THE BOOK OF
COMMON PRAYER

AND

ADMINISTRATION OF THE SACRAMENTS

AND OTHER RITES AND CEREMONIES

FOR USE IN THE

FREE CHURCH OF ENGLAND

OTHERWISE CALLED THE

REFORMED EPISCOPAL CHURCH

IN THE UNITED KINGDOM OF GREAT BRITAIN

AND IRELAND

TOGETHER WITH

THE PSALTER OR PSALMS OF DAVID,

POINTED AS THEY ARE TO BE SUNG OR SAID IN CHURCHES;

AND THE FORM AND MANNER OF MAKING,

ORDAINING, AND CONSECRATING OF

BISHOPS, PRESBYTERS, AND DEACONS

THIS EDITION JANUARY 1956

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CERTIFICATE

I CERTIFY *that this Edition of the Book of Common Prayer, for the use of The Free Church of England, otherwise called The Reformed Episcopal Church, in the United Kingdom of Great Britain and Ireland, has been compared with the Standard Book, as the Canon directs, and that it conforms thereto.*

As witness my hand this tenth day of January 1956

CYRIL MILNER,
Bishop Primus.

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DECLARATION OF PRINCIPLES

THE Free Church of England, otherwise called The Reformed Episcopal Church, which is a branch of the Holy Catholic Church of the Lord Jesus Christ, united by Faith to Him who is the Head over all things to the Church which is His body; and recognising the essential unity of all who, by a like Faith, are united to the one Divine and Common Head, doth make declaration of its Principles as follows:— .

1.—The Free Church of England, otherwise called The Reformed Episcopal Church, holding "the faith once delivered unto the saints," declares its belief in the Holy Scriptures of the Old and New Testaments as the Word of God, and the sole Rule of Faith and Practice; in the creed "commonly called the Apostles' Creed"; in the Divine Institution of the Sacraments of Baptism and the Lord's Supper; and in the Doctrines of grace substantially as they are set forth in the Thirty-nine Articles of Religion.

2.—This Church recognises and adheres to Episcopacy, not as of Divine right, but as a very ancient and desirable form of Church polity.

3.—This Church, retaining a Liturgy which shall not be repressive of freedom in prayer, accepts the Book of Common Prayer, as it was revised, prepared, and recommended for use by the General Convention of the Protestant Episcopal Church, A.D. 1785, reserving full liberty to alter, abridge, enlarge, and amend the same, as may seem most conducive to the edification of the people, "provided that the substance of the faith be kept entire."

4.—This Church CONDEMNS and REJECTS the following erroneous and strange doctrines as contrary to God's Word:—

First, That the Church of Christ exists only in one order or form of ecclesiastical polity:

Second, That Christian ministers are "priests" in another sense than that in which all believers are "a royal priesthood":

Third, That the Lord's Table is an altar on which the oblation of the Body and Blood of Christ is offered anew to the Father:

Fourth, That the Presence of Christ in the Lord's Supper is a presence in the elements of Bread and Wine:

Fifth, That Regeneration is inseparably connected with Baptism.

In accordance with the liberty given in Article 3 of the above Declaration of Principles, this Church accepts the Book of Common Prayer of the Church of England, with such revisions as shall exclude sacerdotal doctrines and practices.

This Church, as a Reformed and Protestant Church, doth hereby re-affirm its constant witness against all those innovations in doctrine and worship, whereby the primitive Faith hath been from time to time defaced or overlaid, and which at the Reformation were disowned and rejected.

This Church will maintain communion with all Christian Churches, and will set forward, so far as in it lieth, quietness, peace, and love, among all Christian people.

THE PREFACE

IN making this revision of the Book of Common Prayer, for use in this Church in the United Kingdom, it has been our earnest desire to follow, as closely as possible, the arrangements and language of the old Formularies of the Church of England, to which we, and the whole Christian Church, owe so much. Accordingly, no alterations have been made but such as appear to be desirable, (1) to bring the Services of the Church into harmony with the Holy Scriptures, and the Protestant and Evangelical principles which are to be found, as we believe, in the same Scriptures, when rightly understood, and equitably construed; and, (2) to the greater edification of God's people, by the shortening of some of the Services, which, especially when combined on the same occasion, have, by their undue length, rather hindered than helped the spirit of devotion, and by the addition of Services and Prayers for certain special occasions.

The need of a revision of the Book of Common Prayer has long been felt by Evangelical churchmen,—not because, in its main substance and chief parts, it does not contain the true doctrine of Christ; but because of particular phrases and expressions, to be found in it, which afford at least plausible ground for the teaching and practice of the Sacerdotal and Romanising Party. All such phrases and expressions as seem to be open to mistake or perversion, we have either removed altogether, or so explained as to render their meaning perfectly clear and Scriptural. The reasons for the changes made, as well as the character of them, will be seen upon a comparison of the two Books.

Some may complain that these changes are not enough, and others that they are excessive. Our answer is that, while recognising the imperfection which belongs to all human service, and the impossibility of pleasing every man, we have endeavoured, by the aid of the Holy Spirit which we have earnestly sought, to meet the reasonable and moderate views and wishes of all. We are not unmindful of the devoted labours of those, in our own and other Churches, who have gone before us in the difficult and delicate work of Prayer Book revision. We have carefully consulted their suggestions, and have adopted them where possible. But we trust that this present Book, both by reason of its closer conformity to the venerated Formularies of the National Church, as well as by its truly Protestant character, and greater liberty of use, will meet more fully the requirements of Evangelical Church-people than any previously attempted revision has done.

If any doubts shall arise concerning the manner how to understand, do, and execute, the things contained in this Book, the parties that so doubt, or diversely take anything, shall alway resort to the Bishop of this Church having the oversight of them, who by his discretion shall take order for the quieting or appeasing of the same; so that the same order be not contrary to anything contained in this Book, or to the Protestant and Evangelical principles of this Church. And if such Bishop be in doubt, then he may send for the resolution thereof to the Bishop Presiding; provided, that all parties shall have the right of appeal to Convocation, whose decision shall be final.

It is earnestly hoped that this Book, as now set forth for use, will be received by every member of our Church with a candid and charitable frame of mind, without prejudice and pre-possession; and that it may tend to the advancement, in these days of error, of those glorious Scriptural truths for which our Reformers bled, and which this Church has been raised up to maintain.

And may Almighty God, of His great goodness, accompany with His blessing this, and every endeavour, to promote His glory, and promulgate His truth to mankind; for the sake of Jesus Christ, our blessed Lord and Saviour. Amen.

CONCERNING THE SERVICE OF THE CHURCH

THE Order for Morning Prayer, Evening Prayer, the Litany, and the Order for the Administration of the Lord's Supper or Holy Communion, are distinct Services, and may be used either separately or together: *Provided*, that no one of these Services be habitually disused.

It shall not be necessary to repeat any Prayer or Collect which has once been used during the same Service, or to use more than one Creed, or one Form of Prayer for the Queen's Majesty, when various Services are combined.

A short extemporaneous Prayer may be used before and after the Sermon, or upon emergent occasions.

The Order for Morning or Evening Prayer may be shortened at the discretion of the Minister by the omission of the exhortation; of one or more Psalms (one Psalm at least or one portion of the 119th Psalm, being always retained); of one Lesson (not being a proper Lesson); of one Canticle; and of the Prayers following the third Collect, except the Prayer of S. Chrysostom, and the Prayer following, which shall always be used: *Provided*, that whenever the Order for the Holy Communion is used in combination with Morning or Evening Prayer, the latter may conclude, after the third Collect, with the Prayer of S. Chrysostom and following Prayer.

Upon Week-days, and special occasions, instead of the Order for Morning or Evening Prayer, such selections from the Services of the Church and from Holy Scripture may be used as shall be previously approved of for the purpose by the Bishop.

For Days of Fasting and Thanksgiving, appointed by the Civil Authority, and for other special occasions for which no Service or Prayer hath been provided in this Book, the Bishop Presiding may set forth such Form or Forms as he shall think fit, in which case none other shall be used.

Hymns set forth and allowed by the authority of this Church, and Anthems in the words of Holy Scripture or of this Book of Common Prayer, may be sung before and after any Office in this Book, and also before and after Sermons; but Hymns or Hymn-Books calculated to impart teaching of a sacerdotal character shall not be used in the Services of this Church.

CONCERNING THE SERVICE OF THE CHURCH

A Sermon may follow any Service, or may be preached after the third Collect at Morning or Evening Prayer; but when the Communion Office is used, if there be a Sermon, it shall be preached at the time therein appointed.

Subject to the approval of the Bishop, a Sermon may be preached on special occasions without the use of Morning or Evening Prayer, provided such Sermon be preceded and followed by one or more Prayers taken from any of the Services, with or without a short extemporaneous Prayer.

THE ORDER HOW THE PSALTER IS APPOINTED TO BE READ

The Psalter shall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. And when a Month hath one-and-thirty days, it is ordered that the same Psalms shall be read on the last day of the said Month which are appointed for the day before. But in February the Psalter shall be read only to the twenty-eighth, or twenty-ninth day of the Month.

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

And note also, that upon occasions to be approved by the Bishop other Psalms may, with his consent, be substituted for those appointed in the Psalter.

And at the end of every Psalm, and of every portion of the One Hundred and Nineteenth Psalm, shall be repeated this Hymn,

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

THE ORDER HOW THE REST OF HOLY SCRIPTURE IS APPOINTED TO BE READ

The Old Testament is appointed for the First Lessons, and the New Testament for the Second Lessons, at Morning and Evening Prayer, as such Lessons are set forth and appointed in the Calendar following.

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

Note also, that upon occasions to be approved by the Bishop, or to be appointed by him, other Lessons from the Canonical Scriptures may, with his consent, be substituted for those which are appointed in the Calendar.

And note also, that the Collect, Epistle, and Gospel, appointed for the Sunday, shall serve all the week after, where it is not in this Book otherwise ordered.

PROPER LESSONS

TO BE READ AT

MORNING AND EVENING PRAYER ON THE SUNDAYS AND OTHER HOLY-DAYS THROUGHOUT THE YEAR

LESSONS PROPER FOR SUNDAYS

	MORNING	EVENING
Sundays of Advent		
The First	Isaiah — 1	Isaiah — 2 or Isaiah 4 *v.* 2
Second	— — — 5	— 11 to *v.* 11 ,, — — — 24
Third	— — — 25	— — — 26 ,, — 28 *v.* 5 to *v.* 19
Fourth	— 30 to *v.* 27	— — — 32 ,, — 38 *v.* 2 to *v.* 23
Sundays after Christmas		
The First	— — — 35	— — — 38 ,, — — — 40
Second	— — — 42	— — — 43 ,, — — — 44
Sundays after the Epiphany		
The First	— — — 51	— 52 *v.* 13 & 53 ,, — — — 54
Second	— — — 55	— — — 57 ,, — — — 61
Third	— — — 62	— — — 65 ,, — — — 66
Fourth	Job — — 27	Job — — 28 ,, Job — — 29
Fifth	Proverbs — 1	Proverbs — 3 ,, Proverbs — 8
Sixth	— — — 9	— — — 11 ,, — — — 15
Septuagesima		
1st Lesson	Gen. 1 & 2 to *v.* 4	Genesis 2 *v.* 4 ,, Job — — 38
2nd Lesson	Revelat. 21 to *v.* 9	Revelat. 21 *v.* 9 [to 22 *v.* 6
Sexagesima	Genesis — 3	Genesis — 6 ,, Genesis — 8
Quinquagesima	— 9 to *v.* 20	— — — 12 ,, — — — 13
Sundays in Lent		
The First	— 19 *v.* 12 to *v.* [30	— 22 to *v.* 20 ,, — — — 23
Second	— 27 to *v.* 41	— — — 28 ,, — — — 32
Third	— — — 37	— — — 39 ,, — — — 40
Fourth	— — — 42	— — — 43 ,, — — — 45
Fifth	Exodus — 3	Exodus — 5 ,, Exod. 6 to *v.* 14
Sixth—		
1st Lesson	— — — 9	— — — 10 ,, — — — 11
2nd Lesson	Matthew — 26	Luke — 19 *v.* 28 ,, Luke 20 *v.* 9 to [*v.* 21
Easter Day		
1st Lesson	Exod. 12 to *v.* 29	Exodus 12 *v.* 29 ,, Exodus — 14
2nd Lesson	Rev. 1 *v.* 10 to *v.* 19	John 20 *v.* 11 ,, Revelat. — 5 [to *v.* 19
Sundays after Easter		
The First—		
1st Lesson	Numb. 16 to *v.* 36	Numb. 16 *v.* 36 ,, Numb. 17 to *v.* 12
2nd Lesson	1 Cor. 15 to *v.* 29	John 20 *v.* 24 [to *v.* 30

LESSONS PROPER FOR SUNDAYS

	MORNING	EVENING
Sundays after Easter		
Second	Numb. 20 to v. 14	Numb. 20 v. 14 or Numb. 21 v. 10 [to 21 v. 10
Third	— — — 22	— — — 23 ,, — — — 24
Fourth	Deuter. 4 to v. 23	Deuter. 4 v. 24 ,, Deuter. — 5 [to v. 41
Fifth	— — — 6	— — — 9 ,, — — — 10
Sunday after Ascension Day	— — — 30	— — — 34 ,, Joshua —
Whitsunday		
1st Lesson	— 16 to v. 18	Isaiah — 11 ,, Ezek. 36 v. 25
2nd Lesson	Rom. 8 to v. 18	Galatians 5 v. 16 ,, Acts 18 v. 24 to [19 v. 21
Trinity Sunday		
1st Lesson	Isaiah 6 to v. 11	Genesis — 18 ,, Gen. 1 & 2 to v. 4
2nd Lesson	Revelat. 1 to v. 9	Ephes. 4 to v. 17 ,, Matthew — 3
Sundays after Trinity		
First	Josh. 3 v. 7 to 4 [v. 15	Josh. 5 v. 13 to ,, Joshua — 24 [6 v. 21
Second	Judges — 4	Judges — 5 ,, Judges 6 v. 11
Third	1 Sam. 2 to v. 27	1 Samuel — 3 ,, 1 Sam. 4 to v. 19
Fourth	— — — 12	— — — 13 ,, Ruth — — 1
Fifth	— 15 to v. 24	— — — 16 ,, 1 Samuel — 17
Sixth	2 Samuel — 1	2 Sam. 12 to v. 24 ,, 2 Samuel — 18
Seventh	1 Chronicles 21	1 Chronicles 22 ,, 1 Chron. 28 to [v. 21
Eighth	— 29 v. 9 to [v. 29	2 Chronicles 1 ,, 1 Kings — 3
Ninth	1 Kings 10 to v. 25	1 Kings 11 to v. 15 ,, — — 11 v. 26
Tenth	— — — 12	— — — 13 ,, — — — 17
Eleventh	— — — 18	— — — 19 ,, — — — 21
Twelfth	— 22 to v. 41	2 Kings 2 to v. 16 ,, 2 Kings 4 v. 8 to [v. 38
Thirteenth	2 Kings — 5	— 6 to v. 24 ,, — — — 7
Fourteenth	— — — 9	— 10 to v. 32 ,, — — — 13
Fifteenth	— — — 18	— — — 19 ,, 23 to v. 31
Sixteenth	2 Chronicles 36	Nehem. 1 & 2 to ,, Nehemiah 8 [v. 9
Seventeenth	Jeremiah — 5	Jeremiah — 22 ,, Jeremiah 35
Eighteenth	— — — 36	Ezekiel — 2 ,, Ezek. 13 to v. 17
Nineteenth	Ezekiel — 14	— — — 18 ,, — — 24 v. 15
Twentieth	— — — 34	— — — 37 ,, Daniel — 1
Twenty-first	Daniel — 3	Daniel — 4 ,, — — — 5
Twenty-second	— — — 6	— — 7 v. 9 ,, — — — 12
Twenty-third	Hosea — 14	Joel — 2 v. 21 ,, Joel — 3 v. 9
Twenty-fourth	Amos — 3	Amos — 5 ,, Amos — 9
Twenty-fifth	Micah 4 & 5 to [v. 8	Micah — 6 ,, Micah — 7
Twenty-sixth	Habakkuk 2	Habakkuk 3 ,, Zephaniah 3
Twenty-seventh	Eccles. 11 & 12	Haggai 2 to v. 10 ,, Malachi 3 & 4

NOTE.—That the Lessons appointed in the above Table for the Twenty-seventh Sunday after Trinity shall always be read on the Sunday next before Advent.

LESSONS PROPER FOR HOLY-DAYS

	MORNING	EVENING
Nativity of Christ		
1st Lesson	Isaiah — 9 to v. 8	Isaiah 7 v. 10 to v. 17
2nd Lesson	Luke — 2 to v. 15	Titus — 3 v. 4 to v. 9
Circumcision		
1st Lesson	Genesis — — 17 v. 9	Deuteronomy 10 v. 12
2nd Lesson	Romans — — 2 v. 17	Colossians 2 v. 8 to v. 18
Epiphany		
1st Lesson	Isaiah — — 60	Isaiah 49 v. 13 to v. 24
2nd Lesson	Luke 3 v. 15 to v. 23	John — 2 to v. 12
Presentation of Christ in the Temple		
1st Lesson	Exodus — 13 to v. 17	Haggai — 2 to v. 10
Ash Wednesday		
1st Lesson	Isaiah — 58 to v. 13	Jonah — — 3
2nd Lesson	Mark 2 v. 13 to v. 23	Hebrews 12 v. 3 to v. 18
Monday before Easter		
1st Lesson	Lamentations 1 to v. 15	Lamentations 2 v. 13
2nd Lesson	John — 14 to v. 15	John — 14 v. 15
Tuesday before Easter		
1st Lesson	Lamentations 3 to v. 34	Lamentations 3 v. 34
2nd Lesson	John — 15 to v. 14	John — 15 v. 14
Wednesday before Easter		
1st Lesson	Lamentations 4 to v. 21	Daniel — — 9 v. 20
2nd Lesson	John — 16 to v. 16	John — 16 v. 16
Thursday before Easter		
1st Lesson	Hosea — 13 to v. 15	Hosea — — 14
2nd Lesson	John — — 17	John — 13 to v. 36
Good Friday		
1st Lesson	Genesis — 22 to v. 20	Isaiah 52 v. 13 & 53
2nd Lesson	John — — 18	1 Peter — — 2
Easter Even		
1st Lesson	Zechariah — 9	Hosea 5 v. 8 to 6 v. 4
2nd Lesson	Luke — 23 v. 50	Romans — 6 to v. 14
Monday in Easter Week		
1st Lesson	Exodus — 15 to v. 22	Canticles — — 2 v. 10
2nd Lesson	Luke — 24 to v. 13	Matthew — 23 to v. 10
Tuesday in Easter Week		
1st Lesson	2 Kings 13 v. 14 to v. 22	Ezekiel — 37 to v. 15
2nd Lesson	John — 21 to v. 15	John — 21 v. 15

LESSONS PROPER FOR HOLY-DAYS

	MORNING	EVENING
Ascension Day		
1st Lesson	Daniel 7 *v.* 9 to *v.* 15	2 Kings — 2 to *v.* 16
2nd Lesson	Luke — 24 *v.* 44	Hebrews — — 4
Monday in Whitsun Week		
1st Lesson	Genesis — 11 to *v.* 10	Numbers 11 *v.* 16 to *v.* 31
2nd Lesson	1 Corinthians 12 to *v.* 14	1 Cor. — 12 *v.* 27 & 13
Tuesday in Whitsun Week		
1st Lesson	Joel — — 2 *v.* 21	Micah — 4 to *v.* 8
2nd Lesson	1 Thess. 5 *v.* 12 to *v.* 24	1 John — 4 to *v.* 14

PROPER PSALMS ON CERTAIN DAYS

	MORNING	EVENING
Christmas Day	Psalm — — 19	Psalm — — 89
	— — — 45	— — — 110
	— — — 85	— — — 132
Ash Wednesday	Psalm — — 6	Psalm — — 102
	— — — 32	— — — 130
	— — — 38	— — — 143
Good Friday	Psalm — — 22	Psalm — — 69
	— — — 40	— — — 88
	— — — 54	
Easter Day	Psalm — — 2	Psalm — — 113
	— — — 57	— — — 114
	— — — 111	— — — 118
Ascension Day	Psalm — — 8	Psalm — — 24
	— — — 15	— — — 47
	— — — 21	— — — 108
Whitsunday	Psalm — — 48	Psalm — — 104
	— — — 68	— — — 145

THE CALENDAR

WITH THE TABLE OF LESSONS

JANUARY HATH 31 DAYS

	MORNING PRAYER		EVENING PRAYER	
	FIRST LESSON	SECOND LESSON	FIRST LESSON	SECOND LESSON
1	*Circumcision* ...	.....	.....	.....
2	Gen. 1 to *v.* 20	Matth. 1 *v.* 18	Gen. 1 *v.* 20 to [2 *v.* 4	Acts — — 1
3	— — 2 *v.* 4	— — — 2	— 3 to *v.* 20	— 2 to *v.* 22
4	— 3 *v.* 20 to 4 [*v.* 16	— — — 3	— 4 *v.* 16	— — 2 *v.* 22
5	— 5 to *v.* 28	— 4 to *v.* 23	— 5 *v.* 28 to 6 [*v.* 9	— — — 3
6	*Epiphany*	.....	.....	.....
7	Gen. — 6 *v.* 9	— 4 *v.* 23 to 5 [*v.* 13	— — — 7	— 4 to *v.* 32
8	— — — 8	— 5 *v.* 13 to [*v.* 33	— 9 to *v.* 20	— 4 *v.* 32 to 5 [*v.* 17
9	— 11 to *v.* 10	— 5 *v.* 33	— — 12	— — 5 *v.* 17
10	— — 13	— 6 to *v.* 19	— — 14	— — — 6
11	— — 15	— 6 *v.* 19 to 7 [*v.* 7	— — 16	— 7 to *v.* 35
12	— 17 to *v.* 23	— 7 *v.* 7	— 18 to *v.* 17	— 7 *v.* 35 to [8 *v.* 5
13	— 18 *v.* 17	— 8 to *v.* 18	— 19 *v.* 12 to [*v.* 30	— 8 *v.* 5 to [*v.* 26
14	— — — 20	— 8 *v.* 18	— 21 to *v.* 22	— — 8 *v.* 26
15	— 21 *v.* 33 to [22 *v.* 20	— 9 to *v.* 18	— — 23	— 9 to *v.* 23
16	— 24 to *v.* 20	— 9 *v.* 18	— 24 *v.* 29 to [*v.* 52	— — 9 *v.* 23
17	— 24 *v.* 52	— 10 to *v.* 24	— 25 *v.* 5 to [*v.* 19	— 10 to *v.* 24
18	— 25 *v.* 19	— 10 *v.* 24	— 26 to *v.* 18	— — 10 *v.* 24
19	— 26 *v.* 18	— — 11	— 27 to *v.* 30	— — — 11
20	— 27 *v.* 30	— 12 to *v.* 22	— — 28	— — — 12
21	— 29 to *v.* 21	— 12 *v.* 22	— 31 to *v.* 25	— 13 to *v.* 26
22	— 31 *v.* 36	— 13 to *v.* 24	— 32 to *v.* 22	— — 13 *v.* 26
23	— 32 *v.* 22	— 13 *v.* 24 to [*v.* 53	— — 33	— — — 14
24	— 35 to *v.* 21	— 13 *v.* 53 to [14 *v.* 13	— 37 to *v.* 12	— 15 to *v.* 30
25	Isaiah 49 to *v.* 13	Galatians 1 *v.* 11	Jer. 1 to *v.* 11	— 26 to *v.* 21
26	Gen. 37 *v.* 12	Matth. 14 *v.* 13	Gen. — 39	— 15 *v.* 30 to [16 *v.* 16
27	— — 40	— 15 to *v.* 21	— 41 to *v.* 17	— 16 *v.* 16
28	— 41 *v.* 17 to [*v.* 53	— 15 *v.* 21	— 41 *v.* 53 to [42 *v.* 25	— 17 to *v.* 16
29	— 42 *v.* 25	— 16 to *v.* 24	— 43 to *v.* 25	— 17 *v.* 16
30	— 43 *v.* 25 to [44 *v.* 14	— 16 *v.* 24 to [17 *v.* 14	— 44 *v.* 14	— 18 to *v.* 24
31	— 45 to *v.* 25	— 17 *v.* 14	— 45 *v.* 25 to [46 *v.* 8	— 18 *v.* 24 to [19 *v.* 21

THE CALENDAR
WITH THE TABLE OF LESSONS

FEBRUARY HATH 28 DAYS
And in every Leap Year 29 Days

	MORNING PRAYER		EVENING PRAYER	
	FIRST LESSON	SECOND LESSON	FIRST LESSON	SECOND LESSON
1	Gen. 46 v. 26 to [47 v. 13	Matth. 18 to [v. 21	Gen. 47 v. 13	Acts 19 v. 21
2	*Presentation of Christ*	—— 18 v. 21 to [19 v. 3	.....	—— 20 to v. 17
3	Gen. —— 48	—— 19 v. 3 to [v. 27	—— —— 49	—— 20 v. 17
4	—— —— 50	—— 19 v. 27 to [20 v. 17	Exodus —— 1	—— 21 to v. 17
5	Exodus —— 2	—— 20 v. 17	—— —— —— 3	—— 21 v. 17 to [v. 37
6	—— 4 to v. 24	—— 21 to v. 23	—— 4 v. 27 to [5 v. 15	—— 21 v. 37 to [22 v. 23
7	—— 5 v. 15 to 6 [v. 14	—— 21 v. 23	—— 6 v. 28 to [7 v. 14	—— 22 v. 23 to [23 v. 13
8	—— 7 v. 14	—— 22 to v. 15	—— 8 to v. 20	—— 23 v. 12
9	—— 8 v. 20 to 9 [v. 13	—— 22 v. 15 to [v. 41	—— 9 v. 13	—— —— 24
10	—— 10 to v. 21	—— 22 v. 41 to [23 v. 13	—— 10 v. 21 & 11	—— —— 25
11	—— 12 to v. 21	—— 23 v. 13	—— 12 v. 21 to [v. 43	—— —— 26
12	—— 12 v. 43 to [13 v. 17	—— 24 to v. 29	—— 13 v. 17 to [14 v. 10	—— 27 to v. 18
13	—— 14 v. 10	—— 24 v. 29	—— 15 to v. 22	—— 27 v. 18
14	—— 15 v. 22 to [16 v. 11	—— 25 to v. 31	—— 16 v. 11	—— 28 to v. 17
15	—— —— 17	—— 25 v. 31	—— —— 18	—— 28 v. 17
16	—— —— 19	—— 26 to v. 31	—— 20 to v. 22	Romans —— 1
17	—— 21 to v. 18	—— 26 v. 31 to [v. 57	—— 22 v. 21 to [23 v. 10	—— 2 to v. 17
18	—— 23 v. 14	—— 26 v. 57	—— —— 24	—— —— 2 v. 17
19	—— 25 to v. 23	—— 27 to v. 27	—— 28 to v. 13	—— —— —— 3
20	—— 28 v. 29 to [v. 42	—— 27 v. 27 to [v. 57	—— 29 v. 35 to [30 v. 11	—— —— —— 4
21	—— —— 31	—— 27 v. 57	—— 32 to v. 15	—— —— —— 5
22	—— 32 v. 15	—— —— 28	—— 33 to v. 12	—— —— —— 6
23	—— 33 v. 12 to [34 v. 10	Mark 1 to v. 21	—— 34 v. 10 to [v. 27	—— —— —— 7
24	1 Sam. 2 v. 27 [to v. 36	—— 1 v. 21	Isaiah 22 v. 15	—— 8 to v. 18
25	Exodus 34 v. 27	—— 2 to v. 23	Exod. 35 v. 29 [to 36 v. 8	—— —— 8 v. 18
26	—— 39 v. 30	—— 2 v. 23 to 3 [v. 13	—— 40 to v. 17	—— 9 to v. 19
27	—— 40 v. 17	—— 3 v. 13	Levit. 9 v. 22 [to 10 v. 12	—— —— 9 v. 19
28	Lev. 14 to v. 23	—— 4 to v. 35	—— 16 to v. 23	—— —— —— 10
29	—— 19 to v. 19	Matthew 7	—— 19 v. 30 to [20 v. 9	—— —— —— 12

THE CALENDAR
WITH THE TABLE OF LESSONS

MARCH HATH 31 DAYS

	MORNING PRAYER		EVENING PRAYER	
	FIRST LESSON	SECOND LESSON	FIRST LESSON	SECOND LESSON
1	Lev. 25 to v. 18	Mark 4 v. 35 to [5 v. 21	Lev. 25 v. 18 to [v. 44	Romans 11 to v. [25
2	—— 26 to v. 21	—— —— 5 v. 21	—— 26 v. 21	—— —— 11 v. 25
3	Numbers 6	—— 6 to v. 14	Num. 9 v. 15 to [10 v. 11	—— —— —— 12
4	—— 10 v. 11	—— 6 v. 14 to [v. 30	—— 11 to v. 24	—— —— —— 13
5	—— 11 v. 24	—— —— 6 v. 30	—— —— 12	—— 14 & 15 to [v. 8
6	—— 13 v. 17	—— 7 to v. 24	—— 14 to v. 26	—— —— 15 v. 8
7	—— 14 v. 26	—— 7 v. 24 to 8 [v. 10	—— 16 to v. 23	—— —— —— 16
8	—— 16 v. 23	—— 8 v. 10 to 9 [v. 2	—— —— 17	1 Cor. 1 to v. 26
9	—— 20 to v. 14	—— 9 v. 2 to [v. 30	—— 20 v. 14	—— 1 v. 26 & 2
10	—— 21 to v. 10	—— —— 9 v. 30	—— 21 v. 10 to [v. 32	—— —— —— 3
11	—— 22 to v. 22	—— 10 to v. 32	—— 22 v. 22	—— 4 to v. 18
12	—— —— 23	—— 10 v. 32	—— —— 24	—— 4 v. 18 & 5
13	—— —— 25	—— 11 to v. 27	—— 27 v. 12	—— —— —— 6
14	Deut. 1 to v. 19	—— 11 v. 27 to [12 v. 13	Deut. 1 v. 19	—— 7 to v. 25
15	—— 2 to v. 26	—— 12 v. 13 to [v. 35	—— 2 v. 26 to 3 [v. 18	—— —— 7 v. 25
16	—— —— 3 v. 18	—— 12 v. 35 to [13 v. 14	—— 4 to v. 25	—— —— —— 8
17	—— 4 v. 25 to [v. 41	—— 13 v. 14	—— 5 to v. 22	—— —— —— 9
18	—— —— 5 v. 22	—— 14 to v. 27	—— —— —— 6	—— 10 & 11 v. 1
19	—— 7 to v. 12	—— 14 v. 27 to [v. 53	—— —— 7 v. 12	—— 11 v. 2 to [v. 17
20	—— —— —— 8	—— 14 v. 53	—— —— 10 v. 8	—— —— 11 v. 17
21	—— 11 to v. 18	—— 15 to v. 42	—— —— 11 v. 18	—— 12 to v. 28
22	—— 15 to v. 16	—— 15 v. 42 & [16	—— —— 17 v. 8	—— 12 v. 28 & 13
23	—— —— 18 v. 9	Luke 1 to v. 26	—— —— 24 v. 5	—— 14 to v. 20
24	—— —— 26	—— 1 v. 26 to [v. 46	—— —— 27	—— —— 14 v. 20
25	Gen. 3 to v. 16	—— —— 1 v. 46	Isaiah 52 v. 7 [to v. 13	—— 15 to v. 35
26	Deut. 28 to [v. 15	—— 2 to v. 21	Deut. 28 v. 15 [to v. 47	—— —— 15 v. 35
27	—— 28 v. 47	—— —— 2 v. 21	—— —— 29 v. 9	—— —— —— 16
28	—— —— 30	—— 3 to v. 23	—— 31 to v. 14	2 Cor. 1 to v. 23
29	—— 31 v. 14 to [v. 30	—— 4 to v. 16	—— 31 v. 30 to [32 v. 44	—— 1 v. 23 to 2 [v. 14
30	—— 32 v. 44	—— —— 4 v. 16	—— —— 33	—— 2 v. 14 & 3
31	—— —— 34	—— 5 to v. 17	Joshua —— 1	—— —— —— 4

THE CALENDAR

WITH THE TABLE OF LESSONS

APRIL HATH 30 DAYS

	MORNING PRAYER		EVENING PRAYER	
	FIRST LESSON	SECOND LESSON	FIRST LESSON	SECOND LESSON
1	Joshua — 2	Luke 5 v. 17	Joshua — 3	2 Corinthians 5
2	— — — 4	— 6 to v. 20	— — — 5	— 6 & 7 v. 1
3	— — — 6	— 6 v. 20	— — — 7	— 7 v. 2
4	— — — 9 v. 3	— 7 to v. 24	— 10 to v. 16	— — — 8
5	— 21 v. 43 to [22 v. 11	— 7 v. 24	— 22 v. 11	— — — 9
6	— — — 23	— 8 to v. 26	— — — 24	— — — 10
7	Judges — 2	— 8 v. 26	Judges — 4	— 11 to v. 30
8	— — — 5	— 9 to v. 28	— 6 to v. 24	— 11 v. 30 to 12 [v. 14
9	— — 6 v. 24	— 9 v. 28 to [v. 51	— — — 7	— 12 v. 14 & 13
10	— 8 v. 32 to 9 [v. 25	— 9 v. 51 to [10 v. 17	— — — 10	Galatians 1
11	— 11 to v. 29	— 10 v. 17	— — 11 v. 29	— — — 2
12	— — — 13	— 11 to v. 29	— — — 14	— — — 3
13	— — — 15	— 11 v. 29	— — — 16	— 4 to v. 21
14	Ruth — 1	— 12 to v. 35	Ruth — 2	— 4 v. 21 to 5 [v. 13
15	— — — 3	— 12 v. 35	— — — 4	— 5 v. 13
16	1 Samuel 1	— 13 to v. 18	1 Samuel 2 to [v. 21	— — — 6
17	— — 2 v. 21	— 13 v. 18	— — — 3	Ephesians 1
18	— — — 4	— 14 to v. 25	— — — 5	— — — 2
19	— — — 6	— 14 v. 25 to [15 v. 11	— — — 7	— — — 3
20	— — — 8	— 15 v. 11	— — — 9	— 4 to v. 25
21	— — — 10	— — — 16	— — — 11	— 4 v. 25 to 5 [v. 22
22	— — — 12	— 17 to v. 20	— — — 13	— 5 v. 22 to 6 [v. 10
23	— 14 to v. 24	— 17 v. 20	— 14 v. 24 to [v. 47	— — 6 v. 10
24	— — — 15	— 18 to v. 31	— — — 16	Philippians 1
25	Isaiah 62 v. 6	— 18 v. 31 to [19 v. 11	Ezek. 1 to v. 15	— — — 2
26	1 Sam. 17 to v. [31	— 19 v. 11 to [v. 28	1 Sam. 17 v. 31 [to v. 55	— — — 3
27	— 17 v. 55 to [18 v. 17	— 19 v. 28	— — — 19	— — — 4
28	— 20 to v. 18	— 20 to v. 27	— — 20 v. 18	Col. 1 to v. 21
29	— — — 21	— 20 v. 27 to [21 v. 5	— — — 22	— 1 v. 21 to 2 [v. 8
30	— — — 23	— — — 21 v. 5	— — 24 & 25 [v. 1	— — — 2 v. 8

THE CALENDAR

WITH THE TABLE OF LESSONS

MAY HATH 31 DAYS

	MORNING PRAYER		EVENING PRAYER	
	FIRST LESSON	SECOND LESSON	FIRST LESSON	SECOND LESSON
1	Isaiah — 61	John 1 v. 43	Zechariah 4	Col. 3 to v. 18
2	1 Samuel 26	Luke 22 to v. 31	1 Samuel 28 v. 3	— 3 v. 18 to 4 [v. 7
3	— — — 31	— 22 v. 31 to [v. 54	2 Samuel — 1	— — — 4 v. 7
4	2 Samuel 3 v. 17	— 22 v. 54	— — — 4	1 Thess. — 1
5	— — — 6	— 23 to v. 26	— 7 to v. 18	— — — 2
6	— — 7 v. 18	— 23 v. 26 to [v. 50	— — — 9	— — — 3
7	— — — 11	— 23 v. 50 to [24 v. 13	— 12 to v. 24	— — — 4
8	— 13 v. 38 to [14 v. 26	— 24 v. 13	— 15 to v. 16	— — — 5
9	— 15 v. 16	John 1 to v. 29	— 16 to v. 15	2 Thess. — 1
10	— 16 v. 15 to [17 v. 24	— — — 1 v. 29	— 17 v. 24 to [18 v. 18	— — — 2
11	— — — 18 v. 18	— — — 2	— 19 to v. 24	— — — 3
12	— 19 v. 24	— 3 to v. 22	— 21 to v. 15	1 Timothy 1 to [v. 18
13	— 23 to v. 24	— — — 3 v. 22	— — — 24	— 1 v. 18 & 2
14	1 Kings 1 to v. [28	— 4 to v. 31	1 Kings 1 v. 28 [to v. 49	— — — 3
15	1 Chr. 29 v. 10	— — — 4 v. 31	— — — 3	— — — 4
16	1 Kings 4 v. 20	— 5 to v. 24	— — — 5	— — — 5
17	— 6 to v. 15	— — — 5 v. 24	— 8 to v. 22	— — — 6
18	— 8 v. 22 to [v. 54	— 6 to v. 22	— 8 v. 54 to 9 [v. 10	2 Timothy 1
19	— — — 10	— 6 v. 22 to [v. 41	— 11 to v. 26	— — — 2
20	— — 11 v. 26	— — — 6 v. 41	— 12 to v. 25	— — — 3
21	— 12 v. 25 to [13 v. 11	— 7 to v. 25	— 13 v. 11	— — — 4
22	— 14 to v. 21	— — — 7 v. 25	— 15 v. 25 to [16 v. 8	Titus — 1
23	— — — 16 v. 8	— 8 to v. 31	— — — 17	— — — 2
24	— 18 to v. 17	— — — 8 v. 31	— 18 v. 17	— — — 3
25	— — — 19	— 9 to v. 39	— — — 21	Philemon
26	— 22 to v. 41	— 9 v. 39 to [10 v. 22	2 Kings — 1	Hebrews 1
27	2 Kings — 2	— 10 v. 22	— — — 4 v. 8	— 2 & 3 to [v. 7
28	— — — 5	— 11 to v. 17	— 6 to v. 24	— 3 v. 7 to 4 [v. 14
29	— — — 6 v. 24	— 11 v. 17 to [v. 47	— — — 7	— 4 v. 14 & 5
30	— 8 to v. 16	— 11 v. 47 to [12 v. 20	— — — 9	— — — 6
31	— 10 to v. 18	— 12 v. 20	— 10 v. 18	— — — 7

THE CALENDAR

WITH THE TABLE OF LESSONS

JUNE HATH 30 DAYS

	MORNING PRAYER		EVENING PRAYER	
	FIRST LESSON	SECOND LESSON	FIRST LESSON	SECOND LESSON
1	2 Kings — 13	John 13 to v. 21	2 Kings 17 to [v. 24	Hebrews — 8
2	— 17 v. 24	— — 13 v. 21	2 Chron. 12	— — — 9
3	2 Chronicles 13	— — 14	— — 14	— 10 to v. 19
4	— — 15	— — 15	— 16 & 17 to [v. 14	— 10 v. 19
5	— — 19	— 16 to v. 16	— 20 to v. 31	— 11 to v. 17
6	— 20 v. 31 & [21	— 16 v. 16	— — 22	— 11 v. 17
7	— — 23	— — 17	— — 24	— — — 12
8	— — 25	— 18 to v. 28	— 26 & 27	— — 13
9	— — 28	— 18 v. 28	2 Kings 18 to [v. 9	James — 1
10	— 29 v. 3 to [v. 21	— 19 to v. 25	2 Chron. 30 & 31 [v. 1	— — — 2
11	Deut. 33 to v. 12	Acts 4 v. 31	Nahum — 1	Acts 14 v. 8
12	2 Kings 18 v. 13	John 19 v. 25	2 Kings 19 to [v. 20	James — 3
13	— 19 v. 20	— 20 to v. 19	— — 20	— — — 4
14	Isaiah 38 v. 9 to [v. 21	— 20 v. 19	2 Chron. 33	— — — 5
15	2 Kings 22	— — 21	2 Kings 23 to [v. 21	1 Peter 1 to v. 22
16	— 23 v. 21 to [24 v. 8	Acts — — 1	— 24 v. 8 to [25 v. 8	— 1 v. 22 to 2 [v. 11
17	— — 25 v. 8	— 2 to v. 22	Ezra 1 & 3	— 2 v. 11 to 3 [v. 8
18	Ezra — 4	— — 2 v. 22	— — — 5	— 3 v. 8 to 4 [v. 7
19	— — — 7	— — — 3	— — 8 v. 15	— 4 v. 7
20	— — — 9	— 4 to v. 32	— 10 to v. 20	— — — 5
21	Nehemiah 1	— 4 v. 32 to 5 [v. 17	Nehemiah 2	2 Peter — 1
22	— — — 4	— — 5 v. 17	— — — 5	— — — 2
23	— 6 & 7 to v. 5	— — — 6	— 7 v. 73 & [8	— — — 3
24	Mal. 3 to v. 7	Matthew 3	Mal. — 4	Matth. 14 to v. 13
25	Neh. 13 to v. 15	Acts 7 to v. 35	Neh. 13 v. 15	1 John — 1
26	Esther — 1	— 7 v. 35 to 8 [v. 5	Esther 2 v. 15 & [3	— 2 to v. 15
27	— — — 4	— 8 v. 5 to [v. 26	— — — 5	— — 2 v. 15
28	— — — 6	— — 8 v. 26	— — — 7	— 3 to v. 16
29	Ezek. 3 v. 4 to [v. 15	John 21 v. 15 to [v. 23	Zechariah 3	Acts 4 v. 8 to [v. 23
30	Job — — 1	Acts 9 to v. 23	Job — — 2	1 John 3 v. 16 to [4 v. 7

THE CALENDAR

WITH THE TABLE OF LESSONS

JULY HATH 31 DAYS

	MORNING PRAYER		EVENING PRAYER	
	FIRST LESSON	SECOND LESSON	FIRST LESSON	SECOND LESSON
1	Job — — 3	Acts 9 v. 23	Job — — 4	1 John 4 v. 7
2	— — — 5	— 10 to v. 24	— — — 6	— — — 5
3	— — — 7	— 10 v. 24	— — — 9	2 John
4	— — 10	— — 11	— — 11	3 John
5	— — 12	— — 12	— — 13	Jude
6	— — 14	— 13 to v. 26	— — 16	Matthew 1 v. 18
7	— — 17	— 13 v. 26	— — 19	— — — 2
8	— — 21	— — 14	— 22 v. 12 to [v. 29	— — — 3
9	— — 23	— 15 to v. 30	— — 24	— 4 to v. 23
10	— 25 & 26	— 15 v. 30 to [16 v. 16	— — 27	— 4 v. 23 to [5 v. 13
11	— — 28	— 16 v. 16	— 29 & 30 [v. 1	— 5 v. 13 to [v. 33
12	— 30 v. 12 to [v. 27	— 17 to v. 16	— 31 v. 13	— 5 v. 33
13	— — 32	— 17 v. 16	— 38 to v. 39	— 6 to v. 19
14	— 38 v. 39 & [39	— 18 to v. 24	— — 40	— 6 v. 19 to 7 [v. 7
15	— — 41	— 18 v. 24 to [19 v. 21	— — 42	— — 7 v. 7
16	Proverbs 1 to [v. 20	— 19 v. 21	Proverbs 1 v. 20	— 8 to v. 18
17	— — — 2	— 20 to v. 17	— 3 to v. 27	— — 8 v. 18
18	— 3 v. 27 to 4 [v. 20	— 20 v. 17	— 4 v. 20 to 5 [v. 15	— 9 to v. 18
19	— — 5 v. 15	— 21 to v. 17	— 6 to v. 20	— — 9 v. 18
20	— — — 7	— 21 v. 17 to [v. 37	— — — 8	— 10 to v. 24
21	— — — 9	— 21 v. 37 to [22 v. 23	— 10 v. 16	— — 10 v. 24
22	— 11 to v. 15	— 22 v. 23 to [23 v. 12	— 11 v. 15	— — — 11
23	— — 12 v. 10	— 23 v. 12	— — 13	— 12 to v. 22
24	— 14 v. 9 to [v. 28	— — 24	— 14 v. 28 to [15 v. 18	— — 12 v. 22
25	2 Kings 1 to v. 16	Luke 9 v. 51 to [v. 57	Jer. 26 v. 8 to [v. 16	— 13 to v. 24
26	Proverbs 15 [v. 18	Acts — 25	Proverbs 16 to [v. 20	— 13 v. 24 to [v. 53
27	— 16 v. 31 to [17 v. 18	— — 26	— 18 v. 10	— 13 v. 53 to [14 v. 13
28	— 19 v. 13	— — 27	— 20 to v. 23	— — 14 v. 13
29	— 21 to v. 17	— 28 to v. 17	— 22 to v. 17	— 15 to v. 21
30	— 23 v. 10	— 28 v. 17	— 24 v. 21	— — 15 v. 21
31	— — 25	Romans 1	— 26 to v. 21	— 16 to v. 24

THE CALENDAR

WITH THE TABLE OF LESSONS

AUGUST HATH 31 DAYS

	MORNING PRAYER		EVENING PRAYER	
	FIRST LESSON	SECOND LESSON	FIRST LESSON	SECOND LESSON
1	Prov. 27 to v. 23	Rom. 2 to v. 17	Prov. 28 to [v. 15	Matt. 16 v. 24 [to 17 v. 14
2	—— 30 to v. 18	—— 2 v. 17	—— 31 v. 10	—— —— 17 v. 14
3	Eccles. —— 1	—— —— —— 3	Eccles. 2 to v. 12	—— 18 to v. 21
4	—— —— —— 3	—— —— —— 4	—— —— —— 4	—— 18 v. 21 to [19 v. 3
5	—— —— —— 5	—— —— —— 5	—— —— —— 6	—— 19 v. 3 to [v. 27
6	—— —— —— 7	—— —— —— 6	—— —— —— 8	—— 19 v. 27 to [20 v. 17
7	—— —— —— 9	—— —— —— 7	—— —— —— 11	—— 20 v. 17
8	—— —— 12	—— 8 to v. 18	Jeremiah 1	—— 21 to v. 23
9	Jeremiah 2 to v. 14	—— —— 8 v. 18	—— 5 to v. 19	—— 21 v. 23
10	—— —— 5 v. 19	—— 9 to v. 19	—— 6 to v. 22	—— 22 to v. 15
11	—— 7 to v. 17	—— 9 v. 19	—— —— 8 v. 4	—— 22 v. 15 to [v. 41
12	—— 9 to v. 17	—— —— 10	—— 13 v. 8 to [v. 24	—— 22 v. 41 to [23 v. 13
13	—— —— 15	—— 11 to v. 25	—— 17 to v. 19	—— 23 v. 13
14	—— 18 to v. 18	—— 11 v. 25	—— —— 19	24 to v. 29
15	—— —— 21	—— —— 12	—— 22 to v. 13	—— 24 v. 29
16	—— 22 v. 13	—— —— 13	—— 23 to v. 16	—— 25 to v. 31
17	—— —— 24	—— 14 & 15 to v. 8	—— 25 to v. 15	—— 25 v. 31
18	—— —— 26	—— —— 15 v. 8	—— —— 28	—— 26 to v. 31
19	—— 29 v. 4 to [v. 20	—— —— 16	—— —— 30	—— 26 v. 31 to [v. 57
20	—— 31 to v. 15	1 Cor. 1 to v. 26	—— 31 v. 15 to [v. 38	—— 26 v. 57
21	—— 33 to v. 14	—— 1 v. 26 & 2	—— 33 v. 14	—— 27 to v. 27
22	—— —— 35	—— —— —— 3	—— 36 to v. 14	—— 27 v. 27 to [v. 57
23	—— 36 v. 14	—— 4 to v. 18	—— 38 to v. 14	—— 27 v. 57
24	Gen. 28 v. 10 to [v. 18	—— 4 v. 18 & 5	Deut. 18 v. 15	—— —— 28
25	Jer. 38 v. 14	—— —— —— 6	Jeremiah 39	Mark 1 to v. 21
26	—— 50 to v. 21	—— 7 to v. 25	—— 51 v. 54	—— —— 1 v. 21
27	Ezek. 1 to v. 15	—— —— 7 v. 25	Ezekiel 1 v. 15	—— 2 to v. 23
28	—— —— —— 2	—— —— —— 8	—— 3 to v. 15	—— 2 v. 23 to 3 [v. 13
29	—— —— 3 v. 15	—— —— —— 9	—— —— —— 8	—— 3 v. 13
30	—— —— —— 9	—— 10 & 11 v. 1	—— 11 v. 14	—— 4 to v. 35
31	—— 12 v. 17	—— 11 v. 2 to [v. 17	—— 13 to v. 17	—— 4 v. 35 to 5 [v. 21

THE CALENDAR

WITH THE TABLE OF LESSONS

SEPTEMBER HATH 30 DAYS

	MORNING PRAYER		EVENING PRAYER	
	FIRST LESSON	SECOND LESSON	FIRST LESSON	SECOND LESSON
1	Ezek. 13 v. 17	1 Cor. 11 v. 17	Ezek. 14 to v. 12	Mark 5 v. 21
2	—— 14 v. 12	—— 12 to v. 28	—— 16 v. 44	—— 6 to v. 14
3	—— 18 to v. 19	—— 12 v. 28 & 13	—— 18 v. 19	—— 6 v. 14 to [v. 30
4	—— 20 to v. 18	—— 14 to v. 20	—— 20 v. 18 to [v. 33	—— —— 6 v. 30
5	—— 20 v. 33 to [v. 44	—— 14 v. 20	—— 22 v. 23	—— 7 to v. 24
6	—— 24 v. 15	—— 15 to v. 35	—— —— 26	—— 7 v. 24 to 8 [v. 10
7	—— 27 to v. 26	—— 15 v. 35	—— 27 v. 26	—— 8 v. 10 to 9 [v. 2
8	—— 28 to v. 20	—— —— 16	—— —— 31	—— 9 v. 2 to v. 30
9	—— 32 to v. 17	2 Cor. 1 to v. 22	—— 33 to v. 21	—— —— 9 v. 30
10	—— 33 v. 21	—— 1 v. 23 to 2 [v. 14	—— 34 to v. 17	—— 10 to v. 32
11	—— 34 v. 17	—— 2 v. 14 & 3	—— 36 v. 16 to [v. 33	—— —— 10 v. 32
12	—— 37 to v. 15	—— —— —— 4	—— 37 v. 15	—— 11 to v. 27
13	—— 47 to v. 13	—— —— —— 5	Daniel —— 1	—— 11 v. 27 to 12 [v. 13
14	Dan. 2 to v. 24	6 & 7 v. 1	—— —— 2 v. 24	—— 12 v. 13 to [v. 35
15	—— —— —— 3	—— —— 7 v. 2	—— 4 to v. 19	—— 12 v. 35 to [13 v. 14
16	—— —— 4 v. 19	—— —— —— 8	—— 5 to v. 17	—— —— 13 v. 14
17	—— —— 5 v. 17	—— —— —— 9	—— —— —— 6	—— 14 to v. 27
18	—— 7 to v. 15	—— —— 10	—— —— 7 v. 15	—— 14 v. 27 to [v. 53
19	—— 9 to v. 20	—— 11 to v. 30	—— —— 9 v. 20	—— —— 14 v. 53
20	—— 10 to v. 20	—— 11 v. 30 to [12 v. 14	—— 12	—— 15 to v. 42
21	1 Kings 19 v. 15	—— 12 v. 14 & 13	1 Chron. 29 to [v. 20	—— 15 v. 42 & 16
22	Hosea 2 v. 14	Galatians 1	Hosea 4 to v. 13	Luke 1 to v. 26
23	—— 5 v. 8 to 6 [v. 7	—— —— —— 2	—— —— 7 v. 8	—— 1 v. 26 to [v. 57
24	—— —— —— 8	—— —— —— 3	—— —— —— 9	—— —— 1 v. 57
25	—— —— 10	—— 4 to v. 21	—— 11 & 12 to [v. 7	—— 2 to v. 21
26	—— 13 to v. 15	—— 4 v. 21 to 5 [v. 13	—— —— 14	—— —— 2 v. 21
27	Joel —— —— 1	—— —— 5 v. 13	Joel 2 to v. 15	—— 3 to v. 23
28	—— 2 v. 15 to [v. 28	—— —— —— 6	—— 2 v. 28 to 3 [v. 9	—— 4 to v. 16
29	Gen. 32	Acts 12 v. 5 to [v. 18	Dan. 10 v. 4	Rev. 14 v. 14
30	Joel 3 v. 9	Ephesians 1	Amos 1 & 2 to [v. 4	Luke —— 4 v. 16

THE CALENDAR

WITH THE TABLE OF LESSONS

OCTOBER HATH 31 DAYS

	MORNING PRAYER		EVENING PRAYER	
	FIRST LESSON	SECOND LESSON	FIRST LESSON	SECOND LESSON
1	Amos 2 v. 4 to [3 v. 9	Ephesians 2	Amos 4 v. 4	Luke 5 to v. 17
2	— 5 to v. 18	— — — 3	— 5 v. 18 to 6 [v. 9	— — 5 v. 17
3	— — — 7	— 4 to v. 25	— — — 8	— 6 to v. 20
4	— — — 9	— 4 v. 25 to 5 [v. 22	Obadiah	— 6 v. 20
5	Jonah — 1	— 5 v. 22 to 6 [v. 10	Jonah — 2	— 7 to v. 24
6	— — — 3	— 6 v. 10	— — — 4	— 7 v. 24
7	Micah 1 to v. 10	Philippians 1	Micah 2	— 8 to v. 26
8	— — — 3	— — — 2	— — — 4	— 8 v. 26
9	— — — 5	— — — 3	— — — 6	— 9 to v. 28
10	— — — 7	— — — 4	Nahum — 1	— 9 v. 28 to [v. 51
11	Nahum — 2	Colos. 1 to v. 21	— — — 3	— 9 v. 51 to 10 [v. 17
12	Habakkuk 1	— 1 v. 21 to 2 [v. 8	Habakkuk 2	— — 10 v. 17
13	— — — 3	— — 2 v. 8	Zeph. 1 to v. 14	— 11 to v. 29
14	Zeph. 1 v. 14 to [2 v. 4	— 3 to v. 18	— — 2 v. 4	— 11 v. 29
15	— — — 3	— 3 v. 18 & 4	Haggai — 1	— 12 to v. 35
16	Hag. 2 to v. 10	1 Thess. — 1	— — 2 v. 10	— — 12 v. 35
17	Zech. 1 to v. 18	— — — 2	Zech. 1 v. 18 [& 2	— 13 to v. 18
18	Isaiah 55	— — — 3	Isa. 52 to v. 11	— 13 v. 18
19	Zechariah 3	— — — 4	Zechariah 4	— 14 to v. 25
20	— — — 5	— — — 5	— — — 6	— 14 v. 25 to 15 [v. 11
21	— — — 7	2 Thess. — 1	— 8 to v. 14	— — 15 v. 11
22	— — 8 v. 14	— — — 2	— — 9 v. 9	— — 16
23	— — 10	— — — 3	— — — 11	— 17 to v. 20
24	— — 12	1 Tim. 1 to v. 18	— — 13	— — 17 v. 20
25	— — 14	— 1 v. 18 & 2	Malachi — 1	— 18 to v. 31
26	Malachi — 2	— — — 3	— 3 to v. 13	— 18 v. 31 to [19 v. 11
27	— 3 v. 13 & 4	— — — 4	Leviticus 23 to [v. 22	— 19 v. 11 to [v. 28
28	Isa. 28 v. 9 to [v. 17	— — — 5	Jerem. 3 v. 12 [to v. 19	— — 19 v. 28
29	Levit. 23 v. 22	— — — 6	Leviticus 24	— 20 to v. 27
30	Numbers 8	2 Tim. — 1	Numbers 32 to [v. 20	— 20 v. 27 to [21 v. 5
31	— 32 v. 20 to [v. 34	— — — 2	Deut. 9 to v. 25	— — 21 v. 5

THE CALENDAR

WITH THE TABLE OF LESSONS

NOVEMBER HATH 30 DAYS

	MORNING PRAYER		EVENING PRAYER	
	FIRST LESSON	SECOND LESSON	FIRST LESSON	SECOND LESSON
1	Isa. 51 to v. 12	Heb. 11 v. 33 & [12 to v. 7	Daniel 12	Rev. 19 to v. 17
2	Deut. 9 v. 25 to [10 v. 6	2 Timothy 3	Deut. 12 to v. 20	Luke 22 to v. 31
3	— — — 13	— — — 4	— 16 to v. 18	— 22 v. 31 to [v. 54
4	— 16 v. 18 to [17 v. 8	Titus — 1	— — 19	— 22 v. 54
5	— — — 20	— — — 2	Joshua 8 v. 30	— 23 to v. 26
6	Joshua 11	— — — 3	— — — 14	— 23 v. 26 to [v. 50
7	— — — 20	Philemon	2 Sam. 2 to v. 18	— 23 v. 50 to [24 v. 13
8	1 Kings 20 to [v. 22	Hebrews 1	1 Kings 20 v. 22	— 24 v. 13
9	2 Kin. 3 to v. 21	— 2 & 3 to v. 7	2 Kings 3 v. 21	John 1 to v. 29
10	— — 4 v. 23	— 3 v. 7 to 4 [v. 14	[to 4 v. 8 — 15 v. 8 to [v. 32	— — 1 v. 29
11	Ezra — 6	— 4 v. 14 & 5	Neh. 9 to v. 22	— — — 2
12	Neh. 9 v. 22	— — — 6	— 10 v. 28 to [11 v. 3	— 3 to v. 22
13	Job — — 8	— — — 7	Job 15	— — 3 v. 22
14	— 33 to v. 31	— — — 8	— 34 v. 10 to [v. 33	— 4 to v. 31
15	— — — 35	— — — 9	— 36 to v. 17	— — 4 v. 31
16	— — — 37	— 10 to v. 19	Prov. 10 to v. 16	— 5 to v. 24
17	Prov. 16 v. 21 [to v. 31	— 10 v. 19	— 24 to v. 21	— — 5 v. 24
18	— 30 v. 18	— 11 to v. 17	Isaiah 1 to v. 21	— 6 to v. 22
19	Isaiah 1 v. 21	— — 11 v. 17	— — — 2	— 6 v. 22 to [v. 41
20	— 3 to v. 16	— — — 12	— — 4 v. 2	— — 6 v. 41
21	— 5 to v. 18	— — — 13	— — 5 v. 18	— 7 to v. 25
22	— — — 6	James — 1	— 7 to v. 17	— — 7 v. 25
23	— 8 v. 5 to [v. 18	— — — 2	— 8 v. 18 to 9 [v. 8	— 8 to v. 31
24	— 9 v. 8 to 10 [v. 5	— — — 3	— 10 v. 5 to [v. 20	— — 8 v. 31
25	— 10 v. 20	— — — 4	— 11 to v. 10	— 9 to v. 39
26	— 11 v. 10	— — — 5	— — 12	— 9 v. 39 to 10 [v. 22
27	— — — 13	1 Pet. 1 to v. 22	— 14 to v. 24	— — 10 v. 22
28	— — — 17	— 1 v. 22 to 2 [v. 11	— — 18	— 11 to v. 17
29	— 19 to v. 16	— 2 v. 11 to 3 [v. 8	— 19 v. 16	— 11 v. 17 to [v. 47
30	— — — 54	John 1 v. 35 to [v. 43	— 65 to v. 17	— 12 v. 20 to [v. 42

THE CALENDAR

WITH THE TABLE OF LESSONS

DECEMBER HATH 31 DAYS

	MORNING PRAYER		EVENING PRAYER	
	FIRST LESSON	SECOND LESSON	FIRST LESSON	SECOND LESSON
1	Isai. 21 to *v.* 13	1 Peter 3 *v.* 8 to [4 *v.* 7	Isai. 22 to *v.* 15	John 11 *v.* 47 to [12 *v.* 20
2	— 22 *v.* 15	— — 4 *v.* 7	— — 23	— — 12 *v.* 20
3	— — 24	— — 5	— — 25	— 13 to *v.* 21
4	— 26 to *v.* 20	2 Peter — 1	— 26 *v.* 20 & [27	— — 13 *v.* 21
5	— 28 to *v.* [14	— — — 2	— 28 *v.* 14	— — — 14
6	— 29 to *v.* 9	— — — 3	— — 29 *v.* 9	— — — 15
7	— 30 to *v.* 18	1 John — 1	— 30 *v.* 18	— 16 to *v.* 16
8	— — 31	— 2 to *v.* 15	— — 32	— — 16 *v.* 16
9	— — 33	— 2 *v.* 15	— 34	— — 17
10	— — 35	— 3 to *v.* 16	— 40 to *v.* 12	— 18 to *v.* 28
11	— 40 *v.* 12	— 3 *v.* 16 to 4 [*v.* 7	— 41 to *v.* 17	— — 18 *v.* 28
12	— 41 *v.* 17	— — 4 *v.* 7	— 42 to *v.* 18	— 19 to *v.* 25
13	— 42 *v.* 18 to [43 *v.* 8	— — — 5	— — 43 *v.* 8	— — 19 *v.* 25
14	— 44 to *v.* 21	2 John	— 44 *v.* 21 to [45 *v.* 8	— 20 to *v.* 19
15	— — 45 *v.* 8	3 John	— — 46	— — 20 *v.* 19
16	— — 47	Jude	— — 48	— — — 21
17	— 49 to *v.* 13	Revelation 1	— 49 *v.* 13	Rev. 2 to *v.* 18
18	— — 50	— 2 *v.* 18 to 3 [*v.* 7	— 51 to *v.* 9	— — 3 *v.* 7
19	— — 51 *v.* 9	— — — 4	— 52 to *v.* 13	— — — 5
20	— 52 *v.* 13 & [53	— — — 6	— — 54	— — — 7
21	Job 42 to *v.* 7	John 20 *v.* 19 to [*v.* 24	— — 35	John 14 to *v.* 8
22	Isaiah 55	Revelation 8	— — 56	Revelation 10
23	— — 57	— — — 11	— — 58	— — — 12
24	— — 59	— — — 14	— — 60	— — — 15
25	*Christmas Day*	.....	.....	.....
26	Gen. 4 to *v.* 11	Acts — — 6	2 Chronicles 24 [*v.* 15 to *v.* 23	Acts 8 to *v.* 9
27	Exodus 33 *v.* 9	John 13 *v.* 23 to [*v.* 36	Isaiah 6	Revelation 1
28	Jeremiah 31 to [*v.* 18	Revelation 16	— 54 to *v.* 14	— — — 18
29	Isaiah 61	— 19 to *v.* 11	— — 62	— — 19 *v.* 11
30	— — 63	— — 20	— 64 & 65 to [*v.* 8	— 21 to *v.* 15
31	— — 65 *v.* 8	— 21 *v.* 15 to [22 *v.* 6	— — 66	— — 22 *v.* 6

¶ THE ORDER FOR

MORNING AND EVENING PRAYER

TO BE SAID AND USED THROUGHOUT THE YEAR

THE Morning and Evening Prayer shall be used in the accustomed Place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Bishop.

And here is to be noted, that the Minister at the time of the holy Communion, and at all other times in his public Ministration of the Services of the Church, shall use neither Alb, Vestment, nor Cope; but being a Bishop he shall have and wear a Rochet and Chimere; and being a Presbyter or Deacon he shall have and wear a plain Surplice and a plain black scarf, with or without the Hood pertaining to his degree; and being a Lay-reader he shall have and wear a plain Surplice only, with or without the Hood pertaining to his degree. A black gown may be worn in the pulpit.

No picture, cross, crucifix, incense, candles, molten, painted, or graven image or images, shall be introduced by any Minister, or other person or persons, into any Church, or be used in any Service connected therewith.

In the conduct of Public Worship, the customs and usages of the Church of England shall be observed; except where otherwise specified in this Book, or where contrary to the Evangelical and Protestant Principles of this Church.

THE ORDER FOR

MORNING PRAYER

¶ *AT the beginning of Morning Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.*

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek.* 18. 27.

I acknowledge my transgressions, and my sin is ever before me. *Psalm* 51. 3.

Hide thy face from my sins, and blot out all mine iniquities. *Psalm* 51. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalm* 51. 17.

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* 2. 13.

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

O Lord, correct me, but with judgement; not in thine anger, lest thou bring me to nothing. *Jer.* 10. 24. *Psalm* 6. 1.

Repent ye; for the Kingdom of heaven is at hand. *S. Matth.* 3. 2.

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *S. Luke* 15. 18, 19.

Enter not into judgement with thy servant, O Lord; for in thy sight shall no man living be justified. *Psalm* 143. 2.

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

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me:

¶ *A general Confession to be said of the whole Congregation after the Minister, all kneeling.*

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

¶ *The Declaration concerning the Remission of sins, to be pronounced by the Minister, standing: the people still kneeling.*

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; *[and hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins:] He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him,

* *The sentence within brackets may be omitted, and where read shall be understood only in the sense of* 2 *Cor.* 5. 18—21.

which we do at this present; and that the rest of our life hereafter may be pure, and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord.

¶ *The people shall answer here, and at the end of all other prayers,*

Amen.

¶ *THEN the Minister shall kneel, and say the Lord's Prayer with an audible voice: the people also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.*

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.

¶ *Then likewise he shall say,*

O Lord, open thou our lips.
Answer. And our mouth shall shew forth thy praise.
Minister. O God, make speed to save us.
Answer. O Lord, make haste to help us.

¶ *Here all standing up, the Minister shall say,*

Glory be to the Father, and to the Son : and to the Holy Ghost;
Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.
Minister. Praise ye the Lord.
Answer. The Lord's Name be praised.

¶ *Then shall be said or sung this Psalm following: Except on Easter Day, upon which another Anthem is appointed: and on the nineteenth day of every month it is not to be read here, but in the ordinary course of the Psalms.*

VENITE, EXULTEMUS DOMINO. Psalm 95.

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.

To day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness;

When your fathers tempted me : proved me, and saw my works.

Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways.

Unto whom I sware in my wrath : that they should not enter into my rest.

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

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

¶ *Then shall follow the Psalms in order as they be appointed. And at the end of every Psalm throughout the year, and likewise in the end of Benedicite, Benedictus, Magnificat, and Nunc dimittis, shall be repeated,*

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

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

¶ *Then shall be read distinctly with an audible voice the First Lesson, taken out of the Old Testament, as is appointed in the Calendar: Except there be proper Lessons assigned for that day: He that readeth so standing and turning himself, as he may best be heard of all such as are present. And after that, shall be said or sung, in English, the Hymn called Te Deum Laudamus.*

¶ *Note, That before every Lesson the Minister shall say,* Here beginneth such a Chapter, *or* Verse of such a Chapter, of such a Book: *And after every Lesson,* Here endeth the First, *or* the Second Lesson.

TE DEUM LAUDAMUS.

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

All the earth doth worship thee : the Father everlasting.

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

To thee Cherubin, and Seraphin : continually do cry,

Holy, Holy, Holy : Lord God of Sabaoth;

Heaven and earth are full of the Majesty : of thy Glory.

The glorious company of the Apostles : praise thee.

The goodly fellowship of the Prophets : praise thee.

The noble army of Martyrs : praise thee.

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

The Father : of an infinite Majesty;

Thine honourable, true : and only Son;

Also the Holy Ghost : the Comforter.

Thou art the King of Glory : O Christ.

Thou art the everlasting Son : of the Father.

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

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

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

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

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

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

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

Govern them : and lift them up for ever.

Day by day : we magnify thee;

And we worship thy Name : ever world without end.

Vouchsafe, O Lord : to keep us this day without sin.

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

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

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

¶ *Or this Canticle,*

BENEDICITE, OMNIA OPERA.

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 ye Waters that be above the Firmament, bless ye the Lord : praise him, and magnify him for ever.

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

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

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

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

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

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

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

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

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

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

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

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

O ye Lightnings, and Clouds, 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 Mountains, and Hills, bless ye the Lord : praise him, and magnify him for ever.

O all ye Green Things upon the Earth, bless ye the Lord : praise him, and magnify him for ever.

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

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

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

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

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

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

O let Israel bless 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 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 Ghost;

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

¶ *Or this Psalm.*

LAUDATE DOMINUM. Psalm 148.

O PRAISE the Lord of heaven : praise him in the height.

Praise him, all ye angels of his : praise him, all his host.

Praise him, sun and moon : praise him, all ye stars and light.

Praise him, all ye heavens : and ye waters that are above the heavens.

Let them praise the Name of the Lord : for he spake the word, and they were made; he commanded, and they were created.

He hath made them fast for ever and ever : he hath given them a law which shall not be broken.

Praise the Lord upon earth : ye dragons, and all deeps;

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *S. Matth.* 5.

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. *S. Matth.* 6.

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.

Zacchæus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore four-fold. *S. Luke* 19.

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

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. 1 *Cor.* 9.

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudging, or of necessity; for God loveth a cheerful giver. 2 *Cor.* 9.

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap. *Gal.* 6.

While we have time, let us do good unto all men; and specially unto them that are of the household of faith. *Gal.* 6.

Godliness is great riches, if a man be content

with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 *Tim.* 6.

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 *Tim.* 6.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister. *Hebr.* 6.

To do good, and to distribute, forget not; for with such sacrifices God is pleased. *Hebr.* 13.

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: and look, what he layeth out, it shall be paid him again. *Prov.* 19.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psalm* 41.

Ye shall not appear before the Lord empty; every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee. *Deut.* 16.

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

¶ *When the Alms for the Poor, and other Offerings of the people, have been received by the Deacons, Churchwardens, or other fit persons appointed for that purpose, they shall be brought to the Minister, who shall place them upon the holy Table.*

After which done, the Minister may say,

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

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men; We humbly beseech thee most mercifully [*to accept our alms, and*] 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 save and defend all Christian Kings, Princes, and Governors; and specially thy servant *ELIZABETH* our Queen; that under her we may be godly and quietly governed: And grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace; and specially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants de-

If there be no alms, then shall the words [of accepting our alms] *be left out unsaid.*

parted this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *When the Minister giveth warning for the Celebration of the holy Communion, he may read this Exhortation following.*

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

¶ *Or, in case he shall see the people negligent to come to the holy Communion, instead of the former, he may use this Exhortation.*

DEARLY beloved brethren, on —— I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's judgement against you. It is an easy matter for a man

to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready; and, according to mine Office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you to be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded.

¶ *When there is a Communion, the Minister may give the following invitation.*

Our fellow Christians of other branches of Christ's Church, and all who love our Lord Jesus Christ in sincerity, are affectionately invited to the Lord's Table.

¶ *Then shall the Minister place upon the Table so much Bread and Wine as he shall think sufficient, if this have not been already done.*

¶ *At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Minister may say this Exhortation.*

DEARLY beloved in the Lord, ye that mind to come to the Holy Communion must consider how Saint Paul exhorteth all persons

diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and spiritually drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink judgement to ourselves, not considering the Lord's Body. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of this holy Supper. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained this holy Ordinance, as a pledge of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give (as

we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *On occasions to be sanctioned by the Bishop, the service for holy Communion may begin here, or with the preceding Exhortation.*

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

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

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

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

¶ *Then shall the Presbyter (or the Bishop, being present,) stand up, and turning himself to the people, say,*

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

¶ *Then shall the Presbyter say,*

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

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

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

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 *Tim.* 1. 15.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. 1 *S. John* 2. 1.

¶ *After which the Presbyter shall proceed, saying,*

Lift up your hearts.

Answer. We lift them up unto the Lord.

Presbyter. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

¶ *Then shall the Presbyter 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.

These words [Holy Father] *must be omitted on Trinity Sunday.*

¶ *Here shall follow the Proper Preface, according to the time, if there be any specially appointed: 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.

PROPER PREFACES.

¶ *Upon Christmas Day, and seven days after.*

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

¶ *Upon Easter Day, and seven days after.*

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 seven days after.*

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

¶ *Upon Whitsunday, and six days after.*

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

¶ *Upon the Feast of Trinity only.*

WHO art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, *&c.*

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

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.

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

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

¶ *Or this.*

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to commemorate in this breaking of bread the death of thy dear Son Jesus Christ, that we may feed on him in our hearts by faith, and that we may evermore dwell in him, and he in us. *Amen.*

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

ALMIGHTY God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the

Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again: Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may, after an heavenly and spiritual manner, be partakers of his most blessed Body and Blood: who, in the same night that he was betrayed, [a]took Bread; and, when he had given thanks, [b]he brake it, and gave it to his disciples, saying, Take, eat; [c]this is my Body which is given for you: Do this in remembrance of me. Likewise after supper he [d]took the Cup; and, when he had given thanks, he gave it to them, saying, Drink ye all of this; for this [e]is my Blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

[a] *Here the Presbyter 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 (be it Chalice or Flagon) in which there is any Wine to be consecrated.*

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

¶ *If the Bread or Wine be all spent before all have communicated, the Presbyter is to set apart more according to the Form before 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.*

¶ *When all have communicated, the Minister shall return to the Lord's Table, and place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

¶ *Then shall the Minister say the Lord's Prayer, the people repeating after him every Petition.*

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.

¶ *After shall be said as followeth.*

O LORD and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our service of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls

and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that 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; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ *Or this.*

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

¶ *Then, all standing up, shall be said or sung,*

GLORY be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify

thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

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

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

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

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

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

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

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works

begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

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

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

¶ *And there shall be no celebration of the Lord's Supper, except four (or three at the least) communicate with the Minister.*

¶ *And when, by reason of numbers, it is inconvenient to address to each Communicant separately, the words appointed to be said on delivering the Bread and the Cup, the words may, with the consent of the Bishop, be said once to as many as shall together kneel for receiving the Communion at the holy Table; provided that the words shall be said separately to any Communicant so desiring it.*

¶ *And to take away all occasion of dissension, and superstition, which any person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten; provided that it shall not be in the form of a wafer.*

¶ *And if any of the Bread and Wine remain of that which was consecrated, it shall not be reserved, or carried out of the Church, but the Minister, and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same.*

¶ *The Bread and Wine for the Communion shall be provided by the Minister and the Church-wardens at the charges of the Parish.*

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 at 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 Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the life everlasting. Amen.

Question. What dost thou chiefly learn in these Articles of thy Belief?

Answer. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

Question. Upon what authority dost thou receive these Articles of thy belief?

Answer. Upon the authority of the Bible, which is the word of God.

Question.

You said, that your Sponsors did undertake to teach you to keep God's Commandments. Tell me how many there be?

Answer. Ten.

Question. Which be they?

Answer.

THE same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but me.

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

III. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

Question.

What dost thou chiefly learn by these Commandments?

Answer. I learn two things: my duty towards God, and my duty towards my Neighbour.

Question. What is thy duty towards God?

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

Question. What is thy duty towards thy Neighbour?

Answer. My duty towards my Neighbour, is to love him as myself, and to do to all men, as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the Queen, and all that are put in authority under her: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters: To hurt nobody by word nor deed: To be true and just in all my dealing: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Catechist.

My good child, know this, that thou art not

able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special grace, the gift of his Holy Spirit; which thou must learn at all times to call for by diligent prayer. Let me hear therefore, if thou canst say the Lord's Prayer.

Answer.

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.

Question. What desirest thou of God in this Prayer?

Answer. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

Question.

HOW many Sacraments hath Christ ordained in his Church?

Answer. Two only, that is to say, Baptism, and the Supper of the Lord.

Question. What meanest thou by this word *Sacrament?*

Answer. I mean an outward and visible sign ordained by Christ himself, of an inward and spiritual grace given unto us.

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

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

Question. What is the inward and spiritual grace signified?

Answer. A death unto sin, and a new birth unto righteousness.

Question. Why was the Sacrament of the Lord's Supper ordained?

Answer. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Question. What is the outward visible sign in the Lord's Supper?

Answer. Bread and Wine, which the Lord hath commanded to be received.

Question. What is the inward part, or thing signified?

Answer. The Body and Blood of Christ, which are spiritually received by the faithful in the Lord's Supper.

Question. After what manner are the Body and Blood of Christ taken and received in the Lord's Supper?

Answer. Only after a heavenly and spiritual manner; and the mean whereby they are taken and received is Faith.

Question. What are the benefits whereof we are partakers thereby?

Answer. The strengthening and refreshing of our souls by the Body and Blood of Christ, spiritually received in the Lord's

Supper, as our bodies are by the Bread and Wine.

Question. What is required of them who come to the Lord's Supper?

Answer. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

¶ *The Minister of every Parish shall diligently and openly in the Church instruct and examine from time to time, so many Children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.*

¶ *So soon as Children are come to a competent age, and can say, in their Mother Tongue, the Creed, the Lord's Prayer, and the Ten Commandments; and also can answer to the other Questions of this short Catechism; and are ready to make a personal profession of their faith in Christ; they shall be brought to the Bishop.*

¶ *And whensoever the Bishop shall give knowledge for Children to be brought unto him for their 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 following.*

THE ORDER OF CONFIRMATION,

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

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

TO the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be Confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and

can also answer to such other Questions, as in the short Catechism are contained; and are prepared to make a solemn and personal profession of their faith in Christ: which order is very convenient to be observed; to the end, that those who have been baptized, being now come to the years of discretion, and having learned what their Sponsors promised at their Baptism to teach them, they may themselves, with their own mouth and consent, openly before the Church, promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things, as they, by their own confession, shall now assent unto.

¶ *Then shall the Bishop say,*

DO ye here, in the presence of God, and of this Congregation, acknowledge yourselves bound to believe, and to do, all those things which your Sponsors, at your Baptism, then undertook to teach you?

¶ *And every one shall audibly answer,*

I do.

The Bishop.

DO ye solemnly profess repentance towards God, and faith towards our Lord Jesus Christ?

Answer.

I do.

The Bishop.

DO ye believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?

Answer.

I do.

The Bishop.

Do ye stedfastly purpose, by God's help, to renounce the devil, the world, and the flesh, and to keep God's holy will and commandments, and to walk in the same all the days of your life?

Answer.

I do.

The 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. Lord, hear our prayers.
Answer. And let our cry come unto thee.

The Bishop. Let us pray.

ALMIGHTY and everliving God, who hast vouchsafed to call these thy servants to a knowledge of thy grace, and faith in thee; Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

¶ *Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,*

DEFEND, O Lord, this thy Child [or *this thy Servant*] with thy heavenly grace, that *he* may continue thine for ever; and daily increase in thy Holy Spirit more and more, until *he* come unto thy everlasting kingdom. Amen.

¶ *Then shall the Bishop say,*

The Lord be with you.
Answer. And with thy spirit.

¶ *And (all kneeling down) the Bishop shall add,*

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. Amen.

¶ *And this Collect.*

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

¶ *And also this, or some other Collect out of this Book, at his discretion.*

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 the Bishop shall bless them, saying thus,*

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

¶ *The Bishop may address the Candidates during the Service at his discretion, and a suitable Hymn may be sung before or after such Address.*

¶ *And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed. But members of other Churches, uniting with this Church, need not be confirmed, except at their own desire.*

THE FORM OF

SOLEMNIZATION OF MATRIMONY

¶ *In all cases, and especially if the persons that are to be married dwell in divers Parishes, care must be taken to conform to the Acts of Parliament relating to Marriage, in everything that concerns the civil contract between the Parties.*

¶ *At the day and time appointed for solemnization of Matrimony, the persons to be married shall come into the body of the Church with their friends and neighbours: and there standing together, the Man on the right hand, and the Woman on the left, the Minister shall say,*

DEARLY beloved, we are gathered together here in the sight of God, and in the face of this Congregation, to join together this Man and this Woman in holy Matrimony; which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee;

and is commended of Saint Paul to be honourable among all men: and therefore is not by any to be enterprised, nor taken in hand, unadvisedly, lightly, or wantonly, but reverently, discreetly, advisedly, soberly, and in the fear of God. Into which holy estate these two persons present come now to be joined. Therefore if any man can shew any just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

¶ *When more than one Man and one Woman come to be married at the same time, all that follows, down to the Psalm, shall be said for each couple severally.*

¶ *Then, speaking unto the persons that shall be married, he shall say,*

I REQUIRE and charge you both, as ye will answer at the dreadful day of judgement when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's Word doth allow are not joined together by God; neither is their Matrimony lawful.

¶ *Declaration (No. 1) required by Act of Parliament to be made first by the Man, and then by the Woman:*

"I DO solemnly declare that I know not of any lawful impediment why I, *A.B.* may not be joined in Matrimony to *C.D.*"

¶ *At which day of Marriage, if any man do allege and declare any impediment, why they may not be coupled together in Matrimony, by God's law, or the laws of this Realm; and will be bound, and sufficient sureties with him, to the parties to prove his allegation: then the solemnization must be deferred, until such time as the truth be tried.*

¶ *If no impediment be alleged, then shall the Minister say unto the Man,*

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

SOLEMNIZATION OF MATRIMONY

¶ *The Man shall answer,*

I will.

¶ *Then shall the Minister say unto the Woman,*

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

¶ *The Woman shall answer,*

I will.

¶ *Then shall the Minister say,*

Who giveth this Woman to be married to this Man?

¶ *Then shall they give their troth to each other in this manner. The Minister, receiving the Woman at her father's or friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth.*

¶ *Declaration (No. 2) required by Act of Parliament to be made first by the Man, and then by the Woman:*

"I CALL upon these persons here present to witness that I, *A.B.*, do take thee, *C.D.* to be my lawful wedded wife (or husband)."

I *M.* 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 ordinance; and thereto I plight thee my troth.

¶ *Then shall they loose their hands; and the Woman, with her right hand taking the Man by his right hand, shall likewise say after the Minister,*

I *N.* take thee *M.* 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, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

¶ *Then shall they again loose their hands; and the Man shall give unto the Woman a Ring, laying the same upon the Minister's book. And the Minister, taking the Ring, shall deliver it unto the Man, to put it upon the fourth finger of the Woman's left hand. And the Man holding the Ring there, and taught by the Minister, shall say,*

WITH this Ring I thee wed, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then the Man leaving the Ring upon the fourth finger of the Woman's left hand, they shall both kneel down; and the Minister shall say,*

Let us pray.

O ETERNAL God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; Send thy blessing upon these thy servants, this Man and this Woman, whom we bless in thy Name; that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister join their right hands together, and say,*

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

¶ *Then shall the Minister speak unto the people.*

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

¶ *And the Minister shall add this Blessing.*

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

¶ *If it be desired, the Service may conclude with the preceding Blessing; or it may proceed as followeth:*

¶ *The Minister going to the Lord's Table, this Psalm following shall be said or sung.*

Beati omnes. Psalm 128.

BLESSED are all they that fear the Lord : and walk in his ways.

For thou shalt eat the labour of thine hands : O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine : upon the walls of thine house;

Thy children like the olive-branches : round about thy table.

Lo, thus shall the man be blessed : that feareth the Lord.

The Lord from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long;

Yea, that thou shalt see thy children's children : and peace upon Israel.

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

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

¶ *Or this Psalm.*

Deus misereatur. Psalm 67.

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 Ghost;

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

¶ *The Psalm ended, and the Man and the Woman kneeling before the Lord's Table, the Minister standing at the Table, and turning his face towards them, shall say,*

Lord, have mercy upon us.
Answer. Christ, have mercy upon us.
Minister. Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us

our trespasses, As we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Minister. O Lord, save thy servant, and thy handmaid;
Answer. Who put their trust in thee.
Minister. O Lord, send them help from thy holy place;
Answer. And evermore defend them.
Minister. Be unto them a tower of strength,
Answer. From the face of their enemy.
Minister. O Lord, hear our prayer.
Answer. And let our cry come unto thee.

Minister.

O GOD of Abraham, God of Isaac, God of Jacob, 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 indeed fulfil the same. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort, so vouchsafe to send thy blessing upon these thy servants; that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives' end; through Jesus Christ our Lord. *Amen.*

O GOD, who by thy mighty power hast made all things of nothing; who also (after other things set in order) didst appoint, that out of man (created after thine own image and similitude) woman should take her beginning; and, knitting them together, didst teach that it should never be lawful to put asunder those whom thou by Matrimony hadst made one: O God, who hast consecrated

the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants, that both this Man may love his wife, according to thy Word, (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh,) and also that this Woman may be loving and amiable, faithful and obedient to her husband; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister say,*

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

¶ *After which, if there be no Sermon declaring the duties of Man and Wife, the Minister may read a suitable selection of passages from Holy Scripture, concluding with any suitable Collect from this Book, and* 'The grace of our Lord Jesus, &c.' *And during the Service one or more Hymns may be sung.*

THE ORDER FOR

THE VISITATION OF THE SICK

¶ *When any person is sick, notice shall be given thereof to the Minister of the Parish: who, coming into the sick person's house, shall read such portions of God's holy Word, and make such exhortations, and offer such Prayers, (extempore or otherwise) as, in his discretion, he shall deem to be suitable for the sick person's edification and comfort.*

¶ *But the Minister may use the form of Service which followeth, or such parts thereof as he may consider expedient.*

¶ *When he cometh into the sick person's presence the Minister shall say, kneeling down,*

Let us pray.
Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

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

Minister. O Lord, save thy servant;
Answer. Which putteth *his* trust in thee.
Minister. Send *him* help from thy holy place;
Answer. And evermore mightily defend *him.*
Minister. Let the enemy have no advantage of *him;*
Answer. Nor the wicked approach to hurt *him.*
Minister. Be unto *him,* O Lord, a strong tower,
Answer. From the face of *his* enemy.
Minister. O Lord, hear our prayers.
Answer. And let our cry come unto thee.

Minister.

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

HEAR us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to *him;* that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance: That, if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear, and to thy glory: or else, give *him* grace so to take thy visitation, that, after this painful life ended, *he* may dwell with thee in life everlasting; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister exhort the sick person after this form, or other like.*

DEARLY beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly, that it is God's visitation. And for what cause soever this sickness is sent unto you; whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly

Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting yourself wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ *If the person visited be very sick, then the Minister may end his exhortation in this place, or else proceed.*

TAKE therefore in good part the chastisement of the Lord: For (as Saint Paul saith in the twelfth chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good *brother*, are written in holy Scripture for our comfort and instruction; that we should patiently bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory before he

was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore, take your sickness, which is thus profitable for you, patiently. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged, without respect of persons, I exhort you to examine yourself and your estate, both toward God and man; so that, accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that solemn judgement.

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

¶ *And then the Minister shall say this Collect,*

Let us pray.

O LORD, holy Father, Almighty and Eternal God, who desirest not the death of a sinner, but wouldest that *he* should live; Look down, we beseech thee, upon this thine afflicted servant; behold *him* prostrate before thee, and of thy mercy turn *his* mourning into joy; put off *his* sackcloth, and clothe *him* with gladness. And forasmuch as *he* putteth *his* full trust in thy mercy, impute not with *him his* former sins, but strengthen *him* with

thy blessed Spirit; and, when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. *Amen.*

¶ *Adding this.*

O SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us, Save us, and help us, we humbly beseech thee, O Lord.

¶ *Then shall the Minister say,*

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

¶ *And after that 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.*

¶ *A Prayer for a Sick Child.*

O ALMIGHTY God, and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child now lying upon the bed of sickness: Visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time

from *his* bodily pain, and save *his* soul for thy mercies' sake: That, if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies' sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

¶ *A Prayer for a Sick Person, when there appeareth small hope of recovery.*

O FATHER of mercies, and God of all comfort, our only help in time of need; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and stedfast faith in thy Son Jesus; that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that, if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us: Yet, forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace, and in thy favour, *his* soul may be received

into thine everlasting kingdom, through the merits and mediation of Jesus Christ, thine only Son, our Lord and Saviour. *Amen.*

¶ *A commendatory Prayer for a sick person at the point of departure.*

O ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour. Wash *him*, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements *he* may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, *he* may be presented pure and without spot before thee. And teach us who survive, in this and other like daily evidences of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. *Amen.*

¶ *A Prayer for persons troubled in mind or in conscience.*

O BLESSED Lord, the Father of mercies, and the God of all comforts; We beseech thee, look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble: But, O merciful God, who hast written thy holy Word for our learning, that we, through

patience and comfort of thy holy Scriptures, might have hope; give *him* a right understanding of *himself*, and of thy threats and promises; that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

THE COMMUNION OF THE SICK

¶ *If the sick person be not able to come to the Church, and yet is desirous to receive the holy Communion in his house; then he must give timely notice to the Minister, signifying also how many there are to communicate with him, (which, if possible, shall be two at least) and having a convenient place in the sick man's house, with all things necessary so prepared, that the Minister may reverently minister the holy Communion, he shall begin with the Collect, Epistle, and Gospel, here following.*

THE COLLECT.

ALMIGHTY, everliving God, Maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health, (if it be thy gracious will;) and whensoever *his* soul shall depart from the body, it may be without spot presented unto thee; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Hebr. 12. 5.

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

THE GOSPEL. S. John 5. 24.

VERILY, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

¶ *After which the Presbyter shall proceed according to the form before prescribed for the holy Communion, beginning at these words* [Ye that do truly, &c.].

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

¶ *But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Minister, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament, the Minister shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth spiritually eat and drink the Body and Blood of our Saviour Christ profitably to his Soul's health, although he do not receive the Sacrament with his mouth.*

¶ *In the time of contagious sickness or diseases, or when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, upon special request of the sick person, the Minister alone may communicate with him.*

THE ORDER FOR

THE BURIAL OF THE DEAD

¶ *The Minister, meeting the Corpse at the entrance of the Church or Church-yard, and going before it, either into the Church, or towards the grave, shall say,*

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. *S. John* 11. 25, 26.

I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. *Job* 19. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. 1 *Tim.* 6. 7. *Job* 1. 21.

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

Dixi, Custodiam. Psalm 39.

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

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

I held my tongue, and spake nothing : I kept silence, yea, even from good words; but it was pain and grief to me.

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

Lord, let me know mine end, and the number of my days : that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long : and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

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

And now, Lord, what is my hope : truly my hope is even in thee.

Deliver me from all mine offences : and make me not a rebuke unto the foolish.

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

Take thy plague away from me : I am even consumed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling : hold not thy peace at my tears.

For I am a stranger with thee : and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

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

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

Domine, refugium. Psalm 90.

LORD, thou hast been our refuge : from one generation to another.

Before the mountains were brought forth,

or ever the earth and the world were made : thou art God from everlasting, and world without end.

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

For a thousand years in thy sight are but as yesterday : seeing that is past as a watch in the night.

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

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

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

Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

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

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

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

O teach us to number our days : that we may apply our hearts unto wisdom.

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

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

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

Shew thy servants thy work : and their children thy glory.

And the glorious majesty of the Lord our God be upon us : prosper thou the work of our hands upon us, O prosper thou our handy-work.

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

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

¶ *Then shall follow the Lesson taken out of the fifteenth chapter of the former Epistle of Saint Paul to the Corinthians.*

1 Cor. 15. 20.

NOW is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? and why stand we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus

our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to-morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body, as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. 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. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they

that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, 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.

¶ *Or,*

1 Thess. 4. 13.

BUT I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and

remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

¶ *Then shall the Minister say,*

Let us pray.

O GOD, whose days are without end, and whose mercies cannot be numbered; make us, we beseech thee, deeply sensible of the shortness and uncertainty of human life; and let thy Holy Spirit lead us in holiness and righteousness, all the days of our lives: That, when we shall have served thee in our generation, we may be gathered unto our fathers, in favour with thee our God, and in perfect charity with all men. And this we ask through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

O LORD Jesus Christ, who by thy death hast destroyed death, and by thy rising to life again hast restored to us everlasting life: Grant unto us thy servants so to follow in faith where thou hast led the way, that we may at length fall asleep peacefully in thee, and awake after thy likeness; through thy mercy, who livest with the Father, and the Holy Ghost, one God, world without end. *Amen.*

ALMIGHTY and most merciful God, who pitiest them that fear thee as a father pitieth his own children; draw near, we

beseech thee, to all who are mourning for the dead, and especially to those here present who have been bereaved. In their darkness may thy light shine, in their loneliness may thy presence be felt, and in their sorrow may they be filled with thy peace; through Jesus Christ our Lord. *Amen.*

¶ *When they come to the grave, while the Corpse is made ready to be laid into the earth, the Minister shall say,*

MAN that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

¶ *Then, while the earth shall be cast upon the Body by some standing by, the Minister shall say,*

FORASMUCH as it hath pleased Almighty God, in his wise providence, to take out of this world the soul of our dear *brother* here departed, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection of the body, and the life of the world to come, through our Lord Jesus Christ;

who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

¶ *Then shall 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.

¶ *Or, in the case of a child, the Minister may say,*

THE Lord Jesus said, Suffer the little children to come unto me, and forbid them not; for of such is the Kingdom of God.

¶ *Then the Minister shall say,*

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

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

¶ *Minister.*

ALMIGHTY God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks for all thy servants departed this life in thy faith and fear; beseeching thee, that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy Name,

may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. *Amen.*

¶ *The Collect.*

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us (by his holy Apostle Saint Paul) not to be sorry, as men without hope, for them that sleep in him: We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him, as our hope is this our *brother* doth; and that, at the general Resurrection in the last day, we may be found acceptable in thy sight, and receive that blessing, which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

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

¶ *During the Service, the Minister may give an Address to the congregation, and a suitable Hymn, or Hymns, may be sung.*

¶ *In unpropitious weather, or for other weighty cause, the whole of the foregoing Service may be said in the Church; provided, that, in any case, the sentence of Committal shall be said at the grave.*

THE THANKSGIVING OF WOMEN
AFTER CHILD-BIRTH,

COMMONLY CALLED,

THE CHURCHING OF WOMEN

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

FORASMUCH as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of child-birth: You shall therefore give hearty thanks unto God, and say,

¶ *Then shall the Minister say the* 116*th Psalm.*

Dilexi quoniam.

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.

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.

I believed, and therefore will I speak; but I was sore troubled : I said in my haste, All men are liars.

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

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

¶ *Or Psalm* 127.

Nisi Dominus.

EXCEPT the Lord build the house : their labour is but lost that build it.

Except the Lord keep the city : the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.

Lo, children and the fruit of the womb : are an heritage and gift that cometh of the Lord.

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

Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

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

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

THE CHURCHING OF WOMEN

¶ *Then the Minister shall say,*

Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And 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, save this woman thy servant;
Answer. Who putteth her trust in thee.
Minister. Be thou to her a strong tower:
Answer. From the face of her enemy.
Minister. Lord, hear our prayer.
Answer. And let our cry come unto thee.

Minister. Let us pray.

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

¶ *The Woman, that cometh to give her thanks, should present a thank-offering, which shall be appropriated as the Minister shall think fit.*

A PENITENTIAL SERVICE,

TO BE USED ON THE FIRST DAY OF LENT,
AND AT OTHER TIMES, AS THE BISHOP SHALL APPOINT.

¶ *After Morning or Evening Prayer, the Minister shall, in the Reading-Pew or Pulpit, say,*

BRETHREN, let us draw near unto our Lord God, with all contrition and meekness of heart; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of repentance. Although we have sinned, yet have we an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners; assuring ourselves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance; if we submit ourselves unto him, and from henceforth walk in his ways; if we will take his easy yoke, and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his Holy Spirit; seeking always his glory, and serving him duly in our vocation with thanksgiving.

¶ *Then shall they all kneel upon their knees, and the Minister shall say this Psalm.*

Miserere mei, Deus. Psalm 51.

HAVE mercy upon me, O God, after thy great goodness : according to the multitude of thy mercies do away mine offences.

Wash me throughly from my wickedness : and cleanse me from my sin.

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

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

Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

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

Thou shalt make me hear of joy and gladness : that the bones which thou hast broken may rejoice.

Turn thy face away from my sins : and put out all my misdeeds.

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

Cast me not away from thy presence : and take not thy Holy Spirit from me.

O give me the comfort of thy help again : and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord : and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offering.

The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

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

Then shalt thou be pleased with the sacrifice

of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.

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

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

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

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

Minister. O Lord, save thy servants;
Answer. That put their trust in thee.
Minister. Send unto them help from above.
Answer. And evermore mightily defend them.
Minister. Help us, O God our Saviour.
Answer. And for the glory of thy Name deliver us; be merciful to us sinners, for thy Name's sake.
Minister. O Lord, hear our prayer.
Answer. And let our cry come unto thee.

Minister. Let us pray.

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. *Amen.*

O MOST mighty God, and merciful Father, who hast compassion upon all men, and

hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgement with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the people say this that followeth, after the Minister.*

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

¶ *Then the Minister alone shall say,*

THE Lord bless us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace, now and for evermore. *Amen.*

FORMS OF PRAYER TO BE USED AT SEA

¶ *The Morning and Evening Service to be used at Sea shall be the same which is appointed in this Book of Common Prayer.*

¶ *The following Prayer is to be also used every day.*

O ETERNAL Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds until day and night come to an end; Be pleased to receive into thy Almighty and most gracious protection the persons of us thy servants, and the Ship in which we sail. Preserve us from the dangers of the sea, and from the violence of the enemy; that we may in peace and quietness serve thee our God; and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours, and with a thankful remembrance of thy mercies to praise and glorify thy holy Name; through Jesus Christ our Lord. *Amen.*

¶ *Prayer to be used in Storms at Sea.*

O MOST powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the sea, and who stillest the rage thereof; We thy creatures, but miserable sinners, do in this our great distress cry unto thee for help: Save, Lord, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgot thee our God, and refused to hearken to the still voice of thy word, and to obey thy commandments: But now we see, how terrible thou art in all thy works of wonder; the great God to be feared above all: And therefore we adore thy Divine Majesty, acknowledging thy power, and imploring thy goodness. O send thy word of command to rebuke the raging winds, and the roaring sea; that we, being

delivered from this distress, may live to serve thee, and to glorify thy Name all the days of our life. Hear, Lord, and save us, for the infinite merits of our blessed Saviour, thy Son, our Lord Jesus Christ. *Amen.*

¶ *Short Prayers in respect of a Storm.*

THOU, O Lord, that stillest the raging of the sea, hear, hear us, and save us, that we perish not.

O blessed Saviour, that didst save thy disciples ready to perish in a storm, hear us, and save us, we beseech thee.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
O Lord, hear us.
O Christ, hear us.

God the Father, God the Son, God the Holy Ghost, have mercy upon us, save us now and evermore. Amen.

¶ *Collect of Thanksgiving.*

O MOST mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended toward us, whom thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art; how able and ready to help them that trust in thee. Thou hast shewed us how both winds and seas obey thy command; that we may learn, even from them, hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy Name, for this thy mercy in saving us, when we were ready to perish. And, we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger: And give us hearts always ready

to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us; that we, whom thou hast saved, may serve thee in holiness and righteousness all the days of our life; through Jesus Christ our Lord and Saviour. *Amen.*

¶ *A Hymn of Praise and Thanksgiving after a dangerous Tempest.*

O COME, let us give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

Great is the Lord, and greatly to be praised; let the redeemed of the Lord say so : whom he hath delivered from the merciless rage of the sea.

The Lord is gracious and full of compassion : slow to anger, and of great mercy.

He hath not dealt with us according to our sins : neither rewarded us according to our iniquities.

But as the heaven is high above the earth : so great hath been his mercy towards us.

We found trouble and heaviness : we were even at death's door.

The waters of the sea had well-nigh covered us : the proud waters had well-nigh gone over our soul.

The sea roared : and the stormy wind lifted up the waves thereof.

We were carried up as it were to heaven, and then down again into the deep : our soul melted within us, because of trouble;

Then cried we unto thee, O Lord : and thou didst deliver us out of our distress.

Blessed be thy Name, who didst not despise the prayer of thy servants : but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment : and the windy storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness : and declare the wonders that he hath done, and still doeth, for the children of men.

Praised be the Lord daily : even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh salvation : God is the Lord by whom we have escaped death.

Thou, Lord, hast made us glad through the operation of thy hands : and we will triumph in thy praise.

Blessed be the Lord God : even the Lord God, who only doeth wondrous things;

And blessed be the Name of his majesty for ever : and let every one of us say, Amen, Amen.

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

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

AT THE BURIAL OF THEIR DEAD AT SEA.

¶ *The Office in this Common Prayer-book may be used; only instead of these words* [We therefore commit his body to the ground, earth to earth, *&c.*] *say,*

WE therefore commit his body to the deep, to be turned into corruption, looking for the resurrection of the body, (when the Sea shall give up her dead,) and the life of the world to come, through our Lord Jesus Christ; who at his coming shall change our vile body, that it may be like his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

A FORM OF THANKSGIVING
FOR THE
BLESSINGS OF HARVEST

¶ *Morning and Evening Prayer shall be the same as usual, except where it is in this Office otherwise appointed.*

Proper Psalms.

¶ *One or more of the following Psalms shall be used, at the discretion of the Minister:*

Psalms 65, 67, 103, 145, 147.

Proper Lessons.

First Lesson: Deut. 8. 10; or Deut. 28 to ver. 15; or Isaiah 28. 23; or Hos. 2. 14.

Second Lesson: Matt. 13. 24 to 31; or Luke 12. 16 to 32; or John 6. 26 to 36; or 2 Cor. 9. 6.

¶ *Instead of the Collect of the Day, the Collect appointed in this Service for the Communion, shall be used. But on Sundays, the Collect of the Day shall be read first.*

¶ *After the General Thanksgiving, which shall always be used on this occasion, shall be said the following:*

O LORD God of Hosts, who dwellest in the high and holy place, and yet hast respect unto the lowly; who makest thy sun to rise on the evil and on the good, and sendest rain on the just and on the unjust; who by thy mighty power dost order all things in heaven and earth; We yield thee hearty thanks that thou hast safely brought us to the season of harvest, visiting the earth and blessing it, and crowning the year with thy goodness. We praise thee for the fruits of the ground which thou hast bestowed upon us, filling our hearts with food and gladness. For these and all thy mercies we laud and magnify thy glorious name; beseeching thee to sow the seed of thy Word in our hearts, and to pour upon us the continual dew of thy blessing: so that we may bring forth the fruits of the Spirit, and at the

last great day be gathered into thy heavenly garner; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

¶ *Immediately before the Blessing shall be said this Prayer.*

O ALMIGHTY God and Heavenly Father; We glorify thee that thou hast again fulfilled to us thy gracious promise, that, while the earth remaineth, seed-time and harvest shall not fail. We bless thee for the kindly fruits of the earth. Teach us, we beseech thee, to remember, that it is not by bread alone that man doth live; and grant us evermore to feed on him who is the true Bread which cometh down from Heaven, Jesus Christ our Lord, to whom, with thee, O Father, and thee, O Holy Ghost, be honour and glory, for ever and ever. *Amen.*

COMMUNION OFFICE.

THE COLLECT.

O ALMIGHTY and everlasting God, who hast given unto us the fruits of the earth in their season; Grant us grace to use the same to thy glory, the relief of those that need, and our own comfort, through Jesus Christ, who is the living Bread which cometh down from Heaven and giveth life unto the world; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

THE EPISTLE. 1 Thess. 5. 17.

PRAY without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all

things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

THE GOSPEL. S. John 4. 31.

IN the meanwhile his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him ought to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

ACCESSION SERVICE;

FOR USE UPON THE ANNIVERSARY OF THE DAY OF THE ACCESSION OF THE REIGNING SOVEREIGN.

¶ *At Morning and Evening Prayer the following Psalms, Lessons, Suffrages, and Collects may be used.*

Proper Psalms, 20, 101, 121.

Proper Lessons.

The First, Joshua 1 to ver. 10, or Proverbs 8 to ver. 17.
The Second, Rom. 13 to ver. 11, or Rev. 21. 22—22. 4.

The Suffrages next after the Creed.

Minister. O Lord, shew thy mercy upon us.
Answer. And grant us thy salvation.
Minister. O Lord save the Queen;
Answer. Who putteth her trust in thee.
Minister. Send her help from thy holy place;
Answer. And evermore mightily defend her.
Minister. Be unto her, O Lord, a strong tower.
Answer. From the face of her enemies.
Minister. Endue thy Ministers with righteousness.
Answer. And make thy chosen people joyful.
Minister. O Lord, save thy people.
Answer. And bless thine inheritance.
Minister. Give peace in our time, O Lord.
Answer. Because there is none other that fighteth for us, but only thou, O God.
Minister. O Lord, hear our prayer;
Answer. And let our cry come unto thee.

¶ *After the first Collect, at Morning or Evening Prayer, the following Collect:*

O GOD, who providest for thy people by thy power, and rulest over them in love, vouchsafe so to bless thy Servant our Queen, that under her this nation may be wisely governed, and thy Church may serve thee in all godly quietness; and grant that she, being devoted to thee with her whole heart, and persevering in good works unto the end, may, by thy guidance, come to thine everlasting kingdom; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

¶ *If the Litany be said, these Prayers immediately after the Prayer,* We humbly beseech thee; *and if the Litany be not said, then these Prayers instead of the Prayers for the Queen and for the Royal Family at Morning or Evening Prayer.*

O LORD our God, who upholdest and governest all things by the word of thy power; Receive our humble prayers for our Sovereign Lady *ELIZABETH, as on this day*, set over us by thy grace and providence to be our Queen; and, together with her, bless, we beseech thee, *Elizabeth* the Queen Mother, *Philip* Duke of Edinburgh, *Charles* Duke of Cornwall, and all the Royal Family; that they, ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may long continue before thee in peace and safety, joy and honour, and after death obtain everlasting life and glory; by the merits and mediation of Christ Jesus our Saviour, who with thee and the Holy Ghost liveth and reigneth ever one God, world without end. *Amen.*

A Prayer for Unity.

O GOD the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace: Take away from among us whatsoever may hinder us from godly union and concord: that, as there is but one Body, and one Spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all; so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

THE FORM AND MANNER OF

MAKING, ORDAINING, AND CONSECRATING

OF

BISHOPS, PRESBYTERS, AND DEACONS,

ACCORDING TO THE ORDER OF

THE FREE CHURCH OF ENGLAND

OTHERWISE CALLED

THE REFORMED EPISCOPAL CHURCH

IN THE UNITED KINGDOM OF GREAT BRITAIN AND IRELAND

THE PREFACE.

IT is evident that from the earliest time there have been these Ministers in Christ's Church; Bishops, Presbyters, and Deacons. Which Offices were evermore had in such reverend Estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and were admitted thereunto by lawful Authority. And therefore, to the intent that this Ministry may be continued, and reverently used and esteemed, in the Free Church of England, otherwise called the Reformed Episcopal Church; no man shall be accounted or taken to be a lawful Bishop, Presbyter, or Deacon in such Church, or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had formerly Consecration, or Ordination.

And no man shall be admitted a Deacon, except he be Twenty-three years of age, unless he have a Faculty. And every man which is to be admitted a Presbyter shall be full Four-and-twenty years old. And every man which is to be ordained or consecrated Bishop shall be fully Thirty years of age.

And the Bishop, knowing either by himself, or by sufficient testimony, any Person to be a man of virtuous conversation, and without crime; and, after examination and trial, finding him of sufficiency of sound learning, and knowledge of holy Scripture, may, in the face of the Church, admit him a Deacon, in such manner and form as hereafter followeth.

THE FORM AND MANNER OF

MAKING OF DEACONS

¶ *When the day appointed by the Bishop is come, after Morning or Evening Prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Deacons: how necessary that Ministry is in the Church of Christ, and also, how the people ought to esteem them in their Office.*

¶ *First, the Examining Chaplain, or his Deputy, shall present unto the Bishop such as desire to be ordained Deacons, (each of them being decently habited,) saying these words,*

REVEREND Brother in Christ, I present unto you these persons present, to be admitted Deacons.

¶ *The Bishop.*

TAKE heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

¶ *The Chaplain shall answer,*

I HAVE inquired concerning them, and also examined them, and think them so to be.

¶ *Then the Bishop shall say unto the people:*

BRETHREN, if there be any of you who knoweth an Impediment, or grave Cause, in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to that Office, let him come forth in the Name of God and declare the same.

¶ *And if any great Cause or Impediment be objected, the Bishop shall surcease from Ordering that person, until such time as the party accused shall be found clear.*

¶ *Then the Bishop (commending such as shall be found meet to be Ordered to the Prayers of the Congregation) shall, with the Clergy and people present, say the Litany, to the end of the Prayer:* We humbly beseech thee, O Father, &c.

THE ORDERING OF DEACONS

¶ *And note, That in the Litany, after the petition:* That it may please thee to illuminate all Bishops, Presbyters, and Deacons, &c., *this Suffrage shall be said:*

THAT it may please thee to bless these thy servants now to be admitted to the Order of Deacons, and to pour thy grace upon them; that they may duly execute their office, to the edifying of thy Church, and the glory of thy holy Name;

We beseech thee to hear us, good Lord.

¶ *Then shall be said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.*

THE COLLECT.

ALMIGHTY God, who by thy Divine Providence hast appointed divers Orders of Ministers in thy Church, and didst inspire thine Apostles to choose into the Order of Deacons the first Martyr Saint Stephen, with others; Mercifully behold these thy servants now called to the like Office and Administration; replenish them so with the truth of thy Doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and for ever. *Amen.*

THE EPISTLE. 1 S. Tim. 3. 8.

LIKEWISE must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the Office of a Deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the

Deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the Office of a Deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

¶ *Or else this, out of the sixth of the Acts of the Apostles.*

Acts 6. 2.

THEN the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the Word. And the saying pleased the whole multitude. And they chose Stephen, a man full of faith, and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the Apostles; and, when they had prayed, they laid their hands on them. And the Word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the Priests were obedient to the faith.

¶ *And before the Gospel, the Bishop shall examine every one of them that are to be Ordered, in the presence of the people, after this manner following.*

DO you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and Ministration, to serve God for the promoting of his glory, and the edifying of his people?

Answer. I trust so.

The Bishop.

DO you think that you are truly called, according to the will of our Lord Jesus Christ, and according to the Canons of this Church, to the Ministry of the same?

Answer. I think so.

The Bishop.

DO you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?

Answer. I do believe them.

The Bishop.

WILL you diligently read and expound the same unto the people assembled in the Church where you shall be appointed to serve?

Answer. I will.

The Bishop.

IT appertaineth to the Office of a Deacon, in the Church where he shall be appointed to serve, to assist the Presbyter in Divine Service, and specially when he ministereth the holy Communion, and to help him in the distribution thereof, and to read and instruct out of the holy Scriptures, and to preach the Gospel as opportunity is afforded. And furthermore, it is his Office, to search for the sick, poor, and impotent people of the Parish, and for the spiritually destitute and afflicted, and to minister to their necessities, as he may be able. Will you do this gladly and willingly?

Answer. I will so do, by the help of God.

The Bishop.

WILL you apply all your diligence to frame and fashion your own lives, and the lives of your families, according to the Doctrine of

Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples of the flock of Christ?

Answer. I will so do, the Lord being my helper.

The Bishop.

WILL you reverently obey your Bishop, and other chief Ministers of the Church, and them to whom the charge and government over you is committed, following with a glad mind and will their godly admonitions?

Answer. I will endeavour myself, the Lord being my helper.

¶ *Then the Bishop laying his Hands severally upon the Head of every one of them, kneeling before him, shall say,*

TAKE thou Authority to execute the Office of a Deacon in the Church of God committed unto thee; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then shall the Bishop deliver to every one of them the holy Scriptures, saying,*

TAKE thou Authority to read the holy Scriptures in the Church of God, and to preach the same. I charge thee, before God, and the Lord Jesus Christ, be instant in season, out of season; make full proof of thy Ministry.

¶ *Then one of them, appointed by the Bishop, shall read*

THE GOSPEL. S. Luke 12. 35.

LET your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down

to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

¶ *Then shall the Bishop proceed in the Communion, and all that are Ordered shall tarry, and receive the holy Communion the same day with the Bishop.*

¶ *The Communion ended, after the last Collect, and immediately before the Benediction, shall be said these Collects following.*

ALMIGHTY God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants unto the Office of Deacons in thy Church; Make them, we beseech thee, O Lord, to be modest, humble, and constant in their Ministration, to have a ready will to observe all spiritual Discipline; that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior Office, that they may be found worthy to be called unto the higher Ministries in thy Church; through the same thy Son our Saviour Jesus Christ, to whom be glory and honour world without end. *Amen.*

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

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

THE FORM AND MANNER OF

ORDERING OF PRESBYTERS

¶ *When the day appointed by the Bishop is come, after Morning or Evening Prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Presbyters; how necessary that Ministry is in the Church of Christ, and also how the people ought to esteem them in their Office.*

¶ *First, the Examining Chaplain, or, in his absence, one appointed in his stead, shall present unto the Bishop all them that shall receive the Order of Presbyters that day (each of them being decently habited) and say,*

REVEREND Brother in Christ, I present unto you these persons present, to be admitted to the Order of Presbyters.

¶ *The Bishop.*

TAKE heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

¶ *The Chaplain shall answer,*

I HAVE inquired concerning them, and also examined them, and think them so to be.

¶ *Then the Bishop shall say unto the people;*

GOOD people, these are they whom we purpose, God willing, to receive this day unto the holy office of Presbyters: For after due examination we find not to the contrary, but that they be lawfully called to their Function and Ministry, and that they be persons meet for the same. But yet if there be any of you, who knoweth any Impediment, or notable Cause, in any of them, for the which he ought not to be received into this holy Ministry, let him come forth in the Name of God, and shew what the Cause or Impediment is.

¶ *And if any great Cause or Impediment be objected, the Bishop shall surcease from Ordering that person, until such time as the party accused shall be found clear.*

¶ *Then the Bishop (commending such as shall be found meet to be Ordered to the Prayers of the Congregation) shall, with the Clergy and people present, say the Litany, with the Prayers, as is before appointed in the Form of Ordering Deacons; save only, that, in the proper Suffrage there added, the word* [Deacons] *shall be omitted, and the word* [Presbyters] *inserted instead of it.*

¶ *Then shall be said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.*

THE COLLECT.

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in the Church; Mercifully behold these thy servants now called to the Office of Presbyters; and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

THE EPISTLE. Ephes. 4. 7.

UNTO every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended, is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the Saints, for the work of the Ministry, for the edifying

of the Body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

¶ *After this shall be read for the Gospel, part of the ninth chapter of Saint Matthew, as followeth.*

S. Matth. 9. 36.

WHEN Jesus saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no 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 will send forth labourers into his harvest.

¶ *Or else this that followeth, out of the tenth chapter of Saint John.*

S. John 10. 1.

VERILY, verily I say unto you, He that entereth not by the door into the sheepfold, 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. And when he putteth forth his own sheep 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. Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep. All that ever 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 out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good Shepherd: the good Shepherd giveth his life for the sheep. But he that is an hireling, and not the Shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I 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 there shall be one fold, and one Shepherd.

¶ *Then the Bishop shall say unto them as hereafter followeth.*

YOU have heard, Brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy Lessons taken out of the Gospel, and the writings of the Apostles, of what dignity, and of how great importance this Office is, whereunto ye are called. And now again we exhort you, in the Name of our Lord Jesus Christ, that you have in remembrance, into how high a Dignity, and to how weighty an Office and Charge ye are called: that is to say, to be Messengers, Watchmen, and Stewards of the Lord; to teach, and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty

world, that they may be saved through Christ for ever.

Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve, is his Spouse, and his Body. And if it shall happen the same Church, or any Member thereof, to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the condemnation that will ensue. Wherefore consider with yourselves the end of your Ministry towards the children of God, towards the Spouse and Body of Christ; and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

Forasmuch then as your Office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may shew yourselves dutiful and thankful unto that Lord, who hath placed you in so high a Dignity; as also to beware, that neither you yourselves offend, nor be occasion that others offend. Howbeit, ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone: therefore ye ought, and have need, to pray earnestly for his Holy Spirit. And seeing that you cannot by any other means compass the doing of so weighty

a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures: and for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have well weighed and pondered these things with yourselves long before this time; and that you have clearly determined, by God's grace, to give yourselves wholly to this Office, whereunto it hath pleased God to call you: so that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way; and that you will continually pray to God the Father, by the Mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that, by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your Ministry; and that ye may so endeavour yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the Rule and Doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now, that this present Congregation of Christ here assembled may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties, ye shall answer plainly to these things, which we, in the Name of God, and of his Church, shall demand of you touching the same.

DO you think in your heart, that you be truly called, according to the will of our Lord Jesus Christ, and the order of this Church, to the Order and Ministry of Presbyters?

Answer. I think it.

The Bishop.

ARE you persuaded that the holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation through faith in Jesus Christ? and are you determined, out of the said Scriptures to instruct the people committed to your charge, and to teach nothing, as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?

Answer. I am so persuaded, and have so determined by God's grace.

The Bishop.

WILL you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the Commandments of God; so that you may teach the people committed to your Cure and Charge with all diligence to keep and observe the same?

Answer. I will so do, by the help of the Lord.

The Bishop.

WILL you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both publick and private monitions and exhortations, as well

to the sick as to the whole, within your Cures, as need shall require, and occasion shall be given?

Answer. I will, the Lord being my helper.

The Bishop.

WILL you be diligent in Prayers, and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Answer. I will endeavour myself so to do, the Lord being my helper.

The Bishop.

WILL you be diligent to frame and fashion your own selves, and your families, according to the Doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Answer. I will apply myself thereto, the Lord being my helper.

The Bishop.

WILL you maintain and set forwards, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge?

Answer. I will so do, the Lord being my helper.

The Bishop.

WILL you reverently obey your Bishop, and other chief Ministers, unto whom is committed the canonical charge and government over you; following with a glad mind and

will their godly admonitions, and submitting yourselves to their godly judgements?

Answer. I will so do, the Lord being my helper.

¶ *Then shall the Bishop, standing up, say,*

ALMIGHTY God, who hath given you this will to do all these things; Grant also unto you strength and power to perform the same; that he may accomplish his work which he hath begun in you; through Jesus Christ our Lord. *Amen.*

¶ *After this, the Congregation shall be desired, secretly in their Prayers, to make their humble supplications to God for all these things: for the which Prayers there shall be silence kept for a space.*

¶ *After which shall be sung or said by the Bishop (the persons to be Ordained Presbyters all kneeling)* Veni, Creator Spiritus; *the Bishop beginning, and the Presbyters and others that are present, answering by verses, as followeth.*

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy seven-fold 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.

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.

¶ *Or this:*

COME, Holy Ghost, eternal God,
Proceeding from above,
Both from the Father and the Son,
The God of peace and love;

Visit our minds, into our hearts
Thy heavenly grace inspire;
That truth and godliness we may
Pursue with full desire.

Thou art the very Comforter
In grief and all distress;
The heav'nly gift of God most high,
No tongue can it express;

The fountain and the living spring
Of joy celestial;
The fire so bright, the love so sweet,
The Unction spiritual.

Thou in thy gifts art manifold,
By them Christ's Church doth stand
In faithful hearts thou writ'st thy law,
The finger of God's hand.

According to thy promise, Lord,
Thou givest speech with grace;
That through thy help God's praises may
Resound in every place.

O Holy Ghost, into our minds
Send down thy heav'nly light;
Kindle our hearts with fervent zeal,
To serve God day and night.

Our weakness strengthen and confirm,
(For, Lord, thou know'st us frail;)
That neither devil, world, nor flesh,
Against us may prevail.

Put back our enemy far from us,
And help us to obtain
Peace in our hearts with God and man,
(The best, the truest gain;)

And grant that thou being, O Lord,
Our leader and our guide,
We may escape the snares of sin,
And never from thee slide.

Such measures of thy powerful grace
Grant, Lord, to us, we pray;
That thou may'st be our Comforter
At the last dreadful day.

Of strife and of dissension
Dissolve, O Lord, the bands,
And knit the knots of peace and love
Throughout all Christian lands.

Grant us the grace that we may know
The Father of all might,
That we of his beloved Son
May gain the blissful sight;

And that we may with perfect faith
Ever acknowledge thee,
The Spirit of Father, and of Son,
One God in Persons Three.

To God the Father laud and praise,
And to his blessed Son,
And to the Holy Spirit of grace,
Co-equal Three in One.

And pray we, that our only Lord
Would please his Spirit to send
On all that shall profess his Name,
From hence to the world's end. Amen.

¶ *That done, the Bishop shall pray in this wise, and say,*

Let us pray.

ALMIGHTY God, and heavenly Father, who, of thine infinite love and goodness towards us, hast given to us thy only and most dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life; who, after he had made perfect our

redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Pastors and Teachers; by whose labour and ministry he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy Name: For these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same Office and Ministry appointed for the salvation of mankind, we render unto thee most hearty thanks, we praise and worship thee; and we humbly beseech thee, by the same thy blessed Son, to grant unto all, which either here or elsewhere call upon thy holy Name, that we may continue to shew ourselves thankful unto thee for these and all other thy benefits; and that we may daily increase and go forwards in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy Ministers, as by them over whom they shall be appointed thy Ministers, thy holy Name may be for ever glorified, and thy blessed kingdom enlarged; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

¶ *When this Prayer is done, the Bishop with the Presbyters present shall lay their hands severally upon the head of every one that receiveth the Order of Presbyters; the Receivers kneeling upon their knees, and the Bishop saying,*

ALMIGHTY God grant unto thee the gift of the Holy Ghost for the Office and Work of a Presbyter in the Church of God, now committed unto thee by the Imposition of our hands. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then the Bishop shall deliver to every one of them kneeling, the Bible into his hand, saying,*

TAKE thou Authority to preach the Word of God, and to minister the holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto.

¶ *When this is done, the* Nicene *Creed shall be said; and the Bishop shall after that go on in the Service of the Communion, which all they that receive Orders shall take together, and remain in the same place where Hands were laid upon them, until such time as they have received the Communion.*

¶ *The Communion being done, after the last Collect, and immediately before the Benediction, shall be said these Collects.*

MOST merciful Father, we beseech thee to send upon these thy servants thy heavenly blessing; that they may be clothed with righteousness, and that thy Word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also, that we may have grace to hear and receive what they shall deliver out of thy most holy Word, or agreeable to the same, as the means of our salvation; that in all our words and deeds we may seek thy glory, and the increase of thy kingdom; through Jesus Christ our Lord. *Amen.*

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

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing

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

¶ *And if on the same day the Order of Deacons be given to some, and the Order of Presbyters to others; the Deacons shall be first presented, and then the Presbyters; and it shall suffice that the Litany be once said for both. The Collects shall both be used; first, that for Deacons, then that for Presbyters. The Epistle shall be* Ephes. 4. 7—13, *as before in this Office. Immediately after which, they that are to be made Deacons shall be examined, and Ordained, as is above prescribed. Then one of them having read the Gospel (which shall be either out of* S. Matth. 9. 36—38, *as before in this Office; or else* S. Luke 12. 35—38, *as before in the Form for the Ordering of Deacons,) they that are to be made Presbyters shall likewise be examined, and Ordained, as is in this Office before appointed.*

THE FORM OF

CONSECRATING A BISHOP

¶ *When all things are duly prepared in the Church, and set in order, after Morning or Evening Prayer is ended, the Bishop Primus (or some other Bishop appointed) shall begin the Communion Service; in which this shall be*

THE COLLECT.

ALMIGHTY God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock; Give grace, we beseech thee, to all Bishops, the Pastors of thy Church, that they may diligently preach thy Word, and duly administer the godly Discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

¶ *Then shall be read*

THE EPISTLE. 1 S. Tim. 3. 1.

THIS is a true saying, If a man desire the Office of a Bishop, he desireth a good work. A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good

behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the Church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil.

¶ *Or this*

FOR THE EPISTLE. Acts 20. 17.

FROM Miletus Paul sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations which befel me by the lying in wait of the Jews: And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befal me there; save that the Holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify

the Gospel of the grace of God. And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years, I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel; yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

¶ *Then shall be read*

THE GOSPEL. S. John 21. 15.

JESUS saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second

time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

¶ *Or else this.*

S. Matth. 28. 18.

JESUS came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them In the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

¶ *After the Gospel, and the* Nicene *Creed, and the Sermon are ended, the Elected Bishop (vested with his Rochet) shall be presented unto the Bishop Primus (or to some other Bishop appointed by him) those that present him saying,*

MOST Reverend Brother in Christ, we present unto you this godly and well-learned man to be Ordained and Consecrated Bishop.

¶ *Then shall the Bishop Presiding demand Testimonials in behalf of the Elected Bishop, and also a Certificate of his Canonical Election to this Office; and shall cause them to be read.*

¶ *Then the Bishop Presiding shall move the Congregation present to pray, saying thus to them:*

BRETHREN, it is written in the Gospel of Saint Luke, That our Saviour Christ continued the whole night in prayer, before he did choose and send forth his twelve Apostles. It is written also in the Acts of the Apostles, That the Disciples who were at

Antioch did fast and pray, before they laid hands on Paul and Barnabas, and sent them forth. Let us therefore, following the example of our Saviour Christ, and his Apostles, first fall to prayer, before we admit, and send forth this person presented unto us, to the work whereunto we trust the Holy Ghost hath called him.

¶ *And then shall be said the Litany, as before in the Form of Ordering Deacons, save only, that after this place,* That it may please thee to illuminate all Bishops, *&c., the proper Suffrage there following shall be omitted, and this inserted instead of it;*

THAT it may please thee to bless this our Brother elected, and to send thy grace upon him, that he may duly execute the Office whereunto he is called, to the edifying of thy Church, and to the honour, praise and glory of thy Name;

Answer. We beseech thee to hear us, good Lord.

¶ *Then shall be said this Prayer following.*

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in thy Church; Mercifully behold this thy servant now called to the Work and Ministry of a Bishop; and replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that, both by word and deed, he may faithfully serve thee in this Office, to the glory of thy Name, and the edifying and well-governing of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

¶ *Then the Bishop Presiding shall say to him that is to be Consecrated,*

BROTHER, forasmuch as the holy Scriptures command, that we should not be hasty in laying on hands, and admitting any

person to Government in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood; before I admit you to this Administration, I will examine you in certain Articles, to the end that the Congregation present may have a trial, and bear witness, how you be minded to behave yourself in the Church of God.

ARE you persuaded that you be truly called to this Ministration, according to the will of our Lord Jesus Christ, and the order of this Church?

Answer. I am so persuaded.

The Bishop Presiding.

ARE you persuaded that the holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the same holy Scriptures to instruct the people committed to your charge; and to teach or maintain nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same?

Answer. I am so persuaded, and determined, by God's grace.

The Bishop Presiding.

WILL you then faithfully exercise yourself in the same holy Scriptures, and call upon God by prayer, for the true understanding of the same; so as you may be able by them to teach and exhort with wholesome Doctrine, and to withstand and convince the gainsayers?

Answer. I will so do, by the help of God.

The Bishop Presiding.

ARE you ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to the same?

Answer. I am ready, the Lord being my helper.

The Bishop Presiding.

WILL you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly, in this present world; that you may shew yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

Answer. I will so do, the Lord being my helper.

The Bishop Presiding.

WILL you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and diligently exercise such discipline, within your Diocese, as, by the authority of God's Word, and by the Laws of this Church, shall be committed to you?

Answer. I will so do, by the help of God.

The Bishop Presiding.

WILL you be faithful in ordaining, sending, or laying hands upon others?

Answer. I will so be, by the help of God.

The Bishop Presiding.

WILL you shew yourself gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help?

Answer. I will so shew myself, by God's help.

¶ *Then the Bishop Presiding standing up, shall say,*

ALMIGHTY God, our heavenly Father, who hath given you a good will to do all these things, Grant also unto you strength and power to perform the same; that, he accomplishing in you the good work which he hath begun, you may be found perfect and irreprehensible at the latter day; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Bishop elect put on the rest of the Episcopal habit; and kneeling down,* Veni, Creator Spiritus, *shall be sung or said over him, the Bishop Presiding beginning, and the Bishops, with others that are present, answering by verses, as followeth.*

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy seven-fold 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.

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.

¶ *Or this:*

COME, Holy Ghost, eternal God,
Proceeding from above, &c.

As before in the Form for Ordering Presbyters.

¶ *That ended, the Bishop Presiding shall say,*

Lord, hear our prayer.
Answer. And let our cry come unto thee.

Let us pray.

ALMIGHTY God, and most merciful Father, who of thine infinite goodness hast given thine only and dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life; who, after that he had made perfect our Redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Teachers, to the edifying and making perfect his Church; Grant, we beseech thee, to this thy servant such grace, that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee; and use the authority given him, not to destruction, but to salvation; not to hurt, but to help: so that as a wise and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy; through Jesus Christ our Lord, who, with thee and the Holy Ghost liveth and reigneth, one God, world without end. *Amen.*

¶ *Then the Bishop Presiding and Bishops present, with three or more Presbyters, shall lay their hands upon the head of the elected Bishop kneeling before them upon his knees, the Bishop Presiding saying,*

ALMIGHTY God, grant unto thee the gift of the Holy Ghost, for the Office and Work of a Bishop in the Church of God, now committed unto thee by the Imposition of our hands; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the grace of God which is given thee: for God hath not given us the spirit of fear, but of power, and love, and soberness.

¶ *Then the Bishop Presiding shall deliver him the Bible, saying,*

GIVE heed unto reading, exhortation, and doctrine. Think upon the things contained in this Book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to doctrine, and be diligent in doing them: for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that you be not too remiss; so minister discipline, that you forget not mercy: that when the chief Shepherd shall appear you may receive the never-fading crown of glory; through Jesus Christ our Lord. *Amen.*

¶ *Then the Bishop Presiding shall proceed in the Communion Service; with whom the new Consecrated Bishop (with others) shall also communicate.*

¶ *And for the last Collect, immediately before the Benediction, shall be said these Prayers.*

MOST merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing; and so endue him with thy Holy Spirit, that he, preaching thy Word, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine; but also may be to such as believe a wholesome example, in word, in conversation, in love, in faith, in chastity, and in purity; that, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the Lord the righteous Judge, who liveth and reigneth one God with the Father and the Holy Ghost, world without end. *Amen.*

THE CONSECRATION OF BISHOPS

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

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

THE FORM OF

RECEIVING A PRESBYTER OF ANOTHER CHURCH

¶ *At the time appointed, the Presbyter to be Received shall be presented to the Bishop by a Presbyter of this Church, as followeth:*

REVEREND Brother in Christ, I present unto you this godly and well-learned person, to be Received and Admitted, as a duly Ordained Presbyter, into the Ministry of this Church.

¶ *Then shall the Bishop say unto the people:*

BRETHREN, if there be any of you who knoweth any sufficient reason, why this person presented to be Received as a duly Ordained Presbyter into the Ministry of this Church, ought not to be Admitted thereto, let him come forth in the Name of God, and declare the same.

¶ *If sufficient Cause be declared, the Bishop shall cease from receiving that person, until such time as the party accused shall be found clear.*

¶ *Then the Bishop shall proceed as followeth:*

REVEREND Brother, it hath been duly certified to us that you have been already Ordained, and Admitted to the holy Order of Presbyters, in the Church of ——, and that you now desire to exercise your Ministry in this Church.

I ask therefore:

DOST thou believe the holy Scriptures of the Old and New Testaments to be the Word of God; and dost thou accept the Doctrine, Discipline, and Worship of this Church, as the same are Canonically set forth, as agreeable to the same holy Scriptures?

Answer. I do.

The Bishop.

WILT thou faithfully and constantly maintain the Evangelical and Protestant Doctrines and Practices of this Church?

Answer. I will so do; by God's help.

The Bishop.

WILT thou obey thy Bishop, and other lawful authorities of this Church, following with a glad mind and will their godly admonitions, and submitting thyself to their godly judgements?

Answer. I will so do; the Lord being my helper.

The Bishop.

ALMIGHTY God, who hath given thee this will to do all these things, Grant also unto thee strength and power to perform the same; through Jesus Christ our Lord. *Amen.*

¶ *Then the Bishop shall say:*

The Lord be with you.

Answer. And with thy spirit.

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.

MOST Gracious God, the Giver of all good and perfect gifts, give thy grace, we beseech thee, to thy servant now to be Received into the Ministry of this Church; and replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that he may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jesus Christ our only Mediator and Redeemer. *Amen.*

¶ *Then, all standing, the Bishop taking the Presbyter by the hand, shall say:*

REVEREND Brother, I do hereby, by the Authority to me committed, Admit thee to the Ministry of this Church, with authority to exercise the Office of a Presbyter therein; and be thou a faithful Dispenser of the Word of God, and of his holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then shall the Bishop present him with the Holy Bible, saying:*

RECEIVE this Book; and let it be the subject of thy daily study; that so thou mayst wax riper and stronger in thy ministry, and be in all things a wholesome example and pattern for the people to follow.

Let us pray.

MOST merciful Father, we beseech thee to send upon this thy servant thy heavenly blessing; that he may be clothed with righteousness, and that thy Word spoken by his mouth may have such success, that it may never be spoken in vain. Grant also, that the people to whom he may minister from time to time, may have grace to hear and receive what he shall deliver out of thy most holy Word, or agreeable to the same, as the means of their salvation; so that all may seek thy glory, and the increase of thy kingdom; through Jesus Christ our Lord. *Amen.*

¶ *Then the Bishop, laying his hands upon the new admitted Presbyter, shall say:*

THE Lord bless thee, and keep thee; the Lord lift up the light of his countenance upon thee, and give thee peace, now and for evermore. *Amen.*

THE FORM FOR THE

INSTALLATION OF MINISTERS

¶ *The Service for the Day being ended (at which the Proper Psalms shall be Psalms* 121 *and* 132; *and the Proper Lessons*
First Lesson, Ezekiel 3. 15;
Second Lesson, Heb. 13)

¶ *The Bishop, or his Commissary, standing up and turning to the people, shall say:*

DEARLY beloved in the Lord, we have assembled for the purpose of installing the Rev. ——— as Incumbent and Minister of this Church and Congregation; but if any of you knoweth any just cause why he may not be installed, let him come forth in the Name of God, and declare the same.

¶ *If no objection be offered, the Bishop shall say;*

The Lord be with you.
Answer. And with thy spirit.

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 Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

¶ *Then, the Incumbent-elect standing before the Bishop, the Bishop shall say:*

REVEREND Brother in Christ, Dost thou believe the holy Scriptures of the Old and New Testaments to be the Word of God; and dost thou accept the Doctrine, Discipline, and Worship of this Church, as the same are Canonically set forth, as agreeable to the same holy Scriptures?

Answer. I do.

The Bishop. Wilt thou faithfully and constantly maintain the Evangelical and Pro-

testant Doctrines and Practices of this Church?

Answer. I will so do; by God's help.

The Bishop. Wilt thou be diligent in preaching the Gospel, in instructing the young, in visiting the sick, and in discharging all other duties of thy office, to the glory of God and the edifying of His people?

Answer. I will so be; the Lord being my helper.

The Bishop. Wilt thou obey thy Bishop, and other lawful authorities of this Church, following with a glad mind and will their godly admonitions, and submitting thyself to their godly judgements?

Answer. I will so do; the Lord being my helper.

The Bishop. Almighty God, who hath given thee this will to do all these things, Grant also unto thee strength and power to perform the same; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Bishop present to the Incumbent-elect the holy Scriptures, and the Books of Worship and Government of this Church, saying:*

RECEIVE these Books; and let them be the rule of thy conduct in dispensing the Divine Word, in leading the Devotions of the people, and in exercising the Discipline of this Church; and be thou in all things a pattern to the flock committed to thy charge; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then the Bishop shall cause the newly-appointed Incumbent to sit down in a chair near to the Lord's Table, and shall say:*

I, *A. B.*, by Divine permission, Bishop of this Church, do, by the authority to me committed, Induct and Instal thee,

the Reverend *C. D.*, into the Office of Minister and Incumbent of this Church and Congregation. The Lord preserve thy going out and thy coming in from this time forth for evermore. *Amen.*

¶ *Then the Bishop, turning himself to the people, shall say:*

DEARLY beloved Brethren, hear the words of S. Paul, written in the fifth chapter of the First Epistle to the Thessalonians: "We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." I charge and exhort you, therefore, in the Name of the Lord Jesus Christ, that great Shepherd of the sheep, to pray continually for this your Minister, and to help him forward in all the duties of his holy calling.

¶ *Then, all kneeling down, the Bishop shall say:*

Let us pray.

MOST gracious God, the Giver of all good and perfect gifts; Give thy grace, we beseech thee, to thy servant, to whom the charge of this Congregation is now committed; and so replenish him with the truth of thy doctrine, and endue him with innocency of life, that he may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ, our only Mediator and Redeemer. *Amen.*

O HOLY Jesus, who hast purchased to thyself an universal Church, and hast promised to be with that Church to the end of the world; Be graciously pleased to bless the ministry and service of him who is now appointed to lead the Devotions of the people

in this House, which is called by thy Name. May the words of his mouth, and the meditation of his heart, be alway acceptable in thy sight, O Lord, our strength and our Redeemer. *Amen.*

O GOD, Holy Ghost, Sanctifier of the faithful, visit, we pray thee, this Congregation with thy love and favour; enlighten their minds more and more with the light of the everlasting Gospel; graft in their hearts a love of the truth; increase in them true religion; nourish them with all goodness; and of thy great mercy keep them in the same, O blessed Spirit, whom, with the Father and the Son together, we worship and glorify as one God, world without end. *Amen.*

O ALMIGHTY God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant that all who profess and call themselves Christians may be so guided and governed by thy good Spirit, that they 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; and together with us may come to those unspeakable joys, which thou hast prepared for them that love thee; through Jesus Christ our Lord. *Amen.*

¶ *Then the Bishop, standing up and turning himself to the people, shall say:*

THE Lord bless you, and keep you; the Lord lift up the light of his countenance upon you, and give you peace, now and for evermore. *Amen.*

ARTICLES OF RELIGION

I. *Of Faith in the Holy Trinity.*

THERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

II. *Of the Word or Son of God, which was made very Man.*

THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead and buried, to reconcile us to his Father, and to be a sacrifice, not only for original guilt, but also for all actual sins of men.

III. *Of the going down of Christ into Hell.*

AS Christ died for us, and was buried, so also is it to be believed, that he went down into Hell (*Hades*).

IV. *Of the Resurrection of Christ.*

CHRIST did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day.

V. *Of the Holy Ghost.*

THE Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

VI. *Of the Sufficiency of the holy Scriptures for Salvation.*

HOLY Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names and Number of the Canonical Books.

Genesis,	The First Book of Chronicles,
Exodus,	The Second Book of Chronicles,
Leviticus,	The Book of Ezra,
Numbers,	The Book of Nehemiah,
Deuteronomy,	The Book of Esther,
Joshua,	The Book of Job,
Judges,	The Psalms,
Ruth,	The Proverbs,
The First Book of Samuel,	Ecclesiastes, or Preacher,
The Second Book of Samuel,	Cantica, or Songs of Solomon,
The First Book of Kings,	Four Prophets the greater,
The Second Book of Kings,	Twelve Prophets the less.

The Books commonly called "The Apocrypha," form no part of the Canonical Scriptures; and, therefore, are not to be used to establish any doctrine; nor are they to be publicly read in the Church.

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

VII. *Of the Old Testament.*

THE Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

VIII. *Of the Three Creeds.*

THE Three Creeds, *Nicene* Creed, *Athanasius's* Creed, and that which is commonly called the *Apostles'* Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

IX. *Of Original or Birth-sin.*

ORIGINAL Sin standeth not in the following of *Adam*, (as the *Pelagians* do vainly talk;) but it is the fault and corruption of the Nature of every man, that naturally is ingendered of the offspring of *Adam*; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them

that are regenerated; whereby the lust of the flesh, called in the Greek, Φρόνημα σαρκός, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

X. *Of Free-Will.*

THE condition of Man after the fall of *Adam* is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

XI. *Of the Justification of Man.*

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings: Wherefore, that we are justified by Faith only is a most wholesome Doctrine, and very full of comfort.

XII. *Of Good Works.*

ALBEIT that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's Judgement; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

XIII. *Of Works before Justification.*

WORKS done before the grace of Christ, and the Inspiration of his Spirit, are not of saving efficacy, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive or to deserve grace.

XIV. *Of Works of Supererogation.*

VOLUNTARY Works besides, over and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

XV. *Of Christ alone without Sin.*

CHRIST in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world, and sin, as Saint *John* saith, was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

XVI. *Of Sin after Conversion.*

NOT every sin willingly committed after Conversion is sin against the Holy Ghost, and unpardonable. Wherefore the grant of

repentance is not to be denied to such as fall into sin after Conversion. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

XVII. *Of Predestination and Election.*

PREDESTINATION to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God be called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through

Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

XVIII. *Of obtaining eternal Salvation only by the Name of Christ.*

THEY also err that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

XIX. *Of the Church.*

THE Holy Catholic Church is "the blessed company of all faithful people," who, united to Christ by Faith, and made partakers of the Holy Ghost, are the "Spouse and Body of Christ." The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same.

As the Church of *Jerusalem*, *Alexandria*,

and *Antioch*, have erred; so also the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

XX. *Of the Authority of the Church.*

THE Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

XXI. *Of the Authority of General Councils.*

GENERAL Councils (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be proved that they be taken out of holy Scripture.

XXII. *Of Purgatory.*

THE Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. *Of Ministering in the Congregation.*

IT is not lawful for any man to take upon him the office of publick preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have publick authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

XXIV. *Of speaking in the Congregation in such a tongue as the people understandeth.*

IT is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have publick Prayer in the Church, or to minister the Sacraments in a tongue not understanded of the people.

XXV. *Of the Sacraments.*

SACRAMENTS ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses to Divine truth, and signs of grace, and God's good will towards us, by the which he doth strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have

not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same are they of spiritual benefit: but they that receive them unworthily purchase to themselves judgement, as Saint *Paul* saith.

XXVI. *Of Unworthy Persons ministering in the Congregation.*

ALTHOUGH in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, the believer is not deprived of the benefits of God's Ordinances; because, though they be ministered by evil men, yet are they Christ's institution, and set forth his promise.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences: and finally being found guilty, by just judgement be deprived.

XXVII. *Of Baptism.*

BAPTISM is not only a sign of profession, but it is also a sign or symbol, of Regeneration or new Birth. They that receive Baptism rightly are grafted into the visible Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly set forth; Faith

is confirmed, and Grace increased by virtue of prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as not contrary to the institution of Christ.

XXVIII. *Of the Lord's Supper.*

THE Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

Consubstantiation (or the doctrine that Christ is veiled under the unchanged Bread and Wine) is utterly without warrant of Scripture, and is productive, equally with transubstantiation, of idolatrous errors and practices.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's Ordinance reserved, carried about, lifted up, or worshipped.

XXIX. *Of the Wicked which eat not the Body of Christ in the use of the Lord's Supper.*

THE Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint *Augustine* saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

XXX. *Of both kinds.*

THE Cup of the Lord is not to be denied to the Lay-people: for both the bread and the wine of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

XXXI. *Of the one Oblation of Christ finished upon the Cross.*

THE Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifice of the Mass, and the sacrifices of Masses, in the which it is commonly said, that the Priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, are blasphemous fables, and dangerous deceits.

XXXII. *Of the Marriage of the Clergy.*

BISHOPS, Presbyters, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

XXXIII. *Of Auricular Confession.*

PRIVATE confession of sins to a priest, commonly called Auricular Confession, has no sanction in the word of God, and is a human invention. None can forgive sins as against God but God alone.

XXXIV. *Of the Traditions of the Church.*

IT is not necessary that Traditions and Ceremonies be in all places one, and utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever through his private judgement, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

XXXV. *Of Apostolical Succession.*

THAT doctrine of "Apostolic Succession," by which is taught that the Ministry in the Christian Church must be derived through a series of uninterrupted ordinations from the Apostles themselves, and that without the same there can be no Christian Church, no valid Ministry, and no due ministration of the Sacraments, has no foundation in Scripture, and is productive of great mischief.

XXXVI. *Of Consecration of Bishops and Ministers.*

THE Book of Consecration of Bishops, and Ordering of Presbyters and Deacons, set forth by this Church, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing, that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the Rites of that Book, or hereafter shall be consecrated or ordered according to the same Rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

XXXVII. *Of the Civil Magistrates.*

THE King's Majesty hath the chief power in this Realm of *England*, and other his Dominions, unto whom the chief civil Government of all Estates of this Realm, in all causes doth appertain, and is not, nor ought to be, subject to any foreign Jurisdiction.

Where we attribute to the King's Majesty the chief government, we give not to our Princes the ministering either of God's Word, or of the Sacraments; but that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all states and degrees committed to their charge by God, and restrain with the civil sword the stubborn and evildoers.

The Bishop of *Rome* hath no jurisdiction in this Realm of *England*.

The Laws of the Realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.

XXXVIII. *Of Christian men's Goods, which are not Common.*

THE Riches and Goods of Christians are not common, as touching the right, title, and possession of the same. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXXIX. *Of a Christian man's Oath.*

AS we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and *James* his Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgement, and truth.

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