty, when she looks forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners:

Dear Lord, we pray thee.

That her old men may dream dreams, and her young men see visions; that her sons and her daughters may prophesy, bearing eager witness of her beauty to the world:

Dear Lord, we pray thee.

That all her members, putting self aside, disinterested and pure in heart, may seek the truth, and see God, and rejoice in his truth:

Dear Lord, we pray thee.

That her ministers may be good and wise, strong and very courageous, competent in their work, and faithful in their witness:

Dear Lord, we pray thee.

That her bishops, full of insight and imagination, may venture in great things, not exercising dominion, but as true leaders of the people:

Dear Lord, we pray thee.

That her councils and assemblies may be keen to go forward, filled with the wisdom of the Spirit, to rebuild the walls of Jerusalem:

Dear Lord, we pray thee.

That all the people of the City of God may take up their citizenship, and be fellow-workers in the democracy of Christ:

Dear Lord, we pray thee.

That her scholars may have disciples, her prophets hearers, her saints imitators, and all her pioneers many multitudes to follow in their steps:

Dear Lord, we pray thee.

That we may forsake that love of party, which keeps us from loving one another; and so, coming in friendship together, we and all our brothers in Christ may find the overpowering love of God, which shall knit us together in one Church of England:

Dear Lord, we pray thee.

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And, finally, that the Church, with love recovered in her midst, may teach all men to love one another, and all nations to dwell together in helpfulness and friendship, reconciled and redeemed :

Dear Lord, we pray thee.

First Reader. Father be with us all.

Second Reader. Christ be with us all.

Third Reader. Holy Spirit be with us all.

All. Be with us, Holy God, now and for evermore.

III.

¶ *Then the Third Reader stands to say these or other prayers :*

Let us pray for the Church in the new age :

V. By this may all men know that we are his disciples :

R. That we have love one to another.

GOD, our Shepherd, give to the Church a new vision and a new charity, new wisdom and fresh understanding, the revival of her brightness and the renewal of her unity ; that the eternal message of thy Son, undefiled by the traditions of men, may be hailed as the good news of the new age ; through him who maketh all things new, Jesus Christ our Lord. *Amen.*

Let us pray for the State in the new age :

V. Thou shalt wipe away all tears from their eyes :

R. For the former things are passed away.

GOD, our Ruler, give to every State the dawning spirit of human brotherhood, a new respect for man and for woman, new loyalty in service, compunction and charity, new happiness in work and justice in reward ; that our homes may be restored in thee, our cities rebuilt, and all the world may reflect the radiance of that new Jerusalem whose river is the water of life, and her light is the Lamb that was slain and now liveth for evermore. *Amen.*

Let us pray for the world in the new age :

V. Unto the Father of our Lord Jesus Christ :

R. Of whom the whole family in heaven and earth is named.

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GOD, our Father, give to the nations of the world a new heart of comradeship ; the old man of ignorance and cruelty being done away, and the new man put on, renewed in knowledge, to strengthen and to serve the brethren : that every people may bring its tribute of excellence to the common treasury, without fear, and without the lust of domination ; and all the world may go forward in the new and living way which he hath consecrated for us ; who now liveth and reigneth, with thee and the Spirit of truth, one God, world without end. *Amen.*

IV

¶ *All standing, a Reader says :*

Holy God, Holy, Mighty, Holy, Immortal.

Hail, thou joyous light.

Let us join in the tumult of praise which at all times ascends unto God.

We praise thee, O God.

For the wonder of thy beauty manifest in the world, thy wisdom inspiring the works of men, thy love for us, atoning us together,

We give thanks to thee.

For the power to love thee and the right to pray, and for thine answers to our prayer,

We give thanks to thee.

For the tenderness of men, the courage of women, and the wisdom of little children ; for the charity and steadfastness and the patience of our friends ; and for the kindness and cheerful service of mankind,

We give thanks to thee.

For the renewal of life in thy Church, and the hope of better things, and for the quickening of our hope to-day,

We give thanks to thee.

For the noble examples of thy servants now with thee in the light, for the happiness that is theirs, and for our communion with them,

We give thanks to thee.

MAY all the peoples, from the rising of the sun even unto the going down of the same, cry aloud in praise to thee with joyful voice, and say, Glory to thee, O God, the Saviour of all, for ever. *Amen.*

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MAY he who like a lamb was led to the slaughter, and like a lion doth overthrow the powers of evil, Christ our God and Shepherd, who guideth his flock in the way of righteousness, further us now through the prayers of his Church, and have mercy upon us, because he is gracious and loveth mankind. *Amen.*

GOD the Father, God the Son, and God the Holy Spirit, bless, direct, and inspire us, and give us thankful hearts, now and for evermore. *Amen.*

This Litany may and should be varied and shortened by the omission of one or more Parts.

11. LITANY OF DAILY BREAD.

[Jesus said, Ask and it shall be given unto you, seek and ye shall find. What man is there of you who, if his son shall ask him for a loaf, will he give him a stone, or if he shall ask for a fish, will he give him a serpent? If ye then with all your human imperfections know how to give good things unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Therefore, whatsoever ye would that men should do to you, do ye also unto them. *Matt. 7. 7-12.*

Jesus said also: Be not anxious for your life, what ye shall eat and what ye shall drink, and for your body what ye shall put on. Is not the life more than its food?—the body than its clothes? Your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom and his justice and all these things shall be added unto you. *Matt. 6. 25-32.*]

V. Let us thank God for all the provision which he has made for the needs both of our bodies and souls.

For all the sustenance which thou hast provided for our bodies, minds, and spirits, to fit us for communion with thyself.

R. We thank thee, O Father.

V. For the knowledge that we are all thy children, and that thou dealest with us as our Father, being ever more ready to give than we to ask,

R. We thank thee, O Father.

V. For knowledge of the ordered course of nature, delivering us from fear and superstition,

R. We thank thee, O Father.

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V. For trusting us with the knowledge of thy laws to subdue the earth and replenish it for thee,

R. We thank thee, O Father.

V. For our physical nature, with its strength and gladness; and for the inexhaustible wealth of life,

R. We thank thee, O Father.

V. That thou hast sent thy Son, born of a woman, to make our human flesh the instrument of thy glorious and holy will,

R. We thank thee, O Father.

V. That thy Son laboured for his daily bread, knowing hunger and poverty and weakness,

R. We thank thee, O Father.

V. For the resourcefulness and generosity of thy providence for each of us,

R. We thank thee, O Father.

V. For giving us the privilege of service and supplying us with the means to fulfil thy purposes,

R. We thank thee, O Father.

V. For the spiritual food which thou hast provided for us in the life of Jesus Christ,

R. We thank thee, O Father.

The General Thanksgiving (see p. 252).

11 A.

V. Let us ask forgiveness for all the ways in which we have abused God's gifts, forgetting that they are entrusted to us to be used for him and for our fellow men.

O God the Father, from whom all fatherhood in earth and in heaven is named, graciously behold thy family. Thou art kind to the ungrateful and makest thy sun to arise on the just and the unjust. But we have misused thy gifts, and marred thy work and robbed one another of our daily bread. We pray for true repentance and pardon. Help us to feel our share in the world's guilt, and to glorify thee in our stewardship so that thou wilt give us the true riches; through Jesus Christ our Lord. *Amen.*

V. Our greed and selfishness,

Our luxury and sloth,

Our wastefulness of thy generosity,

R. O Lord forgive.

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- V.* Our disobedience to thy laws,
Our indifference to the needs of others,
Our spoiling of our brother's and sister's souls,
R. O Lord forgive.
- V.* Our starving of their bodies,
Our enslaving them to Mammon,
Our toleration of injustice,
R. O Lord forgive.
- V.* Our acquiescence in disease,
Our ruthless competition,
Our distrust of love,
R. O Lord forgive.

O Lord, we beseech thee, absolve thy people from their offences that by thy great goodness we may all be delivered from the bands of those sins which by our frailty we have committed, through Jesus Christ our Lord. *Amen.*

V. And now, O Lord, we humbly beseech thee that thou who hast taught us to pray for our daily bread, wilt enable us to win and use it according to thy will.

If one member suffereth, all the members suffer with it. If one member is honoured, all the members rejoice with it. Now ye are the body of Christ, and severally members thereof. *1 Cor. 12. 26-27.*

And that thou wilt give men skill and enterprise in husbanding the resources of the earth, that all thy children may have meat enough,

R. We beseech thee to hear us.

V. That we may not try to live by bread alone, but measure all our wealth and all our labour by the standard of our Lord,

R. We beseech thee to hear us.

V. That the condition of men's daily toil may not starve the souls whom thou hast made for thyself,

R. We beseech thee to hear us.

V. That those who labour in production may not be deprived of their share of thy gifts,

R. We beseech thee to hear us.

V. That the conscience of mankind may be so aroused, that we shall no more eat the bread of oppression, but work together in comradeship and justice,

R. We beseech thee to hear us.

V. That thou wilt give us all a deeper sense of our membership of one another, so that the bonds of our

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economic life may be the expression of our fellowship in Christ,

R. We beseech thee to hear us.

V. That those who have great wealth may be guided to use it rightly to thy glory and to the welfare of their fellow men,

R. We beseech thee to hear us.

V. That we may all be led to a fuller recognition of our stewardship to thee for the use of our money and our time,

R. We beseech thee to hear us.

V. That thou wilt help all who are not engaged in manual labour that, as they live by others' toil, so by their work others may live better,

R. We beseech thee to hear us.

V. That thou, O Lord, wilt fill us with the desire to alleviate the humiliation and anxiety of those who cannot find employment,

R. We beseech thee to hear us.

V. That thou wilt guide the deliberations of the government and local authorities, and lead men in this land so to co-operate for the common good, that all may have work, to provide their daily bread in freedom, hope, and self-respect,

R. We beseech thee to hear us.

V. For all who carry heavy burdens, that Christ may refresh them,

R. We beseech thee to hear us.

V. For all whose poverty deprives them of the fulness of life,

R. We beseech thee to hear us.

V. For the rich for whom the way is hard, that they may find that simplicity which opens the kingdom of heaven,

R. We beseech thee to hear us.

Let us pray.

O LORD Christ, who didst say to thine apostles when they would send away the hungry multitude, They need not depart, give ye them to eat, enable us so to use thy Father's gifts as to relieve the necessities of our brethren: and chiefly help us in our daily work so to reflect the glory of thy Spirit that they may come to thee, the Bread of Life, and see their soul's desire and be satisfied, who livest and reignest with the Father and the Holy Spirit, one God for ever and ever. *Amen.*

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O THOU whose meat was to do the Father's will, grant us to order and use the things of this world as partakers of the life of the world to come, even that life eternal which thou hast brought from heaven upon earth, To the glory of thy Holy Name. *Amen.*

O CHRIST, thou lover of men's lives, who wast the friend of simple people, and didst live and teach in the homes of working men, reveal thyself in power to the toiling multitudes around us, who need thee; give them the spirit of hope, charity, freedom, simplicity, and gladness, that in thee they may find the life that is life indeed, O thou who only canst, our Saviour and our Lord. *Amen.*

12. LITANY OF LABOUR

¶ *The Litany can be shortened by the omission of Parts IV, or II, or of both.*

I.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

O God the Father of all,

Have mercy upon us.

O God the Son, Redeemer of the World,

Have mercy upon us.

O God the Holy Spirit, dwelling in men,

Have mercy upon us.

O Holy Trinity, one God,

Have mercy upon us.

II.

Jesus, born in poverty,
born to bring peace among men,
workman at Nazareth,

Have mercy upon us.

Jesus, in whom the proud were scattered and the mighty
put down,

giving good things to the hungry,

exalting them of low degree,

Have mercy upon us.

Jesus, in whom all the nations of the earth are one,
in whom is neither bond nor free,

brother of all,

Have mercy upon us.

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Jesus, preaching good tidings to the poor,
proclaiming release to the captives,
setting at liberty them that are bound,

Have mercy upon us.

Jesus, friend of the poor,
feeder of the hungry,
healer of the sick,

Have mercy upon us.

Jesus, denouncing the oppressor,
instructing the simple,
going about to do good,

Have mercy upon us.

Jesus, teacher of patience,
pattern of gentleness,
prophet of the Kingdom of Heaven,

Have mercy upon us.

Jesus, forgiving them that love much,
drawing all men unto thee,
calling them that labour and are heavy laden,

Have mercy upon us.

Jesus, who camest not to be ministered unto, but to
minister,
who hadst not where to lay thy head,
loved by the common people,

Have mercy upon us.

Jesus, betrayed for the sake of money,
taken by the chief priests,
condemned by the rulers,

Have mercy upon us.

Jesus crucified for us.

Have mercy upon us,

Jesus, who hast called us to the fellowship of thy Kingdom,
in whom is no respect of persons,
who wilt know us by our fruits,

Have mercy upon us.

Thou Voice of Justice, who dost say to us: 'Inasmuch as
ye have done it unto one of the least of these my
brethren, ye have done it unto me.'

Have mercy upon us.

III.

From the love of money,
From dishonesty in business,
From forgetfulness of our duty,

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From anger and malice against opponents,
Good Lord, deliver us.
From contempt for others,
Good Lord, deliver us.
From offence against thy little ones,
From oppression of the poor,
From the acceptance of worldly standards,
From hardness, narrowness, and distrust,
From want of faith in the accomplishment of thy will,
Good Lord, deliver us.
From all pride,
From all lust,
From all anger,
From all envy,
From all sloth,
Good Lord, deliver us.
By thy taking of our flesh,
By thy humble birth,
By thy hard life,
By thy bitter death,
By thy glorious Resurrection and Ascension,
Dear Lord, deliver us.

IV.

Be merciful unto us.
Hear us, Lord Jesus.
By thy recovering of sight to the blind,
Remove from us all prejudice.
By thy teaching on the Mount,
Teach us to hunger and thirst after righteousness.
By thy miracle at Cana,
Increase among us the joy of life.
By thy parables about riches,
Help us to distribute.
By thy words to the Pharisees,
Give us courage to rebuke the wrong in high places.
By thy washing the Disciples' feet,
Teach us to serve others.
By thy prayer on the Cross,
Teach us to love our enemies.
By thy Cross and Passion,
Help us to suffer for the truth's sake.
By thy presence in the Church,
Keep us faithful to thy law of love.

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By the prayer thou hast given us,
Help us to live more nearly as we pray.
By thy prayer thou hast given us,
Help us to do thy will upon earth.
By thy life and teaching,
Make us to love God before all things.
By thy life and teaching,
Make us to love our neighbour as ourself.

V.

We beseech thee, O Lord, mighty and ever wise, that
thou wilt guide, protect, and inspire all those who
learn and labour truly to get their own living.
For men who face peril,
We beseech thee.
For women who suffer pain,
We beseech thee.
For those who till the earth,
For those who tend machinery,
We beseech thee.
For those who strive on the deep waters,
For those who venture in far countries,
We beseech thee.
For those who work in offices and warehouses,
For those who labour at furnaces and in factories,
We beseech thee.
For those who toil in mines,
For those who buy and sell,
We beseech thee.
For those who keep house,
For those who train children,
We beseech thee.
For all who live by strength of arm,
For all who live by cunning of hand,
We beseech thee.
For all who control, direct, or employ,
We beseech thee.
For all who enrich the common life through art, and science,
and learning,
We beseech thee.
For all who guide the common thought, as writers or as
teachers,
We beseech thee.

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For all who may serve the common good as pastors, physicians, soldiers, lawyers, merchants, and for all social workers, leaders, and statesmen.

We beseech thee.

And for all those who are poor, and broken, and oppressed :

For all whose labour is without hope,
For all whose labour is without honour,
For all whose labour is without interest,
For those who have too little leisure,
For those who are underpaid,
For those who oppress their employees through love of money,
For all women workers,
For those who work in dangerous trades,
For those who cannot find work,
For those who will not work,
For those who have no home,
For prisoners and outcasts,
For the victims of lust,
For all who are sick or hungry,
For all who are intemperate, luxurious, and cruel,
Dear Lord, we pray to thee.

13. THANKSGIVING FOR THE SAINTS.

V. In the name of the Father, and the Son, and the Holy Spirit, Amen.

O God, the God of the spirits of all flesh, who art not the God of the dead, but of the living, for all live unto thee,

R. We worship thee and give thee thanks for ever.

V. O Jesus Christ, the conqueror of death, author and perfecter of our faith, who didst endure the Cross despising the shame, and hast taken thy seat at the right hand of God,

R. We worship thee and give thee thanks for ever.

V. O Holy Spirit of loyalty and courage, through whom the saints were strong to endure unto the end,

R. We worship thee and give thee thanks for ever.

V. We believe in the Communion of Saints : We believe in the Forgiveness of sins, and the Resurrection unto eternal life, through Jesus Christ our Lord.

R. Thanks be to God.

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(Collect for All Saints' Day.)

(Here might follow reading from Rev. 7. 9-17.)

Let us give thanks unto God for all his Saints.

V. Blessed are the poor in spirit :

R. For theirs is the kingdom of heaven.

(Pause.)

V. For all who in simplicity and poverty, being of no account as men count greatness, have loved and served their fellows for thy sake, and by their beggary have made others rich,

R. We praise and bless thy glorious Name, O Lord.

V. Blessed are they that mourn :

R. For they shall be comforted.

(Pause.)

V. For all who being called to taste of suffering have glorified thee by their faith and courage,

R. We praise and bless thy glorious Name, O Lord.

V. Blessed are the meek :

R. For they shall inherit the earth.

(Pause.)

V. For all who, unrewarded and unknown, have been obedient unto the heavenly vision, and thinking nothing of themselves, have lived for thee and for their fellow men,

R. We praise and bless thy glorious Name, O Lord.

V. Blessed are they that hunger and thirst after righteousness :

R. For they shall be filled.

(Pause.)

V. For all those who have longed for thy Salvation and lived in ordinary daily life as seeking first thy kingdom, and thy righteousness,

R. We praise and bless thy glorious Name, O Lord.

V. Blessed are the merciful :

R. For they shall obtain mercy.

(Pause.)

V. For all people who have been lovers of their brethren and sought to help them and show them kindness, being merciful to others, as thou, O Father in Heaven, art merciful,

R. We praise and bless thy glorious Name, O Lord.

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V. Blessed are the pure of heart :
R. For they shall see God.

(Pause.)

V. For all to whom thou hast vouchsafed a vision of thy purity and truth, so that they brought thee into the lives of others,

R. We praise and bless thy glorious Name, O Lord.
V. Blessed are the peacemakers :
R. For they shall be called the children of God.

(Pause.)

V. For all who through our Lord have sought to exercise the ministry of reconciliation, and lived in loyalty to the Prince of Peace,

R. We praise and bless thy glorious Name, O Lord.
V. Blessed are they who are persecuted for righteousness' sake :
R. For great is their reward in heaven.

(Pause.)

V. For all who have suffered for the kingdom's sake and, as disciples of the Son of Man, have not loved their lives unto the death,

R. We praise and bless thy glorious Name, O Lord.
V. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake :

R. Rejoice and be exceeding glad.

(Pause.)

V. O ye holy and humble men of heart, bless ye the Lord :

R. Praise Him and magnify Him for ever.
V. O ye spirits and souls of the righteous, bless ye the Lord :
R. Praise Him and magnify Him for ever.

(Read Rev. 19. 11-14.)

V. Glory be to the Father, and to the Son, and to the Holy Spirit :

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

¶ *The pauses in this service are for Silent Remembrance, which may well be directed.*

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14. LITANY OF COMMEMORATION.

V. Almighty and everlasting God, before whom stand the spirits of the living and the dead, Light of lights, Fountain of wisdom and goodness, who livest in all pure and humble and gracious souls ; for all who have witnessed a good confession for thy glory and the welfare of the world ; patriarchs, prophets, and apostles ; the wise of every land and nation, and all teachers of mankind,

R. We praise thee, O God, and bless thy Name.

V. For the martyrs of our holy faith ; the faithful witnesses to Christ of whom the world was not worthy ; and for all who have resisted falsehood and wrong unto suffering or death,

R. We praise thee, O God, and bless thy Name.

V. For all who have laboured and suffered for freedom, good government, just laws, and the sanctity of the home ; and for all who have given their lives for their country,

R. We praise thee, O God, and bless thy Name.

V. For all who have sought to bless men by their service and life, and to lighten the dark places of the earth,

R. We praise thee, O God, and bless thy Name.

V. For those who have been tender and true and brave in all times and places ; and for all who have been one with thee in the communion of Christ's Spirit and in the strength of his love,

R. We praise thee, O God, and bless thy Name.

V. For the dear friends and kindred ministering in the spiritual world ; whose faces we see no more, but whose love is with us for ever,

R. We praise thee, O God, and bless thy Name.

V. For the teachers and companions of our childhood and youth ; and the members of our household of faith who worship thee now in heaven,

R. We praise thee, O God, and bless thy Name.

V. For the grace which was given to all these ; and for the trust and hopes in which they lived and died,

R. We praise thee, O God, and bless thy Name.

V. And that we may hold them in continual remembrance, that the sanctity of their wisdom and goodness may rest upon our earthly days, and that we may prepare ourselves to follow them in their upward way,

R. We beseech thee to hear us, O God.

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V. That we may ever think of them as with thee, and be sure that where they are, there we may be also,

R. We beseech thee to hear us, O God.

V. That we may have a hope beyond this world for all thy children, even for wanderers who must be sought and brought home; that we may be comforted and sustained by the promise of a time when none shall be strangers and exiles from thy kingdom and household,

R. We beseech thee to hear us, O God.

V. In the communion of the Holy Spirit; with the faithful and the saintly in heaven; with the redeemed in all ages; with our beloved who dwell in thy presence and peace, we, who still fight and suffer on earth, unite in ascribing

R. Thanksgiving, glory, honour, and power unto thee, O Lord our God.

All. Glory be to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now and ever shall be, world without end, Amen.

Collect for All Saints' Day.

15. A GENERAL THANKSGIVING.

V. O Father of all, who art Wisdom and Beauty and Goodness, whose spirit ever strives in the souls of men, we thank thee that thou hast made us heirs of all the ages of thy Creative effort, and called us to share some part of thy burden of Redemption.

R. Glory be to thee, O Lord.

V. For the vision of thyself in our Lord and Saviour Jesus Christ; for thy divine compassion which carest for us despite our weaknesses, cowardice, and self-love: and for thy leadership until this hour,

R. Glory be to thee, O Lord.

V. For the radiance, mystery, and surprise of this dear world; for thy wisdom and beauty revealed in it; and for the love of friends which sweetens and enriches it,

R. Glory be to thee, O Lord.

V. For the leaven of thy ideals of liberty and justice and brotherhood, which have worked so terribly and still work so hopefully among the peoples of the earth,

R. Glory be to thee, O Lord.

V. Because through suffering and weakness, thou hast taught us patience, and given us the sense of dependence

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upon thee: because in health and strength thou has given us to share thy joy in being active; and because in sorrow thou hast revealed to us the glory of others' kindness,

R. Glory be to thee, O Lord.

V. For the discipline of life, for the endurance which is learnt through drudgery: for the work which is its own reward: and for the difficulties which are the material of victory, thy victory in us,

R. Glory be to thee, O Lord.

V. Because through the turmoil of life, we find thy peace: because for the adventure of life, we need thy strength: and because in the supreme adventure of death, we have thy blessed hope,

R. Glory be to thee, O Lord.

V. For the laughter of children; for mirth and wit; for the jest of gallant souls that makes us ashamed to be afraid: and for the cheerfulness of suffering folk, which shames us out of self-concern,

R. Glory be to thee, O Lord.

V. For thy Church on earth, for the comfort and encouragement of the blessed company of faithful people, and above all for the sense of thy companionship with us in loneliness and fellowship, in sacrament and prayer,

R. Glory be to thee, O Lord. *Amen.*

16. AN ACT OF PRAISE.

V. Let us praise God

For the Day, for the glory and warmth of the sun, for the stir of life, and for honest toil that wins food and rest.

R. God be praised for the Day.

V. For the Earth, the sustainer of life: for the hills, the plains, and the dales; and for the beauty of meadows and fields, of flowers and of trees.

R. God be praised for the Earth.

V. For the Sky, for the shifting clouds, and for the glory of sunrise and sunset.

R. God be praised for the Sky.

V. For the Sea, that yields and receives again the water without which life would die, and is wonderful in its stillness and more wonderful in its storm.

R. God be praised for the Sea.

V. Let us praise God

For our Food, and the pleasures he has given us

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in it, lest we should neglect the needs of life; may he help us to shun all waste and to rejoice in sharing with others.

R. God be praised for our Food.

V. For the shelter from wind and weather, which hallowed by love becomes our Home; may he strengthen our will that no one shall go hungry or ill-housed or ill-clad.

R. God be praised for our Home.

V. Let us praise God

For our Fathers and Mothers, by whom he orders lives and comforts hearts, bringing strength to a house and sweetness to labour; may he hallow their work and direct their ways.

R. God be praised for good Fathers and Mothers.

V. For the gift of Children; may he help us to train them to be reverent and truthful, that they may gladden our hearts and bring joy to the world.

R. God be praised for Children.

V. For good Friends to rejoice with us in our joys, to cheer us in trouble and to lighten our tasks; may he help us to repay them in fellowship and service.

R. God be praised for our Friends.

V. Let us praise God

For Joy that heightens all our life and doubles our powers; may he help us to kindle it in the hearts of others by the gladness of our face.

R. God be praised for Joy.

V. For Mirth, that unites us with others and refreshes us for our work; may he help us to keep it kind and true.

R. God be praised for Mirth.

V. For Health, bringing wholesomeness of body and mind; may he help us to give our strength to his service.

R. God be praised for Health.

V. Let us praise God for Life.

R. All praise be to God. Amen.

17. AN EXPRESSION OF JOY AND HUMILITY.

¶ *After each of the following, and any others that may be added, shall be said:*

R. Glory be to thee, O Lord.

V. Let us praise God in gladness and humility for all great and simple joys; and for the weak things of the earth who have confounded the strong,

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V. For the gift of wonder and the joy of discovery: for the everlasting freshness of experience: for the newness of life each day as we grow older,

V. For the fireside and the intimate talks of friendship: for the little traditions and customs of the home: for meals eaten together in fellowship: and for all the sanctities of family life,

V. For games and holidays in the open air: for bright eyes and lovely bodies: for books and pictures and all our small possessions,

V. For birds: for children and the joy of innocence: for the joy of work attempted and achieved: for the joy of harvest and the wedding feast,

V. For the beech trees in spring and the fruit blossoms: for the smell of the country after rain: for the green grass and the flowers: for cloud and sun and hills and mountain streams,

V. For the joy which is born of sympathy and sorrow: for the joy of the lost soul finding love again: and for the joy of the angels of God over one sinner that repenteth,

V. For all pure comedy and laughter: and for the gift of humour and gaiety of heart,

V. For all the Lord's merry-men, who have consecrated mirth with the love of Christ,

V. For all singers and musicians: for all who work in form and colour to increase the joy of life,

V. For poets and craftsmen: for all who rejoice in their work and make things well,

V. For all who have loved the common people and borne their sorrows in their hearts,

V. For all obscure and humble saints, for village priests, and ministering women, who have made life sweeter and gentler,

V. For all ignorant disciples, who have misunderstood the Christian doctrines, and yet lived in the companionship of Christ,

V. For the image of Christ in ordinary people, their forbearance and their generosity, their good temper in crowds and railway carriages, their courage and their kindness,

V. For the glory of God, shining in common-place lives; for husband and wife scheming to please one another; for the sacrifices of both for their children,

V. For all holy and humble men of heart, in whom the

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loveliness of our Saviour Christ has been made manifest to the world,

R. Glory be to thee, O Lord.

17 A.

- V.* Jesus unveiling the glory of the Eternal in the workshop of the carpenter,
R. Renew thy spirit in us.
V. Jesus who didst love the common folk,
 Jesus ever feeding the multitude with the bread of life that came down from heaven,
 Jesus rejoicing with them that did rejoice, and weeping with them that wept,
R. Renew thy spirit in us.
V. Jesus who for our sakes did become poor,
 Jesus rejoicing in the Father's will,
 Jesus rejoicing in the lilies and the birds and the companionship of men,
R. Renew thy spirit in us.
V. Jesus loving the simple and the childlike, and using the weak things to confound the strong,
 Jesus persecuted by the priests, mocked by the scholars, slain by the politicians,
 Jesus who lovedst thine own unto the end,
R. Renew thy spirit in us.
V. Jesus agonizing for the lost,
 Jesus calling men to forsake all, that, having thee, they might possess all things,
 Jesus by thy terrible love on Calvary,
 Jesus by thy victorious love at Easter,
R. Renew thy spirit in us.
V. Jesus who didst inspire love's heroism in all great saints and lovers,
 Jesus who hast promised men a peace and joy that no one can take from us,
 Jesus who hast revealed thy great power in those whom the world has held of no account,
R. Renew thy spirit in us.
V. O Lord, hear our prayer :
R. And let our cry come unto thee. Amen.

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18. A LITANY OF INTERCESSION.

V. Almighty God, the fountain of all goodness and grace, we pray for the welfare of our country and for all who are joined to us by the ties of common life ;

That the King and the members of the Royal Family may be enriched with thy grace : and that those in authority may have a pure motive and a right judgement in all things :

R. We beseech thee to hear us, O God.

V. That a wise and humble spirit may prevail in our Parliaments and councils : and that we may be delivered from unscrupulous ambitions, selfish rivalries, and mistaken policies :

R. We beseech thee to hear us, O God.

V. That those who teach the young may have the childlike heart, and find in Christ the renewal of their life and the inspiration of their work :

R. We beseech thee to hear us, O God.

V. That parents may train their children in right ways : and that children may learn to face and overcome the evil that is in the world, and grow up a generation to love and praise thee :

R. We beseech thee to hear us, O God.

V. That soldiers and sailors may be defended amid the dangers and temptations of their service : and that the nations may live together in peace and charity :

R. We beseech thee to hear us, O God.

V. That men of wealth and ease may not miss the true end of life ; that prosperity may not make us selfish ; and that poverty may not make us bitter :

R. We beseech thee to hear us, O God.

V. That social life and industry may be so ordered that one man's good may not be another man's hurt, and that all may have a just share of wealth, security, and freedom :

R. We beseech thee to hear us, O God.

V. That physicians, surgeons, and nurses, and all who are engaged in works of mercy, may be sustained by thee, and guided by thy counsel :

R. We beseech thee to hear us, O God.

V. For all who are worn by illness : all who are wronged and oppressed : the weary and heavy laden : the aged and

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the dying, that they may be strengthened by thy love and Fatherly pity :

R. We beseech thee to hear us, O God.

V. That in all charity thy Church may flourish, and in all truth live and do thy work :

R. We beseech thee to hear us, O God.

V. That thy Church may be zealous in labouring for the removal of oppression and injustice, and that it may take its full share in all efforts for the healing of the sick, the clothing of the naked, and the feeding of the hungry :

R. We beseech thee to hear us, O God.

V. That the pastors of thy Church may be men of honest mind and simple heart, and set forth thy truth both by their word and life :

R. We beseech thee to hear us, O God.

V. That men and women may eagerly respond to every call to sacrifice and service, so that the burden of sin may be lifted off all human hearts and the ends of the earth see thy salvation :

R. We beseech thee to hear us, O God.

V. That thy merciful blessing may be extended to all our friends, and to all our enemies ; to all who pray for us and to all who have desired that we should pray for them :

R. We beseech thee to hear us, O God.

Let us pray.

O THOU who art the God of the generations of men ; we thank thee for all who have walked humbly with thee, and especially for those near to us and dear, in whose lives we have seen the vision of thy beauty. May we know that in the body, or out of the body, they are with thee. Make us glad in their living, comfort and teach us through their dying. Unite us still, God of our souls, in one household of faith and love, one family in heaven and upon earth, through Jesus Christ our Lord. *Amen.*

Or

GRANT unto us, Almighty God, thy peace that passeth understanding, that we, amid the sorrows of life, may rest in thee, knowing that all things are in thee, under thy care, governed by thy will, guarded by thy love, so that with a quiet heart we may face the clouds and the darkness, ever rejoicing to know that darkness and light are both alike to thee, through Jesus Christ our Lord. *Amen.*

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Or

Collect for seventh Pentecost.

Or

Collect for twentieth Pentecost.

Or

FROM the rising of the sun unto the going down of the same, of thy goodness give us, with thy love inspire us, by thy Spirit guide us, by thy power protect us, and in thy mercy receive us, now and always. *Amen.*

19. THE LITANY (Part I).

V. O God the Father, from heaven :

R. Have mercy upon us.

V. O God the Son, Redeemer of the world :

R. Have mercy upon us.

V. O God the Holy Spirit, proceeding from the Father and the Son :

R. Have mercy upon us.

V. O holy, blessed, and glorious Trinity, three Persons and one God :

R. Have mercy upon us.

V. From all blindness of heart ; from pride, vain-glory, and hypocrisy ; from envy, hatred, and malice, and all uncharitableness,

R. Good Lord, deliver us.

V. From fornication, and all other deadly sin ; and from all the deceits of the world, the flesh, and the devil,

R. Good Lord, deliver us.

V. From lightning and tempest ; from plague, pestilence, and famine ; from battle and murder, and from unprepared death,

R. Good Lord, deliver us.

V. From all sedition, privy conspiracy, and rebellion ; from all false doctrine, heresy, and schism ; from hardness of heart, and contempt of thy Word and Commandment,

R. Good Lord, deliver us.

V. By the mystery of thy holy Incarnation ; by thy holy Nativity and Circumcision ; by thy Baptism, Fasting, and Temptation,

R. Good Lord, deliver us.

V. By thine Agony and bloody Sweat ; by thy Cross and Passion ; by thy precious Death and Burial ; by thy

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glorious Resurrection and Ascension; and by the coming of the Holy Spirit,

R. Good Lord, deliver us.

V. In all time of our tribulation, in all time of our wealth; in the hour of death and in the day of judgement,

R. Good Lord, deliver us.

V. We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church universal in the right way,

R. We beseech thee to hear us, good Lord.

V. That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant *GEORGE*, our King, and all the Royal Family,

R. We beseech thee to hear us, good Lord.

V. That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living they may set it forth, and show it accordingly,

R. We beseech thee to hear us, good Lord.

[*V.* That it may please thee to bless thy servants to be admitted at this time to the Order of Deacons and of Priests; that they may duly execute their office to the edifying of thy Church and the glory of thy holy Name,

R. We beseech thee to hear us, good Lord.]

V. That it may please thee to endue the Parliaments of this Realm and Empire, the Ministers of the Crown, and all who are set in authority, with grace, wisdom, and understanding,

R. We beseech thee to hear us, good Lord.

V. That it may please thee to bless all Judges and magistrates, giving them grace to execute justice and to maintain truth,

R. We beseech thee to hear us, good Lord.

V. That it may please thee to further the work of the Church in all the world, and to send forth missionaries into thy harvest.

R. We beseech thee to hear us, good Lord.

V. That it may please thee to bless and keep all thy people,

R. We beseech thee to hear us, good Lord.

V. That it may please thee to bless and to protect all who serve mankind by labour, industry, and learning.

R. We beseech thee to hear us, good Lord.

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V. That it may please thee to give to all nations unity, peace, and concord,

R. We beseech thee to hear us, good Lord.

V. That it may please thee to give us a heart to love and dread thee; and diligently to live after thy commandments.

R. We beseech thee to hear us, good Lord.

V. That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit,

R. We beseech thee to hear us, good Lord.

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

R. We beseech thee to hear us, good Lord.

V. That it may please thee 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,

R. We beseech thee to hear us, good Lord.

V. That it may please thee to succour, help, and comfort, all that are in danger, necessity, and tribulation,

R. We beseech thee to hear us, good Lord.

V. That it may please thee to preserve all that travel by land, air, and water, all women labouring of child, all sick persons, and young children; and to show thy pity upon all prisoners and captives,

R. We beseech thee to hear us, good Lord.

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

R. We beseech thee to hear us, good Lord.

V. That it may please thee to comfort and restore the suffering in body and mind; and to show thyself in mercy to them that draw nigh unto death,

R. We beseech thee to hear us, good Lord.

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

R. We beseech thee to hear us, good Lord.

V. That it may please thee to have mercy upon all men,

R. We beseech thee to hear us, good Lord.

V. That it may please thee to give and preserve for our

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use the kindly fruits of the earth, so as in due time we may enjoy them,

R. We beseech thee to hear us, good Lord.

V. That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word,

R. We beseech thee to hear us, good Lord.

V. Son of God: we beseech thee to hear us:

R. Son of God: we beseech thee to hear us.

V. O Lamb of God: that takest away the sins of the world,

R. Grant us thy peace.

V. O Lamb of God: that takest away the sins of the world,

R. Have mercy upon us.

V. O Christ, hear us:

R. O Christ, hear us.

V. Lord, have mercy upon us:

R. Lord, have mercy upon us.

V. Christ, have mercy upon us:

R. Christ, have mercy upon us.

V. Lord, have mercy upon us:

R. Lord, have mercy upon us.

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

20. THE LITANY (Part II).

(For use in time of trouble.)

V. O Lord, deal not with us after our sins:

R. Neither reward us according to our iniquities.

V. Let us pray.

V. O God, merciful Father, who despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; mercifully assist our prayers that 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, be brought to nought; and by the providence of thy goodness they may be dispersed; that we thy servants, being hurt by no persecutions, may evermore give thanks

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unto thee in thy holy Church; through Jesus Christ our Lord.

All. O Lord, arise, help us, and deliver us for thy Name's sake.

V. O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old times before them.

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

V. Glory be to the Father, and to the Son, and to the Holy Spirit:

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

All. O Lord, arise, help us and deliver us for thy Name's sake.

V. From our enemies defend us, O Christ:

R. Graciously look upon our afflictions.

V. Pitifully behold the sorrows of our hearts:

R. Mercifully forgive the sins of thy people.

V. Favourably with mercy hear our prayers:

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

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

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

V. O Lord, let thy mercy be showed upon us:

R. As we do put our trust in thee.

V. Let us pray.

V. 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 only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests; 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.*

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

The 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. 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,) 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.*

The General Thanksgiving.

ALMIGHTY God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us and to all men; (particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them). 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 show 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 Spirit be all honour and glory, world without end. *Amen.*

III

FOUR RECOMMENDATIONS FOR THE ORDERING OF A CHILDREN'S SERVICE

- ¶ *Variety with freedom for the Minister and vocal participation for the children are essential elements in the child's worship.*
- ¶ *Forms of service are not necessary if the children are well taught their share in the service.*
- ¶ *In preparing the children for a service one of the hymns should be divided between classes or individuals for group verses or solo verses.*
- ¶ *Before every service the Minister, in cassock, should stand among the children and explain to them the nature of the worship in which they are about to take part.*

AT THE GREAT FESTIVALS.

Hymn.

Minister. Boys and Girls, let us remain standing and rejoice in this festival of . . . (here may follow sentence from N. P. B. 134).

Children. Alleluia. Blessed be God. Alleluia.

All together. The General Thanksgiving.

The Lord's Prayer.

Infants. The Prayer of the home. Dear Father . . . (N. P. B. 163).

Senior Scholars. Collect for Day.

Minister. Let the Boys and Girls read aloud
The Epistle for this day.

Hymn.

The Holy Gospel.

Hymn.

Address.

Hymn.

The Blessing.

CHILDREN'S SERVICE

AT PENITENTIAL SEASONS.

The Minister shall in simple words exhort the children to recollect and say all together

Duty towards God or Duty towards Neighbour.

Minister. There can be no doubt that we have missed one, perhaps more, of our duties, therefore let us ask the forgiveness of our Heavenly Father, kneeling on our knees.

All. A Confession.

Minister. Absolution or 1 John 1. 8, 9.

All. Lord's Prayer.

Infants. The Prayer of the home. Dear Father. . . (N. P. B. 163).

Senior Scholars. Collect for Day.

Psalm or hymn.

One of the scholars.

The Lesson.

Catechizing.

Hymn.

The Grace.

AT OTHER TIMES.

Hymn.

Lesson.

Hymn.

Creed, or Statement of Divine Law, or Confession of Faith, or Beatitudes (see N. P. B. 134).

Prayers and address as at Festivals.

SERVICE FOR RECOLLECTION OF BAPTISM.

Hymn.

AT MY BAPTISM.

All. I received my Christian name.

I was baptized into the Name of the Father, and of the Son, and of the Holy Spirit.

I was made a member of Christ, and an inheritor of the Kingdom of Heaven.

I was received into the congregation of Christ's flock, and was signed with the sign of the Cross, in token that thereafter I should not be ashamed to confess the faith of Christ crucified, and should manfully

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fight under His banner, against sin, the world, and the devil; and continue Christ's faithful soldier and servant unto my life's end.

Minister. Let us all together offer the prayers that were made at Baptism.

All. N. P. B. 147 (adapted).

Lord's Prayer.

Minister. Let us pray for our Godparents and for the Bishop who, in the name of God, will lay his hands upon us at Confirmation.

Hymn.

Catechizing.

Hymn.

Blessing.

NOTE.

To the end that boys and girls may grow in the knowledge of the Presence of God it is much to be desired that in every service for children the minister shall appoint a moment of silence when, in words of his own, simple and direct, he commands the children to stand with closed eyes and lips for an act of silent reverence.

God is among us.
Let us keep silence.



V. Lift up your hearts.
R. We lift them up unto the Lord.

IV

PRAYERS AND BIDDINGS

- A. PRAYERS FOR SPECIAL GIFTS AND GRACES.
- B. PRAYERS FOR USE ON SPECIAL OCCASIONS.
- C. INTERCESSIONS.
- D. BIDDINGS TO INTERCESSION.
- E. COMMENDATIONS AND BENEDICTIONS.

NOTE. These prayers are additional to those printed in Sections I and II of Part 3 and are numbered for the purpose of enabling Minister and People occasionally to offer these prayers all together.

References are to the Book of Common Prayer (B. C. P.) and to other parts of this New Prayer Book (N. P. B.).

A. FOR SPECIAL GIFTS AND GRACES.

For Love of God.

1. O GOD, the God of all goodness and of all grace, who art worthy of a greater love than we can either give or understand; fill our hearts, we beseech thee, with such love towards thee that nothing may seem too hard for us to do or to suffer in obedience to thy will; and grant that thus loving thee, we may become daily more like unto thee, and finally obtain the crown of life which thou hast promised to those that love thee; through Jesus Christ our Lord. *Amen.*

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

[See also : B. C. P. : VI Trinity.
N. P. B. : Ash Wednesday, Trinity Sunday.]

For Forgiveness.

3. GRANT, we beseech thee, Almighty God, that we who are burdened with the consciousness of our guilt, may

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by thy merciful pardon be absolved, that, being cleansed from all stain of sin, we may be clothed in thy righteousness, and worthily rejoice in the joy of thy saints; through Jesus Christ our Lord. *Amen.*

[See also : B. C. P. XXIV Trinity.
N. P. B. XVIII Pentecost.]

For Guidance and Knowledge of God's Will.

4. O GOD, by whom the meek are guided in judgement and light riseth up in darkness for the godly; grant us, in our doubts and uncertainties, the grace to ask what thou wouldest have us to do: that the Spirit of Wisdom may save us from false choices, and that in thy light we may see light, and in thy straight path may not stumble; through Jesus Christ our Lord. *Amen.*

[See also : B. C. P. V Easter.
Whit-Sunday.
XIX Trinity.
N. P. B. XXVI Pentecost.]

For Loyalty.

5. TEACH us, good Lord, to serve thee as thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labour and not to ask for any reward, save that of knowing that we do thy will, through the same Jesus Christ our Lord. *Amen.*

6. O THOU who art heroic love, keep alive in our hearts that adventurous spirit, which makes men scorn the way of safety, so that thy will be done. For so only, O Lord, shall we be worthy of those courageous souls, who in every age have ventured all in obedience to thy call, and for whom the trumpets have sounded on the other side; through Jesus Christ our Lord. *Amen.*

7. O THOU who art Eternal Love, bestow upon us, we beseech thee, such love as was his who came not to be ministered unto, but to minister. May the same mind be in us which was in Christ Jesus; that having his divine humility always in remembrance, we may consecrate ourselves to the service of all men, for the sake of Jesus Christ our Lord. *Amen.*

8. ALMIGHTY God, we beseech thee, that we, whose trust is under the shadow of thy wings, may through the

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help of thy power overcome all evils that rise up against us ; through Jesus Christ our Lord. *Amen.*

[See also : B. C. P. I Trinity.
 XI Trinity.
 XIII Trinity.
 XVII Trinity.
 XVIII Trinity.
 XX Trinity.
 Post-Communion. ' Grant, we beseech thee.'
 N. P. B. Quinquagesima.
 I Lent.
 XXV Pentecost.]

For Divine Protection.

9. PROTECT us, O Lord, in all the changes of this mortal life, that we, surely trusting thy never-failing fatherly love, may accept the issues of life in the glad service of thy Son Jesus Christ our Lord. *Amen.*

[See B. C. P. III Epiphany.
 Sexagesima.
 II Lent.
 V Lent.
 II Trinity.
 III Trinity.
 VIII Trinity.
 Post-Communion. ' O Almighty Lord.']

For Peace of Mind.

10. GRANT unto us, O Heavenly Father, thy peace that passeth understanding, that we, amid the storms and troubles of this our life, may rest in thee, knowing that all things are in thee, under thy care, governed by thy will, guarded by thy love ; so that with a quiet heart we may face the storms of life, the cloud and the thick darkness ; ever rejoicing to know that the darkness and the light are both alike to thee ; through Jesus Christ our Lord. *Amen.*

[See B. C. P. II Epiphany.
 N. P. B. XXII Pentecost.]

For Purity.

11. O GOD, mercifully grant unto us that the fire of thy love may burn up in us all things that displease thee, and make us meet for thy heavenly kingdom ; for the sake of Jesus Christ our Saviour. *Amen.*

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For Joy.

12. GRANT unto us, O risen Lord, so to receive thy Spirit, that, thy joy being maintained in us, we may exult in the wonders of thy creation, visible and invisible, for ever and ever. *Amen.*

[See B. C. P. IV Easter.
 N. P. B. XXIII Pentecost.]

For Fellowship.

13. O God our heavenly Father, who dost bless the meek with a rich inheritance, make us less ready to speak ill of our neighbours and to find fault with one another, and less anxious to win the good opinion of men. Keep us, we pray thee, from bitterness and envy, and teach us to care only to do the thing that pleaseth thee, so may thy loving Spirit lead us into the land of righteousness and peace. *Amen.*

14. OUR God and Father himself, and our Lord Jesus Christ, direct our ways ; and the Lord make us to increase and abound in love one towards another, and towards all men, to the end that he may establish our hearts unblameable in holiness before God ; through Jesus Christ our Lord. *Amen.*

[See N. P. B. Marriage Service, p. 159.]

B. FOR USE ON SPECIAL OCCASIONS.

At Rogationtide.

15. Give, O Lord, to all who till the ground the wisdom to understand thy laws, and to co-operate with thy wise ordering of the world. Give to men of science the power to discover the secrets of nature. Give to our statesmen the will to make just laws. Give to farmers and labourers the desire to work together in the spirit of justice and goodwill. And grant that the fruits of thy bountiful earth may not be hoarded by selfish men or squandered by foolish men, but that all who work may share abundantly in the harvest of thy soil, according to thy will, revealed to us in Jesus Christ our Lord. *Amen.*

In Time of Scarcity.

16. O GOD our heavenly Father, who by thy blessed Son hast taught us to ask our daily bread of thee ; behold,

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we beseech thee, the afflictions of thy people, and send us a reasonable relief in this our necessity. Increase the fruits of the earth by thy heavenly benediction, and grant that we, receiving with thankfulness thy gracious gifts, may use the same to thy glory, the relief of those that are needy, and our own comfort; through Jesus Christ our Lord. *Amen.*

At Harvest.

17. ALMIGHTY and everlasting God, who hast graciously given to us the fruits of the earth in their season, we yield thee humble and hearty thanks for these thy bounties, beseeching thee to give us grace rightly to use them to thy glory and the relief of those that need; through Jesus Christ our Lord. *Amen.*

[See also N. P. B. III Easter.]

For the Diocese or Parish during a Vacancy.

18. ALMIGHTY God, the giver of all good gifts, look graciously, we beseech thee, on thy Church, and so guide with thy heavenly wisdom the minds of those to whom is committed the choice of a Bishop for this diocese (or Rector or Vicar for this parish), that we may receive a faithful pastor who shall shepherd thy people according to thy will; through Jesus Christ our Lord. *Amen.*

For a Retreat or Quiet Day.

19. O LORD Jesu Christ, who didst say to thy disciples, Come ye apart and rest awhile, grant us so to seek thee whom our souls desire to love, that we may both find and be found of thee; who with the Father in the unity of the Spirit livest and reignest, God, for ever and ever. *Amen.*

During an Election.

20. ALMIGHTY God, the fountain of all wisdom, guide and direct, we humbly beseech thee, the minds of all those who are called at this time to exercise the responsible duty of electing fit persons to serve in the Parliament of this nation (or the Council of this County or City or Town). Grant that the effect and right issue of their choice may promote thy glory and the welfare of this people; and to all those who shall be elected, give, we pray thee, the spirit of wisdom, courage, discretion, and true godliness. And this we ask for the sake of our Lord and Saviour, Jesus Christ. *Amen.*

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Under Threat of War.

21. O GOD, who hast made of one blood all the nations of the earth, and hast set the bounds of their habitation that they might seek after thee and find thee; mercifully hear our supplications, and remove from us the menace of war. Guide the Rulers with thy counsel and restrain the passions of the people, so that bloodshed may be averted and peace be preserved. And, by the pouring forth of thy Spirit upon all flesh, quicken the sense of our common brotherhood, bring the nations into a new bond of fellowship, and hasten the time when the kingdoms of this world shall become the Kingdom of our Lord and Saviour Jesus Christ. *Amen.*

22. O ALMIGHTY God, the refuge of all them that put their trust in thee, we turn to thee in this time of trouble; direct the course of this world, we humbly beseech thee, in accordance with thy holy will; take away whatsoever hinders the nations from unity and concord; prosper all counsels which make for the restoration of a rightful and abiding peace. And this we ask for thy mercy's sake, through Jesus Christ our Lord. *Amen.*

23. LORD of boundless love, who in thine hour of agony didst pray for those who nailed thee to the Cross, help us also in all humility and all sincerity to pray for our enemies. Incline their and our soldiers and sailors to mercy. Give fresh vision to their rulers and people, and grant that, having seen thy truth, they may have courage to uphold it; so that when this hour of conflict is passed, they and we may be reunited in the bonds of Christian love, and work together, as thy children, for the advancement of thy kingdom and to the glory of thy name. *Amen.*

At the end of a Year.

24. MOST gracious God, who hast been merciful unto us not only in the year past but through all the years of our life, pardon our sins, fashion in us those virtues which are acceptable unto thee, and grant that in sincerity we may serve thee more faithfully in the year that is to come, for Jesus Christ's sake. *Amen.*

Before Worship.

25. O LORD most High, let our prayers be set before thee as incense, and the lifting up of our hands as the

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evening sacrifice. Unite us in faith with thy whole Church, in hope with thy saints in heaven, and in love with all who are praying at this hour ; and grant by thy mercies, that we may present our bodies a living sacrifice, holy, acceptable unto thee, which is our reasonable service, and by thy grace be enabled to offer unto thee the sacrifice of a contrite heart, which thou, O God, wilt not despise. *Amen.*

25 a. O GOD of peace, our Father, we come to thee for refuge from the noise and hurry of the world, and the oppression of selfish thoughts and fears. Deliver us from the sins which hide thee from men and give us of thy peace. And, we pray thee, grant that the Spirit who dwelt in thy Son without measure may so dwell in us that we may worship thee in humility and gladness, and go forth with hearts made cheerful and strong by the knowledge of thy love : through Jesus Christ our Lord. *Amen.*

[See also B. C. P. X Trinity. XII Trinity. XXIII Trinity.]

After Prayer.

[See B. C. P. Post-Communion Prayers.
N. P. B. XX Pentecost.]

At Morning Prayer.

26. O THOU who makest the stars and turnest the shadow of death into the morning, we render thee, our Lord and King, the tribute of our praise, for this new day, for the everlasting hopes that rise within the human heart, and for the gospel which has brought life and immortality to light. *Amen.*

27. O LORD, who hast brought us through the darkness of night to the light of morning, and who, by thy Holy Spirit, dost illumine the darkness of ignorance and sin ; we beseech thee of thy loving-kindness to pour thy holy light into our souls that we may be ever devoted to thee, by whose wisdom we were created, by whose mercy we were redeemed, and by whose providence we are governed ; to the honour and glory of thy great name. *Amen.*

At Evening Prayer.

28. BE present, O merciful God, and protect us through the silent hours of this night, so that we who are wearied by the changes and chances of this fleeting world may repose upon thine unchanging love ; through Jesus Christ our Lord. *Amen.*

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29. LOOK down, O Lord, from thy heavenly throne, and illumine the darkness of this night with thy celestial brightness and from the sons of light banish the deeds of darkness ; through Jesus Christ our Lord. *Amen.*

30. O GOD, who never sleepest and art never weary, have mercy upon those who watch to-night : on those who command, that they may be strengthened with counsel :

on the sick, that they may obtain sleep :
on the faint-hearted, that they may have hope :
on the light-hearted, lest they forget thee :
on the dying, that they may find peace :
on the sinful, that they may turn again :
and save us, O good Lord. *Amen.*

C. INTERCESSIONS.

For the Coming of the Kingdom.

31. O LORD, who hast set before us the great hope that thy kingdom shall come, and hast taught us to pray for its coming, make us ever ready to thank thee for the signs of its dawning, and to pray and work for the perfect day when thy will shall be done on earth as it is in heaven, through Jesus Christ our Lord. *Amen.*

[See also N. P. B. II Pentecost.]

For the Church.

32. O GOD, the source of all good gifts, we thank thee for the rich heritage which is ours in thy holy Catholic Church. Thou hast done much for us already and we believe that thou hast also much to give and teach us in our own time. Grant that thy Church may never settle down to mere contentment with the tradition of the past. Grant that it may be alive to all new movements of thy Spirit in the hearts and minds of men. May it stand always for the removal of injustice and the vindication of righteousness and truth ; through Jesus Christ our Lord. *Amen.*

33. O GOD, who didst call thy Church to be the pillar and ground of the truth, grant that we, who call ourselves Christians, may really love and follow truth. Save us from sloth and dishonesty of thought. May we never turn away from any question, because we do not know or fear to give the answer. May we never hastily regard as enemies of truth those whose studies lead them to differ from ourselves. Help us to read and think and work with courage

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and humility, believing that if we seek truth we shall not lack the guidance of thy Spirit ; through Jesus Christ our Lord. *Amen.*

[See also B. C. P. V Epiphany.

XV Trinity.

XVI Trinity.

N. P. B. I Epiphany.

III Epiphany.

V Epiphany.

Good Friday (2).

III Pentecost.]

For the Unity of the Church.

34. O LORD Jesu Christ, who didst say to thine Apostles, Peace I leave with you, my peace I give unto you ; Regard not our sins but the faith of thy Church, and grant it that peace and unity which is agreeable to thy will ; who livest and reignest with the Father and the Holy Spirit, one God, world without end. *Amen.*

35. O LORD Jesu Christ, who didst pray for thy disciples that they might be one even as thou art one with the Father, draw us to thyself that, in common love and obedience to thee, we may be united to one another in the fellowship of the one Spirit, that the world may believe that thou art Lord, to the glory of God the Father. *Amen.*

[See also B. C. P. A Prayer for Unity for the Day of Accession.]

For the Missionary Work of the Church.

36. O THOU who art the light of the world, the desire of all nations, and the shepherd of our souls ; let thy light shine in the darkness, that all the ends of the earth may see the salvation of our God. By the lifting up of thy Cross, gather the peoples to thine obedience to whom alone belongeth the sceptre and the crown ; let thy sheep hear thy voice and be brought home to thy fold ; so that there may be one flock, one shepherd ; one holy kingdom of righteousness and peace, one God and Father of us all, above all and through all and in all. *Amen.*

[See also N. P. B. II Epiphany.

Pentecost.

Prayers for the Peace of the World (below).]

For Missionary Workers Overseas.

37. BESTOW, O Lord, thy heavenly grace upon all

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who are called to be fellow workers with thee, that by them Christ may be lifted up in every land and all men be drawn to him. In times of loneliness and weariness cheer them with thy presence ; in disappointment give them patience ; in the press of affairs keep their spirits fresh ; in difficulties and dangers uphold and protect them ; in success keep them humble of heart ; in failure strengthen them to persevere. Make them to be joyful in spirit, radiant in life, steadfast in faith, zealous in service, and at all times deepen in them the sense of dependence upon thee and give them peace in thy service ; through Jesus Christ our Lord. *Amen.*

38. LORD of the nations, who hast broken down in Christ the wall of partition between Jew and Gentile, bond and free ; unite the Christian people of different races in the bonds of a true brotherhood. Grant that all who go out to be witnesses for Christ in other lands may reflect his Spirit of self-sacrifice and humble service, and that the young Churches of those lands may grow up to a fuller stature by the glad acceptance of their help and fellowship ; so that East and West, made one in Christ, may together labour for the bringing in of thy kingdom ; through the same Jesus Christ our Lord. *Amen.*

For Bishops, Clergy, and Ministers.

39. O LORD God Almighty, who didst endue thine apostles so richly with the gifts of the Holy Spirit, grant to all thy servants who minister and teach in thy holy Name, the spirit of wisdom and love, that in all their words and deeds they may seek thy glory and the increase of thy kingdom ; through Jesus Christ our Lord. *Amen.*

[See also No. 37. B. C. P. Mattins. A Prayer for the Clergy and people.]

For those about to be ordained.

40. ALMIGHTY God, the giver of all good gifts, who of thy divine providence hast appointed various orders in thy Church : give thy grace, we beseech thee, to all those who are to be called to any office or administration in the same ; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church ; through Jesus Christ our Lord. *Amen.*

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For those in training for the Ministry.

[See N. P. B. VI Epiphany.]

For the supply of Candidates for the Ministry.

41. O ALMIGHTY God, who in thy mercy hast redeemed the world by the love of thy dear Son; call many, we beseech thee, to the ministry of thy Church, so that by their labours thy light may shine in the darkness, and the kingdom of thy Son be hastened by the perfecting of thy people; through Jesus Christ our Lord. *Amen.*

For the Parish.

42. ALMIGHTY and Everlasting God, who dost govern all things in heaven and earth, mercifully hear our prayers, and grant to this parish (and place in which we live) all things needful for its spiritual welfare. Strengthen and confirm the faithful, visit and relieve the sick, turn and soften the wicked, arouse the careless, recover the fallen, restore the penitent. Remove all hindrances, we beseech thee, to the advancement of thy truth, and bring us all to be of one heart and mind in Jesus Christ, to the honour and glory of thy holy Name. *Amen.*

43. VISIT, O Lord, this parish with thy mercy: and remove far from it all the snares of the enemy: let thy holy presence dwell in it to preserve us in peace, and let thy blessing be upon us evermore; through Jesus Christ our Lord. *Amen.*

For the Peace of the World.

44. O GOD, who hast made of one blood all nations of men for to dwell on the face of the earth, and didst send thy blessed Son Jesus Christ to preach peace to them that are afar off, and to them that are nigh; grant that all the peoples of the world may feel after thee and find thee; and hasten, O Lord, the fulfilment of thy promise, to pour out thy Spirit upon all flesh; through Jesus Christ our Lord. *Amen.*

[See also N. P. B. V Easter.

V Pentecost.]

For Governments and the Comity of Nations.

45. ALMIGHTY God, who alone givest wisdom and understanding; inspire, we pray thee, the minds of all to whom thou hast committed the responsibility of govern-

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ment and leadership in the nations of the world. Give to them the vision of truth and justice, that by their counsel all nations and classes may work together in true brotherhood, and thy Church may serve thee in unity and peace; through Jesus Christ our Lord. *Amen.*

For the King's Majesty and the Royal Family.

46. ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless our Sovereign Lord, King George, and all the members of the Royal Family: endure them with thy heavenly grace: prosper them with all happiness: and bring them to thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

For our Nation and Empire.

47. O GOD, who hast called this nation to a place of trust and responsibility throughout the world, we humbly praise thee for all the ways in which thou hast blessed and guided us unto this day. We confess before thee, with shame, all that has been evil in our history, and all that even now makes us unworthy to be called a Christian nation. Take from us, we pray thee, all pride, greed and injustice. Grant to us the spirit of unselfish service which alone can make us great. And may the love of Christ be so truly shown forth among us that his name may be glorified among all nations; through the same Jesus Christ our Lord. *Amen.*

48. ALMIGHTY God, our Heavenly Father, bless our country and empire that it may be a blessing to the world; grant that our ideals and aspirations may be in accordance with thy will, and help us to see ourselves as others see us. Keep us from hypocrisy in feeling or action. Grant us sound government and just laws, good education and a clean press, simplicity and justice in our relations with one another, and, above all, a spirit of service which will abolish pride of place and inequality of opportunity; through Jesus Christ our Lord. *Amen.*

49. TEACH us, O Lord, to see every question of foreign policy in the light of our creed; that we may check in ourselves and in others every temper which makes for war, all ungenerous judgements, all promptings of self-assurance, all presumptuous claims; and grant that being ever ready to recognize the needs and aspirations of other nations, we may, with patience, do whatsoever in us lies

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to remove suspicions and misunderstandings; and to honour all men in Jesus Christ our Lord. *Amen.*

[See also N. P. B. IV Pentecost.]

For Parliament during session.

50. MOST gracious Lord, we humbly beseech thee, as for this kingdom in general, so especially for the High Court of Parliament, under our Sovereign Lord the King at this time assembled: that thou wouldst be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, and the safety, honour, and welfare of our Sovereign and his Dominions; that all things may be so ordered and settled by their endeavours upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessities, for them, for us, and for thy whole Church, we humbly beg in the Name and mediation of Jesus Christ our most blessed Lord and Saviour. *Amen.*

For those engaged in Industry.

51. O GOD, the Father of all mankind, we beseech thee to inspire us with such love, truth, and equity, that in all our dealings one with another we may show forth our brotherhood in thee: for the sake of Jesus Christ our Lord. *Amen.*

52. O GOD, who hast taught us that we are members one of another, remove, we beseech thee, from among us all distrust and bitterness in industrial disputes; and grant that, seeking what is just and equal, and caring for the needs of others, we may live and work together in unity and love; through Jesus Christ our Lord. *Amen.*

[See also N. P. B. IX Pentecost.]

For the Sick.

53. ALMIGHTY Father, giver of life and strength, restore the joy of thy salvation, we beseech thee, to the sick and suffering (especially those for whom our prayers are desired): that by thy blessing upon them and upon those who minister to them, they may be restored to health of body and mind; through Jesus Christ our Lord. *Amen.*

[See also N. P. B. p. 166.]

A Hospital Prayer.

53 a. ALMIGHTY God, our heavenly Father, who didst

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send thy Son, Jesus Christ, to be the Saviour and Healer of men; bless, we beseech thee, this hospital and its work: to those who serve, give wisdom and skill, tenderness and strength: to those who are ill, give patience and courage and the recovery of health: and grant that in every hour of trial we may know that thou art near, and put our whole trust in thy goodness and mercy, declared unto us in the same thy Son, Jesus Christ our Lord. *Amen.*

For those in trouble.

53 b. O THOU whose presence is everywhere and whose mercy never faileth, graciously regard all who are in trouble or danger and especially those known to ourselves, (whom we now name in our hearts before thee): guide the perplexed, defend the wronged, restore the lost, heal the sick, befriend the lonely, comfort the sorrowing and receive the spirits of the dying, through Jesus Christ our Lord. *Amen.*

For Mourners.

54. LORD Jesus, we beseech thee, by the loneliness of thy suffering on the cross, be nigh unto all them that are desolate and in pain or sorrow to-day; and let thy presence transform their loneliness into comfort, consolation, and holy fellowship with thee, Lord Jesus, thou pitiful Saviour. *Amen.*

55. COMFORT, O Lord, we pray thee, all who mourn for the loss of those near and dear to them: be with them in their sorrow: give them faith to look beyond the troubles of the present time, and to know that neither life nor death can separate us from the love of God which is in Jesus Christ our Lord. *Amen.*

For Travellers and those on holiday.

56. O GOD, who ever bestowest thy mercy on them that love thee, and unto those that serve thee art always near; direct the way of thy servants that, thou being their protector and guide, they may finish their journey in peace; through Jesus Christ our Lord. *Amen.*

57. GRANT, O Lord, that we may so enjoy our holiday at this season, that our bodies may be strengthened, our minds renewed, and our energies quickened for the perfect freedom of thy service; through Jesus Christ our Lord. *Amen.*

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For Friends.

58. O GOD, our heavenly Father, we commend unto thy loving care all who are joined to us by the ties of kindred, friendship, and love: keep them, we beseech thee, both outwardly in their bodies and inwardly in their souls, and let thy merciful blessing ever rest upon them and us; through Jesus Christ our Lord. *Amen.*

59. O THOU, who art present in every place and from whose love neither space nor distance can separate us, give us to know that those who are absent from each other are still present with thee: and grant that, though separated, we may realize our communion with one another in the fellowship of thy service, here and always; through Jesus Christ our Lord. *Amen.*

For those about to be married.

60. LORD God, giver of life and love, let thy blessing rest upon those whom thou hast drawn together in love. Build thou for them their home. Give them wisdom for life, and discretion in the guidance of their affairs; and may thy fatherly hand ever be over them and thy Holy Spirit ever be with them; through Jesus Christ our Lord. *Amen.*

D. BIDDINGS TO INTERCESSION.

61. *It is to be desired that as occasions occur the Minister should suggest in the form of Biddings subjects for prayer which cover the widest range of life and the needs which should be at the moment in the mind of his people. Thought will suggest many subjects which are of simple human interest, and about which the people would gladly pray in church. The Silent Prayers of the congregation may well be directed in such ways as these:*

Let us pray in silence for—

the National Assembly; that the Bishops, Clergy, and Laity may wisely take counsel for the good of the Church.
— the Bishop of this Diocese; that he may guide aright the people committed to his charge.
— the Parochial Council; that it may strive with zeal to accomplish God's will in this place.

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— Candidates preparing for Confirmation; that God will manifest himself unto them in Christ Jesus their Lord and strengthen them with his Holy Spirit.

— the sailors and soldiers and airmen of our king; that they may serve as seeing the Christ, the leader invisible.

— Civil Servants, County (City, Town, Urban District) Councillors; that they may be faithful to their duty.

— those who serve in hospitals; that they may be strengthened by the promise of Jesus for those who minister as unto him.

— those to whom it is given to see visions of things beautiful, that they may faithfully interpret the same in music and in buildings, in letters and art.

— the Universities, Schools, and Colleges; that they may be homes of sound learning and shine as lights in the world.

— the . . . Society; that . . .

¶ *After biddings and a short space of silence may be said:*

V. O Lord, hear our prayer.

R. And let our cry come unto thee.

Or

V. O thou that hearest prayer.

R. Hear us, we beseech thee.

E. COMMENDATIONS AND BENEDICTIONS.

62. LOVE eternal,

Love that sufferest long and still art kind,

Love that seekest not thine own,

Love that believest in us,

Love that hopest in us,

Love that bearest with us,

Love that never failest,

Love that abidest and shalt abide,

Love that art in all things and over all things,

God, immortal, invisible,

Creator, Redeemer, Sanctifier,

Thou reignest,

And in thee is our trust and hope,

Now and for evermore. *Amen.*

63. UNTO the King, eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. *Amen.*

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¶ *Or any of these which follow, and in which the second person should be substituted for the first as occasion requires.*

64. UNTO God's gracious mercy and protection we commit ourselves. The Lord bless us and keep us. The Lord make his face to shine upon us and be gracious unto us. The Lord lift up the light of his countenance upon us, and give us peace, both now and for evermore. *Amen.*

65. MAY the blessing of God Almighty, the Father, the Son, and the Holy Spirit, rest upon us and upon all our work and worship done in his name. May he give us light to guide us, courage to support us, and love to unite us, now and for evermore. *Amen.*

66. NOW the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that which is well pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever. *Amen.*

67. NOW the God of all grace who hath called us unto his eternal glory by Christ Jesus, after that we have suffered awhile, make us perfect, stablish, strengthen us. To him be glory and dominion for ever and ever. *Amen.*

68. NOW unto him who is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us, unto him be glory in the Church and in Christ Jesus throughout all ages, world without end. *Amen.*

69. NOW unto him that is able to keep us from falling, and to present us faultless before the presence of his glory, with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and for ever. *Amen.*

70. NOW unto God the Father, God the Son, and God the Holy Spirit be ascribed, as is most justly due, all honour, power, might, majesty, and dominion henceforth and for evermore. *Amen.*