
THE BOOK
OF
Common-Prayer
And Administration
Of the
SACRAMENTS,
AND OTHER
RITES & CEREMONIES
Of the CHURCH,
According to the Use
Of the
CHURCH of ENGLAND,
Together with the
PSALTER or PSALMS
OF
DAVID.
Pointed as they are to be Sung
or Said in CHURCHES:
And the
FORM & MANNER
OF
Making, Ordaining, & Consecrating
OF
BISHOPS, PRIESTS,
AND
DEACONS.
LONDON,
Printed by His Majesties Printers
Cum Privilegio
MDCLXII.
D. Loggan Sculp:

All ye Amendments made wthin ye Booke are made according to ye Amendments made wthin ye Pen, in one other Booke belonging to ye Library at Bridgewater-house in Barbacan, ye Amendments in which Booke were made according to ye Amendments made wthin ye Pen (by ye Examiners appointed for yat purpose) in one of ye Bookes Preserued for a Record by virtue of ye Act of Parliament for Uniformity; which Amendments so made in yat Booke were Examined ye Six and twentieth day of January 1662. and ye Amendments made in yis Booke according to ye Amendments so made in yat Booke were Examined ye two and twentieth day of September: 1663. By

Robert Scott

The Record by which ye Booke belonging to ye Library at Bridgewater-house was Examined (which Booke yis Booke was Examined by) was lent to ye Earle of Bridgewater by ye then Bishop of London, who is now Arch-Bishop of Canterbury.

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AN ACT
FOR THE
UNIFORMITY
OF
COMMON PRAYER,
AND
Service in the CHURCH,
AND
Administration of the SACRAMENTS,

Primo Elizabeth.



Where at the death of our late Soveraign Lord King Edward the Sixth, there remained one uniform order of Common Service, and Prayer, and of the administration of Sacraments, Rites and Ceremonies in the Church of England, which was set forth in one Book, intituled, The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England, Authorized by Act of Parliament holden in the fifth and sixth years of our said late Soveraign Lord King Edward the Sixth, intituled, An Act for the Uniformity of Common Prayer, and Administration of the Sacraments; The which was repealed, and taken

An Act for Uniformity

away by Act of Parliament, in the first year of the Reign of our late Soveraign Lady Queen Mary, to the great decay of the due honour of God, and discomfort to the professors of the truth of Christs Religion:

Be it therefore enacted by the Authority of this present Parliament, That the said Statute of Repeal, and every thing therein contained, only concerning the said Book, and the Service, Administration of Sacraments, Rites, and Ceremonies contained or appointed in, or by the said Book, shall be void and of none effect, from and after the Feast of the Nativity of Saint John Baptist next coming: and That the said Book, with the order of Service, and of the Administration of Sacraments, Rites and Ceremonies, with the alteration and additions therein added and appointed by this Statute, shall stand, and be, from, and after the said Feast of the Nativity of Saint John Baptist, in full force and effect, according to the tenour and effect of this Statute: Any thing in the foresaid Statute of Repeal to the contrary notwithstanding.

And further be it Enacted by the Queens Highnes, with the assent of the Lords and Commons in this present Parliament assembled, and by Authority of the same, That all, and singular Ministers in any Cathedral, or Parish-Church, or other place within this Realm of England, Wales, and the Marches of the same, or other the Queens Dominions, shall from and after the Feast of the Nativity of Saint John Baptist next coming, be bounden to say and use the Mattens, Evensong, celebration of the Lords Supper, and administration of each of the Sacraments, and all their Common and open Prayer, in such order and form as is mentioned in the said Book, so Authorized by Parliament in the said fifth and sixth year of the Reign of King Edward the Sixth; with one alteration, or addition of certain Lessons to be used on every Sunday in the year, and the form of the Letany altered, and corrected, and two sentences only added in the delivery of the Sacrament to the Communicants, and none other, or otherwise: and, That if any manner of Parson, Vicar, or other whatsoever Minister, that ought or should sing, or say Common Prayer mentioned in the said Book, or minister the Sacraments, from, and after the Feast of the Nativity of Saint John Baptist next coming, refuse to use the said Common Prayers, or to minister the Sacraments in such Cathedral, or Parish-Church, or other places, as he should use to minister the same, in such order and form, as they be mentioned, and set forth in the said Book, or shall wilfully, or obstinately standing in the same, use any other Rite, Ceremony, Order, Form, or manner of celebrating of the Lords Supper openly, or privily, or Mattens, Even song, administration of the Sacraments, or other open Prayers, than is mentioned, and set forth in the said Book, [Open Prayer in, and throughout this Act, is meant that Prayer, which is for other to come unto, or hear, either in Common Churches, or private Chappels, or Oratories, commonly called the Service of the Church] or shall preach, declare, or speak any thing in the derogation, or depraving of the said Book, or any thing therein contained, or of any part thereof, and shall be thereof lawfully convicted, according to the Laws of this Realm,

Realm, by verdict of twelve men, or by his own confeſſion, or by the notorious evidence of the fact; he ſhall loſe, and forfeit to the Queens Highneſs, Her Heirs, and Succeſſors, for his firſt offence, the profit of all his Spiritual Benefices, or Promotions, coming, or ariſing in one whole year next after ~~this~~ his conviction: And alſo that the perſon ſo convicted ſhall for the ſame offence ſuffer impriſonment by the ſpace of ſix moneths, without Bail, or Mainprize: And if any ſuch perſon, once convict of any offence concerning the premiſſes, ſhall after his firſt conviction, eftſoons offend, and be thereof in form aforeſaid lawfully convict; That then the ſame perſon ſhall for his ſecond offence ſuffer impriſonment by the ſpace of one whole year, and alſo ſhall therefore be deprived ipſo facto of all his Spiritual Promotions; and, That it ſhall be lawful to all Patrons, or Donors of all and ſingular the ſame Spiritual Promotions, or ~~of~~ any of them, to preſent, or collate to the ſame, as though the perſon ~~and~~ perſons ſo offending were dead: and That, if any ſuch perſon, or perſons, after he ſhall be twice convicted in form aforeſaid, ſhall offend againſt any of the premiſſes the third time, and ſhall be thereof, in form aforeſaid, lawfully convicted; That then the perſon ſo offending, and convicted the third time ſhall be deprived ipſo facto of all his Spiritual Promotions, and alſo ſhall ſuffer impriſonment during his life: And if the perſon, that ſhall offend, and be convict in form aforeſaid, concerning any of the premiſſes, ſhall not be Beneficed, nor have any Spiritual Promotion; That then the ſame perſon, ſo offending, and convict, ſhall for the firſt offence ſuffer impriſonment during one whole year next after his ſaid conviction, without Bail or Mainprize: And if any ſuch perſon not having any Spiritual Promotion, after his firſt conviction, ſhall eftſoons offend in any thing concerning the premiſſes, and ſhall in form aforeſaid be thereof lawfully convicted; That then the ſame perſon ſhall for his ſecond offence ſuffer impriſonment during his life.

And it is Ordained, and Enacted by the Authority aforeſaid, That if any perſon, or perſons whatſoever, after the ſaid Feaſt of the Nativity of Saint John Baptiſt next coming, ſhall in any Enterludes, Playes, Songs, Rimes, or by other open words declare, or ſpeak any thing in the derogation, ~~depraving~~, or deſpiſing of the ſame Book, or of any thing therein contained, or any part thereof, or ſhall by open fact, deed, or by open threatnings compel, or cauſe, or otherwiſe procure, or maintain any Parſon, Vicar, or other Miniſter in any Cathedral, or Pariſh-Church, or in Chappel, or in any other place, to ſing, or ſay any Common, or open Prayer, or to miniſter any Sacrament otherwiſe, or in any other manner, and form, than is mentioned in the ſaid Book; or by any of the ſaid means ſhall unlawfully interrupt, or let any Parſon, Vicar, or other Miniſter in any Cathedral, or Pariſh-Church, ~~or~~ Chappel, or any other place to ſing or ſay Common and open Prayer, or to miniſter the Sacraments, or any of them, in ſuch manner, and form, as is mentioned in the ſaid Book; That then every ſuch perſon, being thereof lawfully convicted in form abovеſaid, ſhall forfeit to the Queen our Soveraign Lady, Her Heirs, and Succeſſors for the firſt offence an Hundred marks:

And if any perſon, or perſons, being once convict of any ſuch offence, eſtſoons offend ~~again~~ any of the laſt recited offences, and ſhall in form aforeſaid be thereof lawfully convict; That then the ſame perſon, ſo offending and convict, ſhall for the ſecond offence forfeit to the Queen our Soveraign Lady, her Heirs, and Succeſſors Four hundred marks: And if any perſon, after he in form aforeſaid ſhall have been twice convict of any offence concerning any of the laſt recited offences, ſhall offend the third time, and be thereof in form abovelaid lawfully convict; That then every perſon, ſo offending and convict, ſhall for his third offence forfeit to our Soveraign Lady the Queen all his Goods and Chattels, and ſhall ſuffer impriſonment during his life: And if any perſon or perſons, that for his firſt offence concerning the premiſſes, ſhall be convict in form aforeſaid, do not pay the ſum to be paid by vertue of his conviction, in ſuch manner and form, as the ſame ought to be paid, within ſix weeks next after his conviction; That then every perſon ſo convict, and ſo not paying the ſame, ſhall for the ſame firſt offence, in ſtead of the ſaid ſum, ſuffer impriſonment by the ſpace of ſix moneths without Bail or Mainprize: And if any perſon, or perſons, that for his ſecond offence concerning the premiſſes ſhall be convict in form aforeſaid, do not pay the ſaid ſum to be paid by vertue of his conviction, and this eſtatute, in ſuch manner and form, as the ſame ought to be payed, within ſix weeks next after ~~his~~ ſaid ſecond conviction; That then every perſon ſo convicted, and not ~~ſo~~ paying the ſame, ſhall for the ſame ſecond offence, in the ſtead of the ſaid ſum, ſuffer impriſonment during twelve moneths without Bail or Mainprize: and, That from and after the ſaid Feaſt of the Nativity of Saint John Baptiſt next coming, all, and every perſon and perſons, inhabiting within this Realm, or any other the Queens Majeſties Dominions, ſhall diligently, and faithfully, having no lawful, or reaſonable excuſe to be abſent, indeavour themſelves to reſort to their Pariſh-Church, or Chappel accuſtomed, or upon reaſonable let thereof, to ſome uſual place, where Common Prayer, and ſuch ſervice of God ſhall be uſed in ſuch time of let, upon every Sunday, and other dayes ordained and uſed to be kept as holy days, and then, and there to abide orderly and ſoberly, during the time of ~~the~~ Common Prayer, Preachings, or other Service of God there to be uſed and miniſtred, upon pain of puniſhment by the cenſures of the Church; and alſo upon pain, that every perſon ſo offending ſhall forfeit for every ſuch offence twelve pence, to be levied by the Churchwardens of the Pariſh, where ſuch offence ſhall be done, to the uſe of the poor of the ſame Pariſh, of the goods, lands, and tenements of ſuch offender, by way of diſtreſs.

And for due execution hereof, the Queens moſt excellent Majeſty, the Lords Temporal, and all the Commons in this preſent Parliament aſſembled, ~~do~~ in Gods name earneſtly require, and charge all the Archbiſhops, Biſhops, and other Ordinaries, that they ſhall endeavour themſelves to the uttermoſt of their knowledges, that the due and true execution hereof may be had throughout their ~~Dioceſſes~~ and Charges, as they will anſwer before God for ſuch evils and plagues, wherewith Almighty God may juſtly puniſh his people for neglecting

neglecting ~~this~~ good and wholsom law. And for ~~their~~ Authority in this behalf, Be it further Enacted by the Authority aforesaid, That all and singular the same Archbishops, Bishops, and all other their officers, exercising Ecclesiastical jurisdiction, aswel in ~~the~~ place exempt, as not exempt, within their ~~Dioceses~~ shall have full power and Authority by this Act to reform, correct and punish by censures of the Church, all, and singular persons, which shall offend within any of their jurisdictions, or ~~Dioceses~~, after the said Feast of the Nativity of Saint John Baptist next coming, against this Act and Statute: Any other Law, Statute, Priviledge, Liberty, or Provision heretofore made, had, or suffered to the contrary notwithstanding.

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And it is Ordained and Enacted by the Authority aforesaid, That all and every Justice of Oyer and Determiner, or Justices of Allize shall have full power and Authority in every of their open and general Sessions to enquire, hear and determine all and all manner of offences, that shall be committed, or done contrary to any Article contained in this present Act, within the limits of the Commission to them directed, and to make process for the execution of the same, as they may do against any person being indicted before them of trespass, or lawfully convicted thereof.

Provided always, and be it Enacted by the Authority aforesaid, That all and every Archbishop and Bishop shall and may at all time and times at his liberty and pleasure, joyn and associate himself by vertue of this Act to the said Justices of Oyer and Determiner, or to the said Justices of Allise, at every of the said open and general Sessions, to be holden in any place within his Dioces for and to the inquiry, hearing, and determining of the offences aforesaid.

Provided also, and be it Enacted by the Authority aforesaid, That the Books concerning the said ~~Services~~ shall at the costs and charges of the Parishioners of every Parish, and Cathedral Church be attained, and gotten before the said Feast of the Nativity of Saint John Baptist next following, and that all such Parishes and Cathedral Churches, or other places, where the said Books shall be attained and gotten before the said Feast of the Nativity of Saint John Baptist, shall within three weeks next after the said books so attained and gotten, use the said Service, and put the same in ~~ure~~ according to this Act.

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And be it further Enacted by the Authority aforesaid, That no person or persons shall be at any time hereafter impeached, or otherwise molested of or for any ^ the offences above mentioned, hereafter to be committed, or done contrary to this Act, unless he or they so offending be thereof indicted at the next general sessions to be holden before any such Justices of Oyer and Determiner, or Justices of Allise, next after any offence committed or done, contrary to the tenour of this Act.

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Provided always, and be it Ordained, and Enacted by the Authority aforesaid, That all and singular Lords of the Parliament, for the third offence above mentioned, shall be tried by their Peers.

Provided also, and be it Ordained, and Enacted by the Authority aforesaid, That the Mayor of London, and all other Mayors, Bayliffs, and other head-officers of all, and singular Cities, Boroughs,

An Act for the Uniformity

and Towns-corporate within this Realm, Wales and the Marches of the same, to the which Justices of Assise do not commonly repair, shall have full power and Authority by vertue of this Act, to enquire, hear, and determine the offences abovesaid, and every of them yearly, within fifteen days after the Feasts of Easter, and saint Michael the Archangel, in like manner and form, as Justices of Assise, and Oyer, and Determiner may do.

Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Archbishops, and Bishops, and every of their Chancellors, Commissaries, Archdeacons, and other Ordinaries, having any peculiar Ecclesiastical jurisdiction shall have full power and Authority by vertue of this Act, as well to enquire in their Visitation, Synods, ~~and~~ elsewhere within their jurisdiction, at any other time, and place, to take accusations, and informations of all, and every the things above mentioned, done, committed, or perpetrated within the limits of their jurisdiction; and Authority, ~~as~~ to punish the same by admonition, excommunication, sequestration, or deprivation, ~~and~~ other censures, and ~~process~~ in like form, ~~as~~ heretofore hath been used in like cases by the Queens Ecclesiastical Laws.

Provided alwaies, and be it Enacted, That whatsoever person offending in the premisses shall for the ~~offence first~~ receive punishment of the Ordinary, having a testimonial thereof under the said Ordinaries seal, shall not for the same offence elsoons be convicted before the Justices; and likewise receiving for the said offence punishment first by the Justices, he shall not for the same offence elsoons receive punishment of the Ordinary: Any thing contained in this Act to the contrary notwithstanding.

Provided always, and be it Enacted, That such ornaments of the Church and of the ministers thereof shall be retained, and be in use, as ~~were~~ in this Church of England by the Authority of Parliament in the second year of the reign of King Edward the Sixth, until other order shall be therein taken by ~~the~~ Authority of the Queens Majesty, with the advice of her Commissioners, appointed and Authorized under the great seal of England for causes Ecclesiastical, or of the Metropolitan of this Realm: And also, That if there shall happen any contempt, or irreverence to be used in the Ceremonies, or Rites of the Church, by the misusing of the Orders appointed in this Book; the Queens Majesty may by the like advice of the said Commissioners, or Metropolitan, ordain and publish such further Ceremonies, or Rites, as may be most for the advancement of Gods glory, the edifying of his Church, and the due reverence of Christs holy Mysteries and Sacraments.

And be it further Enacted by the Authority aforesaid, That all Laws, Statutes, and Ordinances, wherein, or whereby any other Service, Administration of Sacraments, or Common Prayer is limited, established, or set forth to be used within this Realm, or any other the Queens Dominions, ~~or~~ Countries, shall from henceforth ~~be~~ utterly void, and of none effect.

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AN ACT
FOR THE
UNIFORMITY
OF
PUBLICK PRAYERS;
AND
Adminiſtration of Sacraments, and other Rites and Ceremonies: And for eſtabliſhing the Form of Making, Ordaining, and Conſecrating Biſhops, Prieſts, and Deacons in the Church of *England*.

XIV. CAROL. II.

Whereas in the firſt year of the late Queen Elizabeth there was one Uniform Order of Common Service and Prayer, and of the Adminiſtration of Sacraments, Rites and Ceremonies in the Church of England (agreeable to the Word of God, and uſage of the Primitive Church) compiled by the Reverend Biſhops and Clergy, ſet forth in one Book, Entituled, The Book of Common Prayer, and Adminiſtration of Sacraments, and other Rites and Ceremonies in the Church of *England*, and enjoyned to be uſed by Act of Parliament, holden in the ſaid Firſt year of the ſaid late Queen, Entituled, An Act for the Uniformity of Common Prayer, and Service in the Church, and Adminiſtration of the Sacraments, very comfortable to all good people deſirous to live in Chriſtian converſation, and moſt profitable to the Eſtate of this Realm, upon the which the Mercy, Favour and Bleſſing of Almighty God is in no wiſe ſo readily and plentifully poured, as by Common Prayers, due uſing of

of the Sacraments, and often Preaching of the Gospel, with devotion of the hearers: And yet this notwithstanding, a great number of people in divers parts of this Realm, following their own sensuality, and living without knowledge and due fear of God, do wilfully and Schismatically abstain, and refuse to come to their Parish Churches and other Publick places where Common Prayer, Administration of the Sacraments, and Preaching of the Word of God is used upon the Sundays and other days ordained and appointed to be kept and observed as Holy days: And whereas by the great and scandalous neglect of Ministers in the said Order, or Liturgy so set forth and enjoyned as aforesaid, great mischiefs and inconveniences, during the times of the late unhappy troubles, have arisen and grown; and many people have been led into Factions and Schisms, to the great decay and scandal of the Reformed Religion of the Church of England, and to the hazard of many souls: for prevention whereof in time to come, for setling the Peace of the Church, and for allaying the present distempers, which the indisposition of the time hath contracted, The Kings Majesty (according to His Declaration of the Five and twentieth of October, One thousand six hundred and sixty) granted His Commission under the great Seal of England to several Bishops and other Divines to review the Book of Common Prayer, and to prepare such Alterations and Additions, as they thought fit to offer; And afterwards the Convocations of both the Provinces of Canterbury and York, being by his Majesty called and assembled (and now sitting) His Majesty hath been pleased to Authorize and require the Presidents of the said Convocations, and other the Bishops and Clergy of the same, to review the said Book of Common Prayer, and the Book of the Form and manner of the Making and Consecrating of Bishops, Priests and Deacons; And that after mature consideration, they should make such Additions and Alterations in the said Books respectively, as to them should seem meet and convenient; And should exhibit and present the same to His Majesty in writing, for his further allowance or confirmation; since which time, upon full and mature deliberation, they the said Presidents, Bishops, and Clergy of both Provinces have accordingly reviewed the said Books, and have made some Alterations which they think fit to be inserted to the same; and some Additional Prayers to the said Book of Common-Prayer, to be used upon proper and emergent occasions; and have exhibited and presented the same unto his Majesty in writing, in one Book, Entituled, The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of *England*, 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, Priests, and Deacons: All which His Majesty having duely considered hath fully approved and allowed the same, and recommended to this present Parliament, that the said Book of Common Prayer, and of the Form of Ordination and Consecration of Bishops, Priests, and Deacons, with the Alterations and Additions, which have been so

made

made and presented to his Majesty by the said Convocations, be the Book, which shall be appointed to be used by all that Officiate in all Cathedral and Collegiate Churches and Chappels, and in all Chappels of Colledges and Halls in both the Universities, and the Colledges of Eaton and Winchester, and in all Parish-Churches and Chappels within the Kingdom of England, Dominion of Wales, and Town of Berwick upon Tweed, and by all that Make, or Consecrate Bishops, Priests or Deacons in any of the said Places, under such Sanctions and Penalties as the Houses of Parliament shall think fit: Now in regard that nothing conduceth more to the setling of the Peace of this Nation (which is desired of all good men) nor to the honour of our Religion, and the propagation thereof, than an Universal agreement in the Publick Worship of Almighty God; and to the intent that every person within this Realm, may certainly know the rule, to which he is to conform in Publick Worship, and Administration of Sacraments, and other Rites and Ceremonies of the Church of England, and the manner how, and by whom Bishops Priests and Deacons are, and ought to be Made, Ordained and Consecrated;

Be it Enacted by the Kings most Excellent Majesty, by the advice, and with the consent of the Lords Spiritual and Temporal, and of the Commons in this present Parliament assembled, and by the Authority of the same, That all and singular Ministers, in any Cathedral, Collegiate, or Parish-Church or Chappel, or other place of Publick Worship within this Realm of England, Dominion of Wales, and Town of Berwick upon Tweed, shall be bound to say and use the Morning Prayer, Evening Prayer, Celebration and Administration of both the Sacraments, and all other the Publick, and Common Prayer, in such order and form as is mentioned in the said Book, annexed and joyned to this present Act, and Entituled, The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of *England*: together with the Psalter or Psalms of *David*, Pointed as they are to be sung or said in Churches; and the form or manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons: and That the Morning and Evening Prayers, therein contained, shall upon every Lords day, and upon all other days and occasions, and at the times therein appointed, be openly and solemnly read by all and every Minister or Curate in every Church, Chappel, or other place of Publick Worship within this Realm of England, and places aforesaid.

And to the end that Uniformity in the Publick Worship of God (which is so much desired) may be speedily effected, Be it further Enacted by the Authority aforesaid, That every Parson, Vicar, or other Minister whatsoever, who now hath, and enjoyeth any Ecclesiastical Benefice, or Promotion, within this Realm of England, or places aforesaid, shall in the Church, Chappel, or place of Publick Worship belonging to his said Benefice or Promotion, upon some Lords day before the Feast of Saint Bartholomew, which shall be in the year of our Lord God, One thousand six hundred sixty and two, openly,

publickly

publickly, and ſolemnly read the Morning and Evening Prayer appointed to be read by, and according to the ſaid Book of Common Prayer at the times thereby appointed, and after ſuch reading thereof ſhall openly and publickly, before the Congregation there aſſembled, declare his unfeigned aſſent, and conſent to the uſe of all things in the ſaid Book contained and preſcribed, in theſe words, and no other;

I *A. B.* Do here declare my unfeigned aſſent, and conſent to all, and every thing contained, and preſcribed in, and by the Book intituled, *The Book of Common Prayer and Adminiſtration of the Sacraments, and other Rites, and Ceremonies of the Church, according to the uſe of the Church of* England; *together with the Pſalter, or Pſalms of David, Pointed as they are to be ſung, or ſaid in Churches, and the form, or manner of Making, Ordaining, and Conſecrating of Biſhops, Prieſts, and Deacons*;

And, That all and every ſuch perſon, who ſhall (without ſome lawful Impediment, to be allowed and approved of by the Ordinary of the place) neglect or refuſe to do the ſame within the time aforeſaid, or (in caſe of ſuch Impediment) within one Moneth after ſuch Impediment removed, ſhall ipſo facto be deprived of all his Spiritual Promotions; And that from thenceforth it ſhall be lawful to, and for all Patrons, and Donors of all and ſingular the ſaid Spiritual Promotions, or of any of them, according to their reſpective Rights, and Titles, to preſent, or collate to the ſame; as though the perſon, or perſons, ſo offending or neglecting were dead.

And be it further Enacted by the Authority aforeſaid, That every perſon, who ſhall hereafter be preſented, or collated, or put into any Eccleſiaſtical Benefice, or Promotion within this Realm of England and places aforeſaid, ſhall in the Church, Chappel, or place of Publick Worſhip, belonging to his ſaid Benefice or Promotion, within two Moneths next after that he ſhall be in the actual poſſeſſion of the ſaid Eccleſiaſtical Benefice or Promotion, upon ſome Lords day openly, publickly, and ſolemnly Read the Morning and Evening Prayers, appointed to be Read by, and according to the ſaid Book of Common Prayer, at the times thereby appointed, and after ſuch Reading thereof, ſhall openly, and publickly before the Congregation there aſſembled, declare his unfeigned aſſent, and conſent to the uſe of all things therein contained and preſcribed, according to the form before appointed: and That all and every ſuch perſon, who ſhall (without ſome lawful Impediment, to be allowed and approved by the Ordinary of the place) neglect or refuſe to do the ſame within the time aforeſaid, or (in caſe of ſuch Impediment) within one month after ſuch Impediment removed ſhall ipſo facto be deprived of all his ſaid Eccleſiaſtical Benefices and Promotions; and That from thenceforth, it ſhall and may be lawful to, and for all Patrons, and Donors,

Donors of all and ſingular the ſaid Eccleſiaſtical Benefices and Promotions, or any of them (according to their reſpective Rights and Titles) to preſent, or collate to the ſame, as though the perſon or perſons ſo offending, or neglecting, were dead.

And be it further Enacted by the Authority aforeſaid, That in all places, where the proper Incumbent of any Parſonage, or Vicarage, or Benefice with Cure doth reſide on his Living, and keep a Curate, the Incumbent himſelf in perſon (not having ſome lawful Impediment, to be allowed by the Ordinary of the place) ſhall once (at the leaſt) in every month openly and publickly Read the Common prayers and Service, in, and by the ſaid Book preſcribed, and (if there be occaſion) Adminiſter each of the Sacraments and other Rites of the Church, in the Parith Church or Chappel, of, or belonging to the ſame Parſonage, Vicarage, or Benefice, in ſuch order, manner and form, as in, and by the ſaid Book is appointed, upon pain to forfeit the ſum of Five pounds to the uſe of the poor of the Parith for every offence, upon conviction by confeſſion, or proof of two credible Witneſſes upon Oath, before two Juſtices of the Peace of the County, City, or Town-Corporate where the offence ſhall be committed, (which Oath the ſaid Juſtices are hereby Impowered to Adminiſter) and in default of payment within ten days, to be levied by diſtreſs, and ſale of the goods and chattels of the Offender, by the Warrant of the ſaid Juſtices, by the Church-wardens, or Over-ſeers of the Poor of the ſaid Parith, rendring the ſurpluſage to the party.

And be it further Enacted by the Authority aforeſaid, That every Dean, Canon, and Prebendary of every Cathedral, or Collegiate Church, and all Maſters, and other Heads, Fellows, Chaplains, and Tutors of, or in any Colledge, Hall, Houſe of Learning, or Hoſpital, and every Publick Profeſſor, and Reader in either of the Univerſities, and in every Colledge elſewhere, and every Parſon, Vicar, Curate, Lecturer, and every other perſon in holy Orders, and every School-maſter keeping any publick, or private School, and every perſon Inſtructing, or Teaching any Youth in any Houſe or private Family as a Tutor, or School-maſter, who upon the Firſt day of May, which ſhall be in the year of our Lord God, One thouſand ſix hundred ſixty two, or at any time thereafter ſhall be Incumbent, or have poſſeſſion of any Deanry, Canonry, Prebend, Maſterſhip, Headſhip, Fellow-ſhip, Profeſſors-place, or Readers place, Parſonage, Vicarage, or any other Eccleſiaſtical Dignity or Promotion, or of any Curates place, Lecture, or School; or ſhall inſtruct or teach any Youth as Tutor, or School-maſter, ſhall before the Feaſt-day of Saint Bartholomew, which ſhall be in the year of our Lord One thouſand ſix hundred ſixty two, or at or before his, or their reſpective admiſſion to be Incumbent, or have poſſeſſion aforeſaid, ſubſcribe the Declaration or Acknowledgement following, Scilicet,

An Act for Uniformity

I *A. B.* Do declare that it is not lawful upon any pretence whatsoever to take Arms against the King; and that I do abhor that Traiterous Position of taking Arms by His Authority against His Person, or against those that are Commissionated by him; and that I will conform to the Liturgy of the Church of *England*, as it is now by Law established. And I do declare that I do hold, there lies no Obligation upon me, or on any other person from the Oath, commonly called the *Solemn League and Covenant*, to endeavour any change, or alteration of Government, either in Church, or State; and that the same was in it self an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom.

Which said Declaration and Acknowledgement shall be subscribed by every of the said Masters and other Heads, Fellows, Chaplains, and Tutors of, or in any Colledge, Hall, or House of Learning, and by every publick Professor and Reader in either of the Universities, before the Vice-Chancellor of the respective Universities for the time being, or his Deputy; And the said Declaration or Acknowledgement shall be subscribed before the respective Arch-bishop, Bishop or Ordinary of the Diocels, by every other person hereby injoyned to ~~subscribe~~ the same, upon pain, that all and every of the persons aforesaid, failing in such subscription, shall lose and forfeit such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity, or Promotion, Curates place, Lecture, and School, and shall be utterly disabled, and ipso facto deprived of the same; and that every such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity, or Promotion, Curates place, Lecture and School shall be void, as if such person so failing were naturally dead.

Subscribe

And if any Schoolmaster or other person, Instructing or teaching Youth in any private House or Family, as a Tutor or Schoolmaster, shall Instruct or Teach any Youth as a Tutor or Schoolmaster, before License obtained from his respective Archbishop, Bishop, or Ordinary of the Diocels, according to the Laws and Statutes of this Realm, (for which he shall pay twelve-pence onely) and before such subscription and acknowledgement made as aforesaid; Then every such School-master and other, Instructing and Teaching as aforesaid, shall for the first offence suffer three months Imprisonment without bail or mainprise; and for every second and other such offence shall suffer three months Imprisonment without bail or mainprise, and also forfeit to His Majesty the sum of five pounds.

And

And after such subscription made, every such Parson, Vicar, Curate, and Lecturer shall procure a certificate under the hand and Seal of the respective Archbishop, Bishop, or Ordinary of the Diocess, (who are hereby enjoyned and required upon demand to make and deliver the same) and shall publickly and openly Read the same, together with the Declaration, or Acknowedgement aforesaid, upon some Lords day within three months then next following, in his Parish Church where he is to officiate, in the presence of the Congregation there assembled, in the time of Divine Service; upon pain that every person failing therein shall lose such Parsonage, Vicarage, or Benefice, Curates place, or Lecturers place respectively, and shall be utterly disabled, and ipso facto deprived of the same; And that the said Parsonage, Vicarage, or Benefice, Curates place, or Lecturers place shall be void, as if he ~~were~~ naturally dead. *was:*

Provided always that from and after the Twenty fifth day of March, which shall be in the year of our Lord God, One thousand six hundred eighty two, there shall be omitted in the said Declaration, or Acknowledgement so to be Subscribed and Read, these words following, Scilicet,

AND I do declare that I do hold there lies no obligation on me, or any other person from the Oath, commonly called *on* the *Solemn League and Covenant*, to endeavour any change, or alteration of Government either in Church or State; And that the same was in it self an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom;

So as none of the persons aforesaid shall from thenceforth be at all obliged to Subscribe or Read that part of the said Declaration or Acknowledgement.

Provided alwaies, and be it Enacted, That from and after the Feast of Saint Bartholomew, which shall be in the year of our Lord, One thousand six hundred sixty and two, no person, who now is Incumbent, and in possession of any Parsonage, Vicarage, or Benefice, and who is not already in holy Orders by Episcopal Ordination, or shall not before the said Feast-day of Saint Bartholomew be Ordained Priest, or Deacon, according to the form of Episcopal Ordination, shall have, hold, or enjoy the said Parsonage, Vicarage Benefice with Cure or other Ecclesiastical Promotion within this Kingdom of England, or the Dominion of Wales, or Town of Berwick upon Tweed; But shall be utterly disabled, and ipso facto deprived of the same; And all his Ecclesiastical Promotions shall be void, as if he ~~were~~ naturally dead. *was*

And be it further Enacted by the Authority aforesaid, That no person whatsoever shall thenceforth be capable to be admitted to any Parsonage, Vicarage, Benefice, or other Ecclesiastical Promotion or Dignity whatsoever, nor shall presume to Conferrate and Admi-

niſter the holy Sacrament of the Lords Supper, before ſuch time as he ſhall be Ordained Prieſt, according to the form, and manner in, and by the ſaid Book prescribed, unleſs he have formerly been made Prieſt by Epiſcopal Ordination, upon pain to forfeit for every offence the ſum of One hundred pounds; (one moyety thereof to the Kings Majeſty, the other moyety thereof to be equally divided between the poor of the Pariſh where the offence ſhall be committed, and ſuch perſon, or perſons as ſhall ſue for the ſame by Action of Debt, Bill, Plaint, or Information in any of his Majeſties Courts of Record, wherein no Eſſoign, Protection, or Wager of Law ſhall be allowed) And to be diſabled from taking, or being admitted into the Order of Prieſt, by the ſpace of one whole year next following.

Provided that the Penalties in this Act ſhall not extend to the Foreiners or Aliens of the Forein Reformed Churches allowed, or to be allowed by the Kings Majeſty, His Heirs and Succeſſors, in England.

Provided alwayes, That no title to confer, or preſent by lapſe ſhall accrue by any avoidance, or deprivation ipſo facto by vertue of this Statute, but after ſix months after notice of ſuch voidance, or deprivation given by the Ordinary to the Patron, or ſuch ſentence of deprivation openly and publickly read in the Pariſh Church of the Benefice, Parſonage, or Vicarage becoming void, or whereof the Incumbent ſhall be deprived by vertue of this Act,

And be it further Enacted by the Authority aforeſaid, That no Form, or Order of Common Prayers, Adminiſtration of Sacraments, Rites or Ceremonies ſhall be openly uſed in any Church, Chappel, or other Publick place of or in any Colledge, or Hall in either of the Univerſities, the Colledges of Weſtminſter, Wincheſter, or Eaton, or any of them, other then what is prescribed and appointed to be uſed in and by the ſaid Book; and That the preſent Governour, or Head of every Colledge and Hall in the ſaid Univerſities, and of the ſaid Colledges of Weſtminſter, Wincheſter, and Eaton, within one month after the Feaſt of Saint Bartholomew, which ſhall be in the year of our Lord, One thouſand ſix hundred ſixty and two: And every Governour or Head of any of the ſaid Colledges, or Halls, hereafter to be elected, or appointed, within one month next after his Election, or Collation, and Admiſſion into the ſame Government, or Headſhip, ſhall openly and publickly in the Church, Chappel, or other Publick place of the ſame Colledge, or Hall, and in the preſence of the Fellows and Scholars of the ſame, or the greater part of them then reſident, Subſcribe unto the Nine and thirty Articles of Religion, mentioned in the Statute made in the thirteenth year of the Reign of the late Queen Elizabeth, and unto the ſaid Book, and declare his unfeigned aſſent and conſent unto, and approbation of the ſaid Articles, and of the ſame Book, and to the uſe of all the Prayers, Rites, and Ceremonies, Forms, and Orders in the ſaid Book prescribed, and contained according to the form aforeſaid; and that all ſuch Governours, or Heads of the ſaid Colledges and Halls, or any of them as are, or ſhall be in holy Orders, ſhall once at leaſt in every Quarter of the year (not having

ving a lawful Impediment) openly and publickly Read the Morning Prayer, and Service in and by the said Book appointed to be Read in the Church, Chappel, or other Publick place of the same Colledge or Hall, upon pain to lose, and be suspended of, and from all the Benefits and Profits belonging to the same Government or Headship, by the space of Six months, by the Visitor or Visitors of the same Colledge or Hall; And if any Governour or Head of any Colledge or Hall, Suspended for not Subscribing unto the said Articles and Book, or for not Reading of the Morning Prayer and Service as aforesaid, shall not at, or before the end of Six months next after such suspension, Subscribe unto the said Articles and Book, and declare his consent thereunto as aforesaid, or Read the Morning Prayer and Service as aforesaid; then such Government or Headship shall be ipso facto void.

Provided always, That it shall and may be lawful to use the Morning and Evening Prayer, and all other Prayers and Service prescribed in and by the said Book, in the Chappels or other Publick places of the respective Colledges and Halls in both the Universities, in the Colledges of Westminster, Winchester, and Eaton, and in the Convocations of the Clergies of either Province in Latine; Any thing in this Act contained to the contrary notwithstanding.

And be it further Enacted by the Authority aforesaid, That no person shall be, or be received as a Lecturer, or permitted, suffered, or allowed to Preach as a Lecturer, or to Preach, or Read any Sermon or Lecture in any Church, Chappel, or other place of Publick worship, within this Realm of England, or the Dominion of Wales, and Town of Berwick upon Tweed, unless he be first approved and thereunto Licensed by the Archbishop of the Province, or Bishop of the Diocess, or (in case the See be void) by the Guardian of the Spiritualties, under his Seal, and shall in the presence of the same Archbishop, or Bishop, or Guardian Read the Nine and thirty Articles of Religion, mentioned in the Statute of the Thirteenth year of the late Queen Elizabeth, with Declaration of his unfeigned assent to the same; and That every person, and persons who now is, or hereafter shall be Licensed, Assigned, Appointed, or Received as a Lecturer, to preach upon any day of the week in any Church, Chappel, or place of Publick worship within this Realm of England, or places aforesaid, the first time he Preacheth (before his Sermon) shall openly, publickly, and solemnly Read the Common Prayers and Service in and by the said Book appointed to be Read for that time of the day, and then and there publickly and openly declare his assent unto, and approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the Form before appointed in this Act; And also shall upon the first Lecture-day of every month afterwards, so long as he continues Lecturer, or Preacher there, at the place appointed for his said Lecture or Sermon, before his said Lecture or Sermon, openly, publickly, and solemnly Read the Common Prayers and Service in and by the said Book appointed to be read for that time of the day, at which the said

Lecture or Sermon is to be Preached, and after such Reading thereof, shall openly and publickly, before the Congregation there assembled, declare his unfeigned assent and consent unto, and approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the form aforesaid; and, That all and every such person and persons who shall neglect or refuse to do the same, shall from thenceforth be disabled to Preach the said, or any other Lecture or Sermon in the said, or any other Church, Chappel, or place of Publick worship, until such time as he and they shall openly, publickly, and solemnly Read the Common-Prayers and Service appointed by the said Book, and Conform in all points to the things therein appointed and prescribed, according to the purport, true intent, and meaning of this Act.

Provided alwaies, that if the said Sermon or Lecture be to be Preached or Read in any Cathedral, or Collegiate Church or Chappel, it shall be sufficient for the said Lecturer openly at the time aforesaid, to declare his assent and consent to all things contained in the said Book, according to the form aforesaid.

And be it further Enacted by the Authority aforesaid, That if any person who is by this Act disabled to Preach any Lecture or Sermon, shall during the time that he shall continue and remain so disabled, Preach any Sermon or Lecture; That then for every such offence the person and persons so offending shall suffer Three months Imprisonment in the Common-Goal without Bail or mainprise, and that any two Justices of the Peace of any County of this Kingdom and places aforesaid, and the Mayor or other chief Magistrate of any City, or Town-Corporate, within the same, upon Certificate from the Ordinary of the place made to him or them of the offence committed, shall, and are hereby required to commit the person or persons so offending to the Goal of the County, City, or Town Corporate accordingly.

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Provided alwaies, and be it further Enacted by the Authority aforesaid, That at all and every time and times, when any Sermon or Lecture is to be Preached, the Common Prayers and Service in and by the said Book appointed to be Read for that time of the day, shall be openly, publickly, and solemnly Read by some Priest, or Deacon, in the Church, Chappel, or place of Publick worship, where the said Sermon or Lecture is to be Preached, before such Sermon or Lecture is to be Preached; And that the Lecturer then to Preach shall be present at the Reading thereof.

Provided nevertheless, That this Act shall not extend to the University-Churches in the Universities of this Realm, or either of them, when or at such times as any Sermon or Lecture is Preached or Read in the same Churches, or any of them, for, or as the publick University-Sermon or Lecture; but that the same Sermons and Lectures may be Preached or Read in such sort and manner as the same have been heretofore Preached or Read; This Act, or any thing herein contained to the contrary thereof in any wise notwithstanding.

And be it further Enacted by the Authority aforesaid, That the several

veral good Laws, and Statutes of this Realm, which have been formerly made, and are now in force for the Uniformity of Prayer and Administration of the Sacraments, within this Realm of England, and places aforesaid, shall stand in full force and strength to all intents and purposes whatsoever, for the establishing and confirming of the said Book; Entituled, The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of *England*; together with the Psalter or Psalms of *David*, Pointed as they are to be sung or said in Churches; and the form or manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons; herein before mentioned to be joyned and annexed to this Act; and shall be applied, practised, and put in ure for the punishing of all offences contrary to the said Laws, with relation to the Book aforesaid, and no other.

Provided alwaies, and be it further Enacted by the Authority aforesaid, That in all those Prayers, Litanies, and Collects, which do any way relate to the King, Queen, or Royal Progeny, the Names be altered and changed from time to time, and fitted to the present occasion, according to the direction of lawful Authority.

Provided also, and be it Enacted by the Authority aforesaid, That a true Printed Copy of the said Book, Entituled, The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of *England*; 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, Priests, and Deacons, shall at the ~~cost~~ costs and charges of the Parishioners of every Parish-Church, and Chappelry, Cathedral Church, Colledge, and Hall, be attained and gotten before the Feast-day of Saint Bartholomew, in the year of our Lord, One thousand six hundred sixty and two, upon pain of forfeiture of Three pounds by the ~~month~~ monthes, for so long time as they shall then after be unprovided thereof, by every Parish, or Chappelry, Cathedral Church, Colledge, and Hall, making default therein.

Provided alwaies, and be it Enacted by the Authority aforesaid, That the Bishops of Hereford, Saint Davids, Asaph, Bangor, and Landaff, and their Successors shall take such order among themselves, for the souls health of the Flocks committed to their Charge within Wales, That the Book hereunto annexed be truly and exactly Translated into the Brittish or Welsh Tongue, and that the ~~same~~ some so Translated and being by them, or any three of them at the least viewed, perused, and allowed, be Imprinted to such number at least, so that one of the said Books so Translated and Imprinted, may be had for every Cathedral, Collegiate, and Parish-Church, and Chappel of Ease in the said respective Dioceses, and places in Wales, where the Welsh is commonly spoken or used before the First day of May, One thousand six hundred sixty five; and, That from and after the Imprinting and publishing of the said Book so Translated, the whole Divine Service shall be used and said by the Ministers and Curates throughout all Wales within the said Dioceses where the Welsh Tongue is commonly used, in the Brittish, or Welsh

Tongue, in ſuch manner and forꝫ as is preſcribed according to the Book hereunto annexed to be uſed in the Engliſh Tongue, differing nothing in any Order or Forꝫ from the ſaid Engliſh Book; for which Book, ſo Tranſlated and Imprinted, the Church-wardens of every the ſaid Pariſhes ſhall pay out of the Pariſh-money in their hands for the uſe of the reſpective Churches, and be allowed the ſame on their Accompt; and, That the ſaid Biſhops and their Succeſſors, or any Three of them, at the leaſt, ſhall ſet and appoint the price, for which the ſaid Book ſhall be ſold; And one other Book of Common Prayer in the Engliſh Tongue ſhall be bought and had in every Church throughout Wales, in which the Book of Common Prayer in Welſh is to be had, by force of this Act, before the Firſt day of May, One thouſand ſix hundred ſixty and four, and the ſame Book to remain in ſuch convenient places, within the ſaid Churches, that ſuch as underſtand them may reſort at all convenient times to read and peruſe the ſame, and alſo ſuch as do not underſtand the ſaid Language, may by conferring both Tongues together, the ſooner attain to the knowledge of the Engliſh Tongue; Any thing in this Act to the contrary notwithſtanding; And until Printed Copies of the ſaid Book ſo to be Tranſlated may be had and provided, the Forꝫ of Common Prayer, eſtabliſhed by Parliament before the making of this Act, ſhall be uſed as formerly in ſuch parts of Wales, where the Engliſh Tongue is not commonly underſtood.

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And to the end that the true and perfect Copies of this Act, and the ſaid Book hereunto annexed may be ſafely kept, and perpetually preſerved, and for the avoiding of all diſputes for the time to come; Be it therefore Enacted by the Authority aforeſaid, That the reſpective Deans and Chapters of every Cathedral, or Collegiate Church, within England and Wales ſhall at their proper coſts and charges, before the twenty fifth day of December, One thouſand ſix hundred ſixty and two, obtain under the Great Seal of England a true and perfect Copy of this Act, and of the ſaid Book annexed hereunto, to be by the ſaid Deans and Chapters, and their Succeſſors kept and preſerved in ſafety for ever, and to be alſo produced, and ſhewed forth in any Court of Record, as often as they ſhall be thereunto lawfully required; And alſo there ſhall be delivered true and perfect Copies of this Act, and of the ſame Book into the reſpective Courts at Weſtminſter, and into the Tower of London, to be kept and preſerved for ever among the Records of the ſaid Courts, and the Records of the Tower, to be alſo produced and ſhewed forth in any Court as need ſhall require; which ſaid Books ſo to be exemplified under the Great Seal of England, ſhall be examined by ſuch perſons as the Kings Majeſty ſhall appoint under the Great Seal of England for that purpoſe, and ſhall be compared with the Original Book hereunto annexed, and ſhall have power to correct, and amend in writing any Error committed by the Printer in the printing of the ſame Book, or of any thing therein contained, and ſhall certifie in writing under their hands and Seals, or the hands and Seals of any Three of them at the end of the ſame Book, that they have examined and compared the ſame Book, and

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find it to be a true and perfect Copy; which said Books, and every one of them so exemplified under the Great Seal of England, as aforesaid, shall be deemed, taken, adjudged, and expounded to be good, and available in the Law to all intents and purposes whatsoever, and shall be accounted as good Records as this Book it self hereunto annexed; Any Law or Custom to the contrary in any wise notwithstanding.

Provided also, That this Act or any thing therein contained shall not be prejudicial or hurtful unto the Kings Professor of the Law within the University of Oxford, for, or concerning the Prebend of Shipton, within the Cathedral Church of Sarum, united and annexed unto the place of the same Kings Professor for the time being, by the late King James of blessed memory.

Provided always, That whereas the Six and thirtieth Article of the Nine and thirty Articles agreed upon by the Arch-bishops, and Bishops of both Provinces, and the whole Clergy in the Convocation holden at London, in the year of our Lord, One thousand five hundred sixty two, for the avoiding of diversities of Opinions, and for establishing of consent, touching true Religion, is in these words following, viz.

That the Book of Consecration of Archbishops, and Bishops, and Ordaining of Priests and Deacons, lately set forth in the time of King *Edward* the Sixth, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordaining, neither hath it any thing that of it self is superstitious, and ungodly; And therefore whosoever are Consecrated or Ordered according to the Rites of that Book, since the second year of the aforenamed King *Edward* unto this time, 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;

It be Enacted, and be it therefore Enacted by the Authority aforesaid, That all Subscriptions hereafter to be had or made unto the said Articles, by any Deacon, Priest, or Ecclesiastical person, or other person whatsoever, who by this Act or any other Law now in force is required to Subscribe unto the said Articles, shall be construed and taken to extend, and shall be applied (for and touching the said Six and thirtieth Article) unto the Book containing the form and manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons in this Act mentioned, in such sort and manner as the same did heretofore extend unto the Book set forth in the time of King Edward the Sixth, mentioned in the said Six and thirtieth Article; Any thing in the said Article, or in any Statute, Act, or Canon heretofore had or made, to the contrary thereof in any wise notwithstanding.

Provided also, That the Book of Common Prayer, and Administration of the Sacraments and other Rites and Ceremonies of this Church of England, together with the form and manner of Ordaining, and Consecrating Bishops, Priests, and Deacons heretofore in use, and respectively established by Act of Parliament in the First and Eighth years of Queen Elizabeth, shall be still used and observed in the Church of England, until the Feast of Saint Bartholomew, which shall be in the year of our Lord God, One thousand six hundred sixty and two.

THE

THE PREFACE.

IT hath been the Wiſdom of the Church of England, ever ſince the firſt compiling of her Publick Liturgy, to keep the Mean between the two Extreams, of too much Stiffneſs in refuſing, and of too much Eaſineſs in admitting any variation from it. For, as on the one ſide common Experience ſheweth, that where a change hath been made of things adviſedly eſtabliſhed (no evident neceſſity ſo requiring) ſundry inconveniences have thereupon enſued; and thoſe many times more, and greater than the evils, that were intended to be remedied by ſuch change: So on the other ſide, the particular Forms of Divine Worſhip, and the Rites, and Ceremonies appointed to be uſed therein, being things in their own nature Indifferent, and alterable, and ſo acknowledged; it is but reaſonable, that upon weighty and important conſiderations, according to the various exigency of times and occaſions, ſuch changes and alterations ſhould be made therein, as to thoſe that are in place of Authority ſhould from time to time ſeem either neceſſary or expedient. Accordingly we find, that in the Reigns of ſeveral Princes

The Preface.

Princes of bleſſed memory ſince the Reformation, the Church upon juſt and weighty conſiderations her thereunto moving, hath yielded to make ſuch alterations in ſome particulars, as in their reſpective times were thought convenient: Yet ſo, as that the main Body and Eſſentials of it (as well in the chiefeſt materials, as in the frame and order thereof) have ſtill continued the ſame unto this day, and do yet ſtand firm and unſhaken, notwithſtanding all the vain attempts and impetuous aſſaults made againſt it by ſuch men as are given to change, and have always diſcovered a greater regard to their own private fancies and intereſts, than to that duty they owe to the publick.

By what undue means, and for what miſchievous purpoſes the uſe of the Liturgy (though injoyned by the Laws of the Land, and thoſe Laws never yet repealed) came, during the late unhappy confuſions, to be diſcontinued, is too well known to the World, and we are not willing here to remember. But when, upon His Majeſties happy Reſtauration it ſeemed probable, that, amongſt other things, the uſe of the Liturgy alſo would return of courſe (the ſame having never been legally aboliſhed) unleſs ſome timely means were uſed to prevent it; thoſe men who under the late uſurped powers had made it a great part of their buſineſs to render the people diſaffected thereunto, ſaw themſelves in point of reputation and intereſt concerned (unleſs they would freely acknowledge themſelves to have erred, which ſuch men are very hardly brought to do) with their utmoſt endeavours to hinder the reſtitution thereof. In order whereunto divers Pamphlets were publiſhed againſt the Book of Common Prayer, *the old Objections muſtered up, with the addition of ſome new ones more than formerly had been made,*

made, to make the number ſwell. In fine great importunities were uſed to His Sacred Majeſty, that the ſaid Book might be Reviſed, and ſuch Alterations therein, and Additions thereunto made, as ſhould be thought requiſite for the eaſe of tender Conſciences: Whereunto His Majeſty out of His pious Inclination to give ſatisfaction (ſo far as could be reaſonably expected) to all His Subjects of what perſwaſion ſoever, did graciouſly condeſcend.

In which Review we have endeavoured to obſerve the like Moderation, as we finde to have been uſed in the like caſe in former times. And therefore of the ſundry Alterations propoſed unto us, we have rejected all ſuch as were either of dangerous conſequence (as ſecretly ſtriking at ſome eſtabliſhed Doctrine, or laudable Practiſe of the Church of England, *or indeed of the whole Catholick Church of Chriſt) or elſe of no conſequence at all, but utterly frivolous and vain. But ſuch Alterations as were tendred to us (by what perſons, under what pretenſes, or to what purpoſe ſoever ſo tendred) as ſeemed to us in any degree requiſite or expedient, we have willingly, and of our own accord aſſented unto: Not enforced ſo to do by any ſtrength of Argument, convincing us of the neceſſity of making the ſaid Alterations: For we are fully perſwaded in our judgments (and we here profeſs it to the World) that the Book, as it ſtood before eſtabliſhed by Law, doth not contain in it any thing contrary to the Word of God, or to ſound Doctrine, or which a godly man may not with a good Conſcience uſe and ſubmit unto, or which is not fairly defenſible againſt any that ſhall oppoſe the ſame; if it ſhall be allowed ſuch juſt and favourable conſtruction as in Common Equity ought to be allowed to all Humane Writings, eſpecially ſuch as are*

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ſet forth by Authority, and even to the very beſt Tranſlations of the holy Scripture it ſelf.

Our general aim therefore in this undertaking was, not to gratifie this or that party in any their unreaſonable demands; but to do that, which to our beſt underſtandings we conceived might moſt tend to the preſervation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety, and Devotion in the Publick Worſhip of God; and the cutting off occaſion from them that ſeek occaſion of cavil, or quarrel againſt the Liturgy of the Church. And as to the ſeveral variations from the former Book, whether by Alteration, Addition, or otherwiſe, it ſhall ſuffice to give this general account, That moſt of the Alterations were made, either firſt, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Kalendars and Rubricks: Or ſecondly, for the more proper expreſſing of ſome words or phraſes of ancient uſage in terms more ſutable to the language of the preſent times, and the clearer explanation of ſome other words and phraſes, that were either of doubtful ſignification, or otherwiſe liable to miſconſtruction: Or thirdly, for a more perfect rendring of ſuch portions of holy Scripture, as are inſerted into the Liturgy; which, in the Epiſtles and Goſpels eſpecially, and in ſundry other places are now ordered to be read according to the laſt Tranſlation: And that it was thought convenient, that ſome Prayers and Thanksgivings, fitted to ſpecial occaſions, ſhould be added in their due places; particularly for thoſe at Sea, together with an Office for the Baptiſm of ſuch as are of riper years; which, although not ſo neceſſary when the former Book was compiled, yet by the growth of Anabaptiſm, through the licenciouſneſs of the late times

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crept in amongſt us, is now become neceſſary, and may be always uſeful for the Baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who ſhall deſire a more particular account of the ſeveral Alterations in any part of the Liturgy, ſhall take the pains to compare the preſent Book with the former; we doubt not but the reaſon of the change may eaſily appear.

And having thus endeavoured to diſcharge our duties in this weighty affair, as in the ſight of God, and to approve our ſincerity therein (ſo far as lay in us) to the conſciences of all men; although we know it impoſſible (in ſuch variety of apprehenſions, humours, and intereſts, as are in the world) to pleaſe all; nor can expect that men of factious, peeviſh, and perverſe ſpirits ſhould be ſatisfied with any thing that can be done in this kind by any other than themſelves: Yet we have good hope, that what is here preſented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be alſo well accepted and approved by all ſober, peaceable, and truly conſcientious ſons of the Church of England.

Concerning



Concerning the Service of the CHURCH.

THere was never any thing by the wit of man ſo well deviſed, or ſo ſure eſtabliſhed, which, in continuance of time, hath not been corrupted: As, among other things, it may plainly appear by the Common Prayers in the Church, commonly called Divine Service. The firſt original and ground whereof if a man would ſearch out by the ancient Fathers, he ſhall find, that the ſame was not ordained, but of a good purpoſe, and for a great advancement of godlineſs. For they ſo ordered the matter, that all the whole Bible, (or the greateſt part thereof) ſhould be read over once every year; intending thereby, that the Clergy, and eſpecially ſuch as were Miniſters in the Congregation, ſhould (by often reading, and meditation in Gods word) be ſtirred up to godlineſs themſelves, and be more able to exhort others by wholeſom doctrine, and to confute them that were Adverſaries to the Truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

But theſe many years paſſed, this godly and decent Order of the ancient Fathers hath been ſo altered, broken, and neglected, by planting in uncertain Stories, and Legends, with multitude of Reſponds, Verſes, vain Repetitions, Commemorations, and Synodals; that commonly, when any Book of the Bible was begun, after three or four Chapters were read out, all the reſt were unread. And in this ſort the Book of Iſaiah was begun in Advent, and the Book of Geneſis in Septuageſima; but they were only begun, and never read thorough: After like ſort were other Books of holy Scripture uſed. And moreover, whereas St. Paul would have ſuch language ſpoken to the people in the Church, as they might underſtand, and have profit by hearing the ſame; The Service in this Church of England theſe many years, hath been read in Latin to the people, which they underſtand not; ſo that they have heard with their ears only, and their heart, ſpirit, and mind have not been edified thereby. And furthermore, notwithſtanding that the ancient Fathers have divided the Pſalms into ſeven

Portions, whereof every one was called a Nocturn: *Now of late time, a few of them have been daily ſaid, and the reſt utterly omitted. Moreover, the number and hardneſs of the Rules called the* Pie, *and the manifold changings of the Service was the cauſe, that to turn the Book only was ſo hard and intricate a matter, that many times there was more buſineſs to find out what ſhould be read, than to read it when it was found out.*

Theſe inconveniences therefore conſidered, here is ſet forth ſuch an Order, whereby the ſame ſhall be redreſſed. And for a readineſs in this matter, here is drawn out a Kalendar for that purpoſe, which is plain and eaſie to be underſtood; wherein (ſo much as may be) the reading of holy Scripture is ſo ſet forth, that all things ſhall be done in order, without breaking one piece from another. For this cauſe be cut off Anthems, Reſponds, Invitatories, and ſuch like things as did break the continual courſe of the reading of the Scripture.

Yet, becauſe there is no remedy, but that of neceſſity there muſt be ſome Rules; therefore certain Rules are here ſet forth; which, as they are few in number, ſo they are plain and eaſie to be underſtood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpoſe of the old Fathers, and a great deal more profitable and commodious, than that which of late was uſed. It is more profitable, becauſe here are left out many things, whereof ſome are untrue, ſome uncertain, ſome vain and ſuperſtitious; and nothing is ordained to be read, but the very pure Word of God, the holy Scriptures, or that which is agreeable to the ſame; and that in ſuch a language and order, as is moſt eaſie and plain for the underſtanding both of the readers and hearers. It is alſo more commodious, both for the ſhortneſs thereof, and for the plainneſs of the Order, and for that the Rules be few and eaſie.

And whereas heretofore there hath been great diverſity in ſaying and ſinging in Churches within this Realm; ſome following Salisbury *Uſe, ſome* Hereford *Uſe, and ſome the Uſe of* Bangor, *ſome of* York, *ſome of* Lincoln; *now from henceforth all the whole Realm ſhall have but one Uſe.*

And for as much, as nothing can be ſo plainly ſet forth, but doubts may ariſe in the uſe and practiſe of the ſame; to appeaſe all ſuch diverſity (if any ariſe) and for the reſolution of all doubts, concerning the manner how to underſtand, do, and execute the things contained in this Book; the parties that ſo doubt, or diverſly take any thing, ſhall alway reſort to the Biſhop of the Dioceſs, who by his diſcretion ſhall take order for the quieting and appeaſing of the ſame; ſo that the ſame order be not contrary to any thing contained in this Book. And if the Biſhop of the Dioceſs be in doubt, then he may ſend for the reſolution thereof to the Archbiſhop.

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THough it be appointed, That all things ſhall be read and ſung in the Church in the Engliſh tongue, to the end, that the Congregation may be thereby edified; yet it is not meant, but that when men ſay Morning and Evening Prayer privately, they may ſay the ſame in any language that they themſelves do underſtand.

And all Prieſts and Deacons are to ſay daily the Morning and Evening Prayer, either privately or openly, not being let by ſickneſs, or ſome other urgent cauſe.

And the Curate that miniſtreth in every Pariſh-Church or Chappel, being at home, and not being otherwiſe reaſonably hindred, ſhall ſay the ſame in the Pariſh-Church or Chappel where he miniſtreth, and ſhall cauſe a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear Gods Word, and to pray with him.

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Of Ceremonies,

why ſome be abolished and ſome retained.

IF ſuch Ceremonies as be uſed in the Church, and have had their beginning by the inſtitution of man, ſome at the firſt were of godly intent and purpoſe deviſed, and yet at length turned to vanity and ſuperſtition: Some entred into the Church by undiſcreet devotion, and ſuch a zeal as was without knowledge; and for becauſe they were winked at in the beginning, they grew daily to more and more abuſes, which not only for their unprofitableneſs, but alſo becauſe they have much blinded the people, and obſcured the glory of God, are worthy to be cut away, and clean rejected: Other there be, which although they have been deviſed by man, yet it is thought good to reſerve them ſtill, as well for a decent order in the Church (for the which they were firſt deviſed) as becauſe they pertain to edification, whereunto all things done in the Church (as the Apoſtle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in it ſelf conſidered, is but a ſmall thing; yet the wilful and contemptuous tranſgreſſion and breaking of a common order and diſcipline, is no ſmall offence before God. Let all things be done among you, *ſaith St. Paul,* in a ſeemly and due order; *The appointment of the which order pertaineth not to private men; therefore no man ought to take in hand, or preſume to appoint or alter any publick or common Order in Chriſts Church, except he be lawfully called and authorized thereunto.*

And whereas in this our time, the mindes of men are ſo divers, that ſome think it a great matter of conſcience to depart from a piece of the leaſt of their Ceremonies, they be ſo addicted to their old cuſtoms; and again on the other ſide, ſome be ſo new-fangled, that they would innovate all things, and ſo deſpiſe the old, that nothing can like them, but that is new: It was thought expedient not ſo much to have reſpect how to pleaſe and ſatisfie either of theſe parties, as how to pleaſe God, and profit them both. And yet leſt any man ſhould be offended, whom good reaſon might ſatisfie, here be certain cauſes rendred, why ſome of the accuſtomed Ceremonies be put away, and ſome retained and kept ſtill.

Some

Of Ceremonies.

Some are put away, becauſe the great exceſs and multitude of them hath ſo increaſed in theſe latter days, that the burthen of them was intolerable; whereof St. Auguſtine *in his time complained, that they were grown to ſuch a number, that the eſtate of Chriſtian people was in worſe caſe concerning that matter, than were the Jews. And he counſelled, that ſuch yoke and burthen ſhould be taken away, as time would ſerve quietly to do it. But what would* St. Auguſtine *have ſaid, if he had ſeen the Ceremonies of late days uſed among us; whereunto the multitude uſed in his time was not to be compared? This our exceſſive multitude of Ceremonies was ſo great, and many of them ſo dark that they did more confound and darken, than declare and ſet forth Chriſts benefits unto us. And beſides this, Chriſts Goſpel is not a Ceremonial Law (as much of* Moſes *Law was) but it is a Religion to ſerve God, not in bondage of the figure or ſhadow, but in the freedom of the ſpirit; being content only with thoſe Ceremonies which do ſerve to a decent Order, and godly Diſcipline, and ſuch as be apt to ſtir up the dull minde of man to the remembrance of his duty to God, by ſome notable and ſpecial ſignification, whereby he might be edified. Furthermore, the moſt weighty cauſe of the aboliſhment of certain Ceremonies was, That they were ſo far abuſed; partly by the ſuperſtitious blindneſs of the rude and unlearned, and partly by the unſatiable avarice of ſuch as ſought more their own lucre, than the glory of God, that the abuſes could not well be taken away, the thing remaining ſtill.*

But now as concerning thoſe perſons, which peradventure will be offended, for that ſome of the old Ceremonies are retained ſtill: If they conſider, that without ſome Ceremonies it is not poſſible to keep any Order, or quiet Diſcipline in the Church, they ſhall eaſily perceive juſt cauſe to reform their judgments. And if they think much, that any of the old do remain, and would rather have all deviſed anew: Then ſuch men granting ſome Ceremonies convenient to be had, ſurely where the old may be well uſed, there they cannot reaſonably reprove the old only for their age, without bewraying of their own folly. For in ſuch a caſe they ought rather to have reverence unto them for their antiquity, if they will declare themſelves to be more ſtudious of unity and concord, than of innovations and new-fangleneſs, which (as much as may be with true ſetting forth of Chriſts Religion) is always to be eſchewed. Furthermore, ſuch ſhall have no juſt cauſe with the Ceremonies reſerved to be offended. For as thoſe ~~are~~ taken away which were moſt abuſed, and did burden mens conſciences be *without any cauſe; ſo the other that remain, are retained for a Diſcipline and Order, which (upon juſt cauſes) may be altered and changed, and therefore are not to be eſteemed equal with Gods Law. And moreover, they be neither dark nor dumb Ceremonies, but are ſo ſet forth, that every man may underſtand what they do mean, and to what uſe they do ſerve. So that it is not like that they in time to come ſhould be abuſed as other have been. And in theſe our doings we condemn no other Nations, nor preſcribe any thing but to our own people onely: For we think it convenient, that every Countrey ſhould uſe ſuch Ceremonies as they ſhall think beſt to the ſetting forth of Gods honour and glory, and to the reducing of the people to a moſt perfect and godly living, without errour or ſuperſtition; and that they ſhould put away other things, which from time to time they perceive to be moſt abuſed, as in mens ordinances it often chanceth diverſly in divers Countreys.*

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. But in *February* it ſhall be read only to the Twenty eighth, or Twenty ninth day of the month.

And, whereas *January*, *March*, *May*, *July*, *Auguſt*, *October*, and *December* have One and thirty days apiece; It is ordered, that the ſame Pſalms ſhall be read the laſt day of the ſaid months, which were read the day before: So that the Pſalter may begin again the firſt day of the next month enſuing.

And whereas the CXIX Pſalm is divided into XXII Portions, and is overlong to be read at one time; It is ſo ordered, that at one time ſhall not be read above four or five of the ſaid Portions.

And at the end of every Pſalm, and of every ſuch part of the CXIX 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.

Note, that the Pſalter followeth the Diviſion of the Hebrews, and the Tranſlation of the great Engliſh Bible, ſet forth and uſed in the time of King *Henry* the Eighth and *Edward* the Sixth.

The ORDER

How the reſt of holy Scripture is appointed to be read.

THE Old Teſtament is appointed for the firſt Leſſons at Morning and Evening Prayer; ſo as the moſt part thereof will be read every year once, as in the Kalendar is appointed.

The New Teſtament is appointed for the ſecond Leſſons at Morning and Evening Prayer, and ſhall be read over orderly every year thrice, beſides the Epiſtles and Goſpels; Except the Apocalyps, out of which there are only certain proper Leſſons appointed upon divers Feaſts.

And to know what Leſſons ſhall be read every day, look for the day of the month in the Kalendar following, and there ye ſhall find the Chapters that ſhall be read for the Leſſons both at Morning and Evening Prayer; Except only the Moveable Feaſts which are not in the Kalendar, and the Immoveable, where there is a blanck left in the Column of Leſſons; the proper Leſſons for all which days are to be found in the Table of proper Leſſons.

And note, that whenſoever proper Pſalms or Leſſons are appointed; then the Pſalms and Leſſons of ordinary courſe appointed in the Pſalter and Kalendar (if they be different) ſhall be omitted for that time.

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 Holidays throughout the year.

¶ *Lessons proper for Sundays.*

Sundays of Advent.	*Mattins.*	*Evensong.*
The first.	Isai. i.	Isai. ii.
ii.	v.	xxiv.
iii.	xxv.	xxvi.
iv.	xxx.	xxxii.
Sundays after Christmas.		
The first.	xxxvii.	xxxviii.
ii.	xli.	xliii.
Sundays after the Epiphany.		
The first.	xliv.	xlvi.
ii.	li.	liii.
iii.	lv.	lvi.
iv.	lvii.	lviii.
v.	lix.	lxiv.
vi.	lxv.	lxvi.
Septuagesima	Gen. i.	Gen. ii.
Sexagesima	iii.	vi.
Quinquagesima	ix. *to* v. 20.	xii.
Lent.		
First Sunday.	xix. *to* v. 30.	xxii.
ii.	xxvii.	xxxiv.
iii.	xxxix.	xlii.
iv.	xliii.	xlv.
v.	Exod. iii.	Exod. v.

Lent.	*Mattins.*	*Evensong.*
Sunday vi.		
1. Lesson.	Exod. ix.	Exod. x.
2. Lesson.	Matth. xxvi.	Heb. v. *to* v. 11.
Easter day.		
1. Lesson.	Exod. xii.	Exod. xiv.
2. Lesson.	Rom. vi.	Acts ii. v. 22.
Sundays after Easter.		
The first.	Numb. xvi.	Numb. xxii.
ii.	xxiii, xxiv.	xxv.
iii.	Deut. iv.	Deut. v.
iv.	vi.	vii
v.	viii.	ix.
Sunday after Ascension day.	xii.	xiii.
Whitsunday		
1. Lesson.	Deu. xvi. *to* v. 18	Isai. xi.
2. Lesson.	Acts x. v. 34.	Act. xix. *to* v. 21
Trinity Sunday.		
1. Lesson.	Gen. i.	Gen. xviii.
2. Lesson.	Matth. iii.	1 John v.
Sundays after Trinity.		
The first.	Josh. x.	Josh. xxiii.
ii.	Judg. iv.	Judg. v.
iii.	1 Sam. ii.	1 Sam. iii.
iv.	xii.	xiii.
v.	xv.	xvii.
vi.	2 Sam. xii.	2 Sam. xix.
vii.	xxi.	xxiv.

Sundayes after Trinity.	Mattins.	Evenſong.
viii.	1 Kings xiii.	1 Kings xvii.
ix.	xviii.	xix.
x.	xxi.	xxii.
xi.	2 Kings v.	2 Kings ix.
xii.	x.	xviii.
xiii.	xix.	xxiii.
xiv.	Jere. v.	Jere. xxii.
xv.	xxxv.	xxxvi.
xvi.	Ezek. ii.	Ezek. xiii.
xvii.	xiv.	xviii.
xviii.	xx.	xxiv.
xix.	Dan. iii.	Dan. vi.
xx.	Joel ii.	Mic. vi.
xxi.	Hab. ii.	Prov. i.
xxii.	Prov. ii.	iii.
xxiii.	xi.	xii.
xxiv.	xiii.	xiv.
xxv.	xv.	xvi.
xxvi.	xvii.	xix.

¶ *Leſſons proper for Holidays.*

	Mattins.	Evenſong.
S. Andrew.	Prov. xx.	Prov. xxi.
S. Thomas the Apoſtle.	xxiii.	xxiv.
Nativity of CHRIST.		
1. Leſſon.	Iſai. ix. *to* v. 8.	Iſai. vii. v. 10. *to* v. 17.
2. Leſſon.	Luk. ii. *to* v. 15.	Titus iii. v. 4. *to* v. 9.
St. Steven.		
1. Leſſon.	Prov. xxviii.	Eccleſ. iv.
2. Leſſon.	Acts vi. v. 8. *and* c. vii. *to* v. 30.	Acts vii. v. 30. *to* v. 55.
S. John.		
1. Leſſon.	Eccleſ. v.	Eccleſ. vi.
2. Leſſon.	Apoc. i.	Apoc. xxii.
Innocents day.	Jer. xxxi. *to* v. 18.	Wiſd. i.
Circumciſion.		
1. Leſſon.	Gen. xvii.	Deut. x. v. 12.
2. Leſſon.	Rom. ii.	Coloſ. ii.

Epiphany.	Mattins.	Evenſong.
1. Leſſon.	Iſai. lx.	Iſai. xlix.
2. Leſſon.	Luk. iii. *to* v. 23.	Joh. ii. *to* v. 12.
Converſion of St. Paul.		
1. Leſſon.	Wiſd. v.	Wiſd. vi.
2. Leſſon.	Act. xxii. *to* v. 22	Acts xxvi.
Purification of the Virgin Mary.	Wiſd. ix.	Wiſd. xii.
S. Matthias.	xix.	Eccleus i.
Annunciation of our Lady.	Ecclus ii.	iii.
Wedneſday before Eaſter		
1. Leſſon.	Hoſ. xiii.	Hoſ. xiv.
2. Leſſon.	Joh. xi. v. 45.	
Thurſday before Eaſter		
1. Leſſon.	Dan. ix.	Jere. xxxi.
2. Leſſon.	John xiii.	
Good Friday		
1. Leſſon.	Ge. xxii. *to* v. 20	Iſai. liii.
2. Leſſon.	Joh. xviii.	1 Pet. ii.
Eaſter Even.		
1. Leſſon.	Zech. ix.	Exod. xiii.
2. Leſſon.	Luk. xxiii. v. 50.	Heb. iv.
Munday in Eaſter week.		
1. Leſſon.	Exod. xvi.	Exod. xvii.
2. Leſſon.	Matth. xxviii.	Acts iii.
Tueſday in Eaſter week.		
1. Leſſon.	Exod. xx.	Exod. xxxii.
2. Leſſon.	Lu. xxiv. *to* v. 13	1 Cor. xv.
S. Mark.	Ecclus iv.	Ecclus v.
S. Philip and S. Jacob.		
1. Leſſon.	vii.	ix.
2. Leſſon.	John i. v. 43.	
Aſcenſion d.		
1. Leſſon.	Deut. x.	2 King. ii.
2. Leſſon.	Luk. xxiv. v. 44	Eph. iv. *to* v. 17.
Munday in Whitſun-week.		
1. Leſſon.	Gen. xi. *to* v. 10	Num. xi. v. 16, *to* v. 30.
2. Leſſon.	1 Cor. xii.	1 Cor. xiv. *to* v. 26.

Tueſday in Whitſun-week.	*Mattins.*	*Evenſong.*
1. Leſſon.	1 Sam. xix. v. 18.	Deut. xxx.
2. Leſſon.	1 Theſſ. v. verſ. 12. *to* v. 24.	1 Joh. iv. *to* v. 14.
S. Barnabas.		
1. Leſſon.	Ecclus x.	Ecclus xii.
2. Leſſon.	Acts xiv.	Act. xv. *to* v. 36
S. John Baptiſt.		
1. Leſſon.	Malach. iii.	Mal. iv.
2. Leſſon.	Matth. iii.	Mat. xiv. *to* v. 13
S. Peter.		
1. Leſſon.	Ecclus xv.	Ecclus xix.
2. Leſſon.	Acts iii.	Acts iv.

	Mattins.	*Evenſong.*
S. James.	Ecclus xxi.	Ecclus xxii.
S. Bartholomew.	xxiv.	xxix.
S. Matthew.	Ecclus xxxv.	Ecclus xxxviii.
S. Michael.		
1. Leſſon.	Gen. xxxii.	Dan. x. v. 5.
2. Leſſon.	Acts xii. *to* v. 20	Jude v. 6. *to* v. 16.
S. Luke.	Ecclus li.	Job i.
S. Simon & S. Jude.	Job xxiv, xxv.	xlii.
All Saints.		
1. Leſſon.	Wiſ. iii. *to* v. 10.	Wiſ. v. *to* v. 17.
2. Leſſon.	Heb. xi. v. 33. *and* cap. xii. *to* v. 7.	Apoc. xix. *to* v. 17.

¶ *Proper Pſalms on certain days.*

	Mattins.	*Evenſong.*
¶ *Chriſtmas-day.*	Pſal. xix. xlv. lxxxv.	lxxxix. cx. cxxxii.
¶ *Aſh-Wedneſday.*	vi. xxxii. xxxviii.	cii. cxxx. cxliii.
¶ *Good-Friday.*	xxii. xl. liv.	lxix. lxxxviii.
¶ *Eaſter-day.*	ii. lvii. cxi.	cxiii. cxiv. cxviii.
¶ *Aſcenſion-day.*	viii. xv. xxi.	xxiv. xlvii. cviii.
¶ *Whit-Sunday.*	xlviii. lxviii.	civ. cxlv.

The Kalendar.

with the Table of Lessons:

JANUARY hath xxxj. Days.

The Moon hath xxx.

					MORNING Prayer.		EVENING Prayer.	
					1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
2	1	A	Kalend.	Circumcision of our Lord				
	2	b	4. No.		Gen. 1.	Matth. 1.	Gen. 2.	Rom. 1.
10	3	c	3. No.		3.	2.	4.	2.
	4	d	Pr. No.		5.	3.	6.	3.
19	5	e	Nonæ		7.	4.	8.	4.
8	6	f	8 Id.	Epiphany of our Lord.				
	7	g	7 Id.		9.	5.	12.	5.
16	8	A	6 Id.	Lucian, Priest and Martyr.	13.	6.	14.	6.
5	9	b	5 Id.		15.	7.	16.	7.
	10	c	4 Id.		17.	8.	18.	8.
13	11	d	3 Id.		19.	9.	20.	9.
2	12	e	Pr. Id.		21.	10.	22.	10.
	13	f	Idus.	Hilary, Bishop & Confess.	23.	11.	24.	11.
10	14	g	19 Kl. Febr.		25.	12.	26.	12.
	15	A	18 Kl.		27.	13.	28.	13.
18	16	b	17 Kl.		29.	14.	30.	14.
7	17	c	16 Kl.		31.	15.	32.	15.
	18	d	15 Kl.	Prisca, Rom. Virg. & Mart.	33.	16.	34.	16.
15	19	e	14 Kl.		35.	17.	37.	1 Cor. 1.
4	20	f	13 Kl.	Fabian B. of Rome, & M.	38.	18.	39.	2.
	21	g	12 Kl.	Agnes Rom. Virg. & Mart.	40.	19.	41.	3.
12	22	A	11 Kl.	Vincent Span. Deac. & M.	42.	20.	43.	4.
1	23	b	10 Kl.		44.	21.	45.	5.
	24	c	9 Kl.		46.	22.	47.	6.
9	25	d	8 Kl.	Conversion of S. Paul.				
	26	e	7 Kl.		48.	23.	49.	7.
17	27	f	6 Kl.		50.	24.	Exod. 1.	8.
6	28	g	5 Kl.		Exod. 2.	25.	3.	9.
	29	A	4 Kl.		4.	26.	5.	10.
13	30	b	3 Kl.	K. Charles Martyr.	* 6.	27.	7.	11.
3	31	c	Prid. Kl.		8.	28.	9.	12.

Note, that * Exodus vj. is to be read only to Vers. 14.

FEBRUARY.

The Kalendar.

FEBRUARY hath xxviij. Days.

The Moon hath xxx.

					MORNING Prayer.		EVENING Prayer.	
					1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
	1	d	Kalend.	Fast.	Exod. 10.	Mark 1.	Exod. 11.	1 Cor. 13.
11	2	e	4 No.	Purif. of Mary the B. Virg.		2.		14.
19	3	f	3 No.	*Blasius an Armenian B & M.*	12.	3.	13.	15.
8	4	g	Pr. No.		14.	4.	15.	16.
	5	A	Nonæ.	Agatha a Sicilian V. & M.	16.	5.	17.	2 Cor. 1.
16	6	b	8 Id.		18.	6.	19.	2.
5	7	c	7 Id.		20.	7.	21.	3.
	8	d	6 Id.		22.	8.	23.	4.
13	9	e	5 Id.		24.	9.	32.	5.
2	10	f	4 Id.		33.	10.	34.	6.
	11	g	3 Id.		Levit. 18.	11.	Levit. 19.	7.
10	12	A	Pr. Id.		20.	12.	26.	8.
	13	b	Idus.		Num. 11.	13.	Num. 12.	9.
18	14	c	16 Kl. Mart.	Valentine, Bish. & Mart.	13.	14.	14.	10.
7	15	d	15 Kl.		16.	15.	17.	11.
	16	e	14 Kl.		20.	16.	21.	12.
15	17	f	13 Kl.		22.	Lu. 1. *to* 39	23.	13.
4	18	g	12 Kl.		24.	1. 39.	25.	Galat. 1.
	19	A	11 Kl.		27.	2.	30.	2.
12	20	b	10 Kl.		31.	3.	32.	3.
1	21	c	9 Kl.		35.	4.	36.	4.
	22	d	8 Kl.		Deut. 1.	5.	Deut. 2.	5.
9	23	e	7 Kl.	Fast.	3.	6.	4.	6.
	24	f	6 Kl.	S. Matthias, Apost. & M.		7.		Ephes. 1.
17	25	g	5 Kl.		5.	8.	6.	2.
6	26	A	4 Kl.		7.	9.	8.	3.
	27	b	3 Kl.		9.	10.	10.	4.
14	28	c	Pr. Kl.		11.	11.	12.	5.
	29				13.	Matth. 7.	14.	Rom. 12.

MARCH.

The Kalendar.

MARCH hath xxxj. days.

The Moon hath xxx.

					MORNING Prayer.		EVENING Prayer.	
					1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
3	1	d	Kalend.	David Archb. of Menevia.	Deut. 15.	Luke 12.	Deut. 16.	Epheſ. 6.
	2	e	6 No.	Cedde or Chad, B. of Litch.	17.	13.	18.	Philip. 1.
11	3	f	5 No.		19.	14.	20.	2.
	4	g	4 No.		21.	15.	22.	3.
19	5	A	3 No.		24.	16.	25.	4.
8	6	b	Pr. No.		26.	17.	27.	Coloſſ. 1.
	7	c	Nonæ.	Perpetua Mauritan. Mart.	28.	18.	29.	2.
16	8	d	8 Id.		30.	19.	31.	3.
5	9	e	7 Id.		32.	20.	33.	4.
	10	f	6 Id.		34.	21.	Joſh. 1.	1 Theſ. 1.
13	11	g	5 Id.		Joſh. 2.	22.	3.	2.
2	12	A	4 Id.	Greg. M. B. of Rome, & C.	4.	23.	5.	3.
	13	b	3 Id.		6.	24.	7.	4.
10	14	c	Pr. Id.		8.	John 1.	9.	5.
	15	d	Idus.		10.	2.	23.	2 Theſ. 1.
18	16	e	17 Kl. April		24.	3.	Judg. 1.	2.
7	17	f	16 Kl.		Judg. 2.	4.	3.	3.
	18	g	15 Kl.	Edw. K. of the Weſt-Sax.	4.	5.	5.	1 Tim. 1.
15	19	A	14 Kl.		6.	6.	7.	2, 3.
4	20	b	13 Kl.		8.	7.	9.	4.
	21	c	12 Kl.	Benedict Abbot.	10.	8.	11.	5.
12	22	d	11 Kl.		12.	9.	13.	6.
1	23	e	10 Kl.		14.	10.	15.	2 Tim. 1.
	24	f	9 Kl.	Faſt.	16.	11.	17.	2.
9	25	g	8 Kl.	Annunciation of Mary.		12.		3.
	26	A	7 Kl.		18.	13.	19.	4.
17	27	b	6 Kl.		20.	14.	21.	Titus 1.
6	28	c	5 Kl.		Ruth 1.	15.	Ruth. 2.	2, 3.
	29	d	4 Kl.		3.	16.	4.	Philem.
14	30	e	3 Kl.		1 Sam. 1.	17.	1 Sam. 2.	Hebr. 1.
3	31	f	Pr. Kl.		3	18.	4.	2.

The Kalendar.

APRIL hath xxx. days.

The Moon hath xxix.

					MORNING Prayer.		EVENING Prayer.	
					1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
	1	g	Kalend.		1 Sam. 5.	John 19.	1 Sam. 6.	Hebr. 3.
11	2	A	4 No.		7.	20.	8.	4.
	3	b	3 No.	Richard B. of Chichester.	9.	21.	10.	5.
19	4	c	Pr. No.	S. Ambrose Bish. of Milan.	11.	Acts 1.	12.	6.
8	5	d	Nonæ.		13.	2.	14.	7.
16	6	e	8 Id.		15.	3.	16.	8.
5	7	f	7 Id.		17.	4.	18.	9.
	8	g	6 Id.		19.	5.	20.	10.
13	9	A	5 Id.		21.	6.	22.	11.
2	10	b	4 Id.		23.	7.	24.	12.
	11	c	3 Id.		25.	8.	26.	13.
10	12	d	Pr. Id.		27.	9.	28.	Jam. 1.
	13	e	Idus.		29.	10.	30.	2.
18	14	f	18 Kl. Maij.		31.	11.	2 Sam. 1.	3.
7	15	g	17 Kl.		2 Sam. 2.	12.	3.	4.
	16	A	16 Kl.		4.	13.	5.	5.
15	17	b	15 Kl.		6.	14.	7.	1 Pet. 1.
4	18	c	14 Kl.		8.	15.	9.	2.
	19	d	13 Kl.	Alphege Archb. of Cant.	10.	16.	11.	3.
12	20	e	12 Kl.		12.	17.	13.	4.
1	21	f	11 Kl.		14.	18.	15.	5.
	22	g	10 Kl.		16.	19.	17.	2 Pet. 1.
9	23	A	9 Kl.	S. George, Martyr.	18.	20.	19.	2.
	24	b	8 Kl.		20.	21.	21.	3.
17	25	c	7 Kl.	S. Mark Evangel. & Mart.		22.		1 John 1.
6	26	d	6 Kl.		22.	23.	23.	2.
	27	e	5 Kl.		24.	24.	1 King. 1.	3.
14	28	f	4 Kl.		1 King. 2.	25.	3.	4.
3	29	g	3 Kl.		4.	26.	5.	5.
	30	A	Pr. Kl.		6.	27.	7.	2, 3 Joh.

The Kalendar.

MAY hath xxxj. days.

The Moon hath xxx.

					MORNING Prayer.		EVENING Prayer.	
					1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson,
2	1	b	Kalend.	S. Philip, & S. Jacob Ap.				Jude.
	2	c	6 No.	(& Mart.	1 King. 8.	Acts 28.	1 King. 9.	Rom. 1.
19	3	d	5 No.	Invention of the Cross.	10.	Matth. 1.	11.	2.
8	4	e	4 No.		12.	2.	13.	3.
	5	f	3 No.		14.	3.	15.	4.
16	6	g	Pr. No.	S. John Evang. ante port.	16.	4.	17.	5.
5	7	A	Nonæ.	(Latin.	18.	5.	19.	6.
	8	b	8 Id.		20.	6.	21.	7.
13	9	c	7 Id.		22.	7.	2 King. 1.	8.
2	10	d	6 Id.		2 King. 2.	8.	3.	9.
	11	e	5 Id.		4.	9.	5.	10.
10	12	f	4 Id.		6.	10.	7.	11.
	13	g	3 Id.		8.	11.	9.	12.
18	14	A	Pr. Id.		10.	12.	11.	13.
7	15	b	Idus.		12.	13.	13.	14.
	16	c	17 Kl. Junij.		14.	14.	15.	15.
15	17	d	16 Kl.		16.	15.	17.	16.
4	18	e	15 Kl.		18.	16.	19.	1 Cor. 1.
	19	f	14 Kl.	Dunstan, Archb. of Cant.	20.	17.	21.	2.
12	20	g	13 Kl.		22.	18.	23.	3.
1	21	A	12 Kl.		24.	19.	25.	4.
	22	b	11 Kl.		Ezra 1.	20.	Ezra 3.	5.
9	23	c	10 Kl.		4.	21.	5.	6.
	24	d	9 Kl.		6.	22.	7.	7.
17	25	e	8 Kl.	(of Cant.	9.	23.	Nehe. 1.	8.
6	26	f	7 Kl.	Augustin, first Archbish.	Nehe. 2.	24.	4.	9.
Pr.	27	g	6 Kl.	Ven. Bede ~~Presbyter.~~	5.	25.	6.	10.
14	28	A	5 Kl.		8.	26.	9.	11.
3	29	b	4 Kl.	CHARLES II. Nat. & Ret.	10.	27.	13.	12.
	30	c	3 Kl.		Esther 1.	28.	Esther 2.	13.
11	31	d	Pr. Kl.		3.	Mark 1.	4.	14.

The Kalendar.

JUNE hath xxx. days.

The Moon hath xxix.

					MORNING Prayer.		EVENING Prayer.	
					1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
	1	e	Kalend.	Nicomede Rom. Pr. & M.	Esther 5.	Mark 2.	Esther 6.	1 Cor. 15.
19	2	f	4 No.		7.	3.	8.	16.
8	3	g	3 No.		9.	4.	Job 1.	2 Cor. 1.
16	4	A	Pr. No.		Job 2.	5.	3.	2.
5	5	b	Nonæ.	Boniface B. of Mentz, & M.	4.	6.	5.	3.
	6	c	8 Id.		6.	7.	7.	4.
13	7	d	7 Id.		8.	8.	9.	5.
2	8	e	6 Id.		10.	9.	11.	6.
	9	f	5 Id.		12.	10.	13.	7.
10	10	g	4 Id.		14.	11.	15.	8.
	11	A	3 Id.	S. Barnabas Apost. & M.				
18	12	b	Pr. Id.		16.	12.	17, 18.	9.
7	13	c	Idus.		19.	13.	20.	10.
	14	d	18 Kl. Julij.		21.	14.	22.	11.
15	15	e	17 Kl.		23.	15.	24, 25.	12.
4	16	f	16 Kl.		26, 27.	16.	28.	13.
	17	g	15 Kl.	S. Alban Martyr.	29.	Luke 1.	30.	Galat. 1.
12	18	A	14 Kl.		31.	2.	32.	2.
1	19	b	13 Kl.	(the W. Sax.	33.	3.	34.	3.
	20	c	12 Kl.	Transl. of Edward K. of	35.	4.	36.	4.
9	21	d	11 Kl.		37.	5.	38.	5.
	22	e	10 Kl.		39.	6.	40.	6.
17	23	f	9 Kl.	Fast.	41.	7.	42.	Ephes. 1.
6	24	g	8 Kl.	Nativity of S. John Bapt.				
	25	A	7 Kl.		Prov. 1.	8.	Prov. 2.	2.
14	26	b	6 Kl.		3.	9.	4.	3.
3	27	c	5 Kl.		5.	10.	6.	4.
	28	d	4 Kl.	Fast.	7.	11.	8.	5.
11	29	e	3 Kl.	S. Peter Apostle & Mart.				
	30	f	Pr. Kl.		9.	12.	10.	6.

The Kalendar.

JULY hath xxxj. days.

The Moon hath xxx.

					MORNING Prayer.		EVENING Prayer.	
					1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
19	1	g	Kalend.		Prov. 11.	Luke 13.	Prov. 12.	Phil. 1.
8	2	A	6 No.	Visitat. of the Bl. V. Mary.	13.	14.	14.	2.
	3	b	5 No.		15.	15.	16.	3.
16	4	c	4 No.	Transl. of S. Martin. B. & C.	17.	16.	18.	4.
5	5	d	3 No.		19.	17.	20	Coloss. 1.
	6	e	Pr. No.		21.	18.	22.	2.
13	7	f	Nonæ.		23.	19.	24.	3.
2	8	g	8 Id.		25.	20.	26.	4.
	9	A	7 Id.		27.	21.	28.	1 Thess. 1.
10	10	b	6 Id.		29.	22.	31.	2.
	11	c	5 Id.		Eccles. 1.	23.	Eccles. 2.	3.
18	12	d	4 Id.		3.	24.	4.	4.
7	13	e	3 Id.		5.	John 1.	6.	5.
	14	f	Pr. Id.		7.	2.	8.	2 Thess. 1.
15	15	g	Idus.	Swithun, B. Winch. Transl.	9.	3.	10.	2.
4	16	A	17 Kl. Aug.		11.	4.	12.	3.
	17	b	16 Kl.		Jerem. 1.	5.	Jerem. 2.	1 Tim. 1.
12	18	c	15 Kl.		3.	6.	4.	2, 3.
1	19	d	14 Kl.		5.	7.	6.	4.
	20	e	13 Kl.	Margaret, V. & M. Antioch	7.	8.	8.	5.
9	21	f	12 Kl.	S. Mary Magdalen.	9.	9.	10.	6.
	22	g	11 Kl.		11.	10.	12.	2 Tim. 1.
17	22	A	10 Kl.		13.	11.	14.	2.
6	24	b	9 Kl.	Fast.	15.	12.	16.	3.
	25	c	8 Kl.	S. James Apostle & Mart.		13.		4.
13	26	d	7 Kl.	S. Anne, Mother to the Bl.	17.	14.	18.	Titus 1.
3	27	e	6 Kl.	(Virg. Mary.	19.	15.	20.	2, 3.
	28	f	5 Kl.		21.	16.	22.	Philem.
11	29	g	4 Kl.		23.	17.	24.	Heb. 1.
	30	A	3 Kl.		25.	18.	26.	2.
19	31	b	Pr. Kl.		27.	19.	28.	3.

The Kalendar.

AUGUST hath xxxi. davs.

The Moon hath xxx.

					MORNING Prayer.		EVENING Prayer.	
					1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
8	1	c	Kalend.	Lammas day.	Jere. 29.	John 20.	Jere. 30.	Hebr. 4.
16	2	d	4 No.		31.	21.	32.	5.
5	2	e	3 No.		33.	Acts 1.	34.	6.
	4	f	Pr. No.		35.	2.	36.	7.
13	5	g	Nonæ.		37.	3.	38.	8.
2	6	A	8 Id.	Transfigur. of our Lord.	39.	4.	40.	9.
	7	b	7 Id.	Name of Jeſus.	41.	5.	42.	10.
10	8	c	6 Id.		43.	6.	44.	11.
	9	d	5 Id.	(Rome, & Mart.	45,46.	7.	47.	12.
18	10	e	4 Id.	S. Laurence Archdeac. of	48.	8.	49.	13.
7	11	f	3 Id.		50.	9.	51.	Jam. 1.
	12	g	Pr. Id.		52.	10.	Lam. 1.	2.
15	13	A	Idus.		Lam. 2.	11.	3.	3.
4	14	b	19 Kl. Sept.		4.	12.	5.	4.
	15	c	18 Kl.		Ezek. 2.	13.	Ezek. 3.	5.
12	16	d	17 Kl.		6.	14.	7.	1 Pet. 1.
1	17	e	16 Kl.		13.	15.	14.	2.
	18	f	15 Kl.		18.	16.	33.	3.
9	19	g	14 Kl.		34.	17.	Dan. 1.	4.
	20	A	13 Kl.		Dan. 2.	18.	3.	5.
17	21	b	12 Kl.		4.	19.	5.	2 Pet. 1.
6	22	c	11 Kl.		6.	20.	7.	2.
	23	d	10 Kl.	Faſt.	8.	21.	9.	3.
14	24	e	9 Kl.	S. Bartholomew Ap. & M.		22.		1 John 1.
3	25	f	8 Kl.		10.	23.	11.	2.
	26	g	7 Kl.		12.	24.	Hoſea 1.	3.
11	27	A	6 Kl.	(C. D.	Hoſ. 2,3.	25.	4.	4.
	28	b	5 Kl.	S. Auguſtin, Biſh. of Hippo.	5,6.	26.	7.	5.
19	29	c	4 Kl.	Beheading of S. John Bapt.	8.	27.	9.	2,3 John
8	30	d	3 Kl.		10.	28.	11.	Jude.
	31	e	Pr. Kl.		12.	Matth. 1.	13.	Rom. 1.

The Kalendar.

SEPTEMBER hath xxx. days.

The Moon hath xxix.

					MORNING Prayer.		EVENING Prayer.	
					1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
16	1	f	Kalend.	Giles, Abbot & Confeſſ.	Hoſ. 14.	Matth. 2.	Joel 1.	Rom. 2.
5	2	g	4 No.		Joel 2.	3.	3.	3.
	3	A	3 No.		Amos 1.	4.	Amos 2.	4.
13	4	b	Pr. No.		3.	5.	4.	5.
2	5	c	Nonæ.		5.	6.	6.	6.
	6	d	8 Id.		7.	7.	8.	7.
10	7	e	7 Id.	Enurchus Biſh. of Orleans.	9.	8.	Obadiah	8.
	8	f	6 Id.	Nativity of the Bl. V. Mary	Jonah 1.	9.	Jon. 2, 3.	9.
18	9	g	5 Id.		4.	10.	Mich. 1.	10.
7	10	A	4 Id.		Mich. 2.	11.	3.	11.
	11	b	3 Id.		4.	12.	5.	12.
15	12	c	Pr. Id.		6.	13.	7.	13.
4	13	d	Idus.		Nah. 1.	14.	Nah. 2.	14.
	14	e	18 Kl. Octo.	Holy-Croſs day.	3.	15.	Hab. 1.	15.
12	15	f	17 Kl.		Hab. 2.	16.	3.	16.
1	16	g	16 Kl.		Zeph. 1.	17.	Zeph. 2.	1 Cor. 1.
	17	A	15 Kl.	Lambert, Biſh. & Mart.	3.	18.	Hag. 1.	2.
9	18	b	14 Kl.		Hagg. 2.	19.	Zech. 1.	3.
	19	c	13 Kl.		Zech. 2,3	20.	4, 5.	4.
17	20	d	12 Kl.	Faſt.	6.	21.	7.	5.
6	21	e	11 Kl.	S. Matthew Ap. Eva. & M.		22.		6.
	22	f	10 Kl.		8.	23.	9.	7.
14	23	g	9 Kl.		10.	24.	11.	8.
3	24	A	8 Kl.		12.	25.	13.	9.
	25	b	7 Kl.		14.	26.	Mal. 1.	10.
11	26	c	6 Kl.	S. Cyprian, Archbiſh. of	Mal. 2.	27.	3.	11.
19	27	d	5 Kl.	(Carth. & M.	4.	28.	Tob. 1.	12.
	28	e	4 Kl.		Tob. 2.	Mark 1.	3.	13.
8	29	f	3 Kl.	S. Michael, and all Angels.		2.		14.
	30	g	Pr. Kl.	S. Jerom, Pr. Conf. & Doct.	4.	3.	6.	15.

OCTOBER

The Kalendar.

OCTOBER hath xxxj. days.

The Moon hath xxx.

					MORNING Prayer.		EVENING Prayer.	
					1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
16	1	A	Kalend.	Remigius, Biſh. of Rhemes	Tobit 7.	Mark 4	Tobit 8.	1 Cor. 16.
5	2	b	6 No.		9.	5.	10.	2 Cor. 1.
13	3	c	5 No.		11.	6.	12.	2.
2	4	d	4 No.		12.	7.	14.	3.
	5	e	3 No.		Judeth 1.	8.	Judeth 2.	4.
10	6	f	Pr. No.	Faith, Virg. & Mart.	3.	9.	4.	5.
	7	g	Nonæ.		5.	10.	6.	6.
18	8	A	8 Id.		7.	11.	8.	7.
7	9	b	7 Id.	S. Denys Areop. B. & M.	9.	12.	10.	8.
	10	c	6 Id.		11.	13.	12.	9.
15	11	d	5 Id.		13.	14.	14.	10.
4	12	e	4 Id.		15.	15.	16.	11.
	13	f	3 Id.	Tranſl. of K. Edward Conf.	Wiſd. 1.	16.	Wiſd. 2.	12.
12	14	g	Pr. Id.		3.	Lu. 1. to 39	4.	13.
1	15	A	Idus.		5.	1. 39.	6.	Galat. 1.
	16	b	17 Kl. Nov.		7.	2.	8.	2.
9	17	c	16 Kl.	Etheldred Virg.	9.	3.	10.	3.
	18	d	15 Kl.	S. Luke Evangeliſt.		4.		4.
17	19	e	14 Kl.		11.	5.	12.	5.
6	20	f	13 Kl.		13.	6.	14.	6.
	21	g	12 Kl.		15.	7.	16.	Epheſ. 1.
14	22	A	11 Kl.		17.	8.	18.	2.
3	23	b	10 Kl.		19.	9.	Ecclus 1.	3.
	24	c	9 Kl.		Ecclus 2.	10.	3.	4.
11	25	d	8 Kl.	Criſpin Mart.	4.	11.	5.	5.
	26	e	7 Kl.		6.	12.	7.	6.
19	27	f	6 Kl.	Faſt.	8.	13.	9.	Phil. 1.
8	28	g	5 Kl.	S. Simon & S. Jude A. & M.		14.		2.
	29	A	4 Kl.		10.	15.	11.	3.
16	30	b	3 Kl.		12.	16.	13.	4.
5	31	c	Pr. Kl.	Faſt.	14.	17.	15.	Col. 1.

The Kalendar.

NOVEMBER hath xxx. days.

The Moon hath xxix.

					MORNING Prayer.		EVENING Prayer.	
					1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
	1	d	Kalend.	All Saints day.				
13	2	e	4 No.		Ecclus. 16	Luke 18.	Ecclus. 17.	Coloss. 2.
2	3	f	3 No.		18.	19.	19.	3.
	4	g	Pr. No.		20.	20.	21.	4.
10	5	A	Nonæ.	Papists Conspiracy.	22.	21.	23.	1 Thes. 1.
	6	b	8 Id.	Leonard Confessor.	24.	22.	(a) 25.	2.
18	7	c	7 Id.		27.	23.	28.	3.
7	8	d	6 Id.		29.	24.	(b) 30.	4.
	9	e	5 Id.		31.	John 1.	32.	5.
15	10	f	4 Id.		33.	2.	34.	2 Thes. 1.
4	11	g	3 Id.	S. Martin Bish. & Confess.	35.	3.	36.	2.
	12	A	Pr. Id.		37.	4.	38.	3.
12	13	b	Idus.	Britius Bishop.	39.	5.	40.	1 Tim. 1.
1	14	c	18 Kl. Dec.		41.	6.	42.	2, 3.
	15	d	17 Kl.	Machutus Bishop.	43.	7.	44.	4.
9	16	e	16 Kl.		45.	8.	(c) 46.	5.
	17	f	15 Kl.	Hugh Bishop of Lincoln.	47.	9.	48.	6.
17	18	g	14 Kl.		49.	10.	50.	2 Tim. 1.
6	19	A	13 Kl.		51.	11.	Baruch 1.	2.
	20	b	12 Kl.	Edmund King & Martyr.	Baruch 2.	12.	3.	3.
14	21	c	11 Kl.		4.	13.	5.	4.
3	22	d	10 Kl.	Cecilia Virg. & Mart.	6.	14.	Hist. of Susan.	Titus 1.
	23	e	9 Kl.	S. Clement I. B. of R. & M.	Bel & the Drag.	15.	Isaiah 1.	2, 3.
11	24	f	8 Kl.		Isaiah 2.	16.	3.	Philem.
19	25	g	7 Kl.	Catherine Virgin & Mart.	4.	17.	5.	Hebr. 1.
	26	A	6 Kl.		6.	18.	7.	2.
8	27	b	5 Kl.		8.	19.	9.	3.
	28	c	4 Kl.		10.	20.	11.	4.
16	29	d	3 Kl.	Fast.	12.	21.	13.	5.
5	30	e	Pr. Kl.	S. Andrew Apost. & Mart.		Acts 1.		6.

Note, that (a) Ecclus 25. is to be read only to vers. 13. and (b) Ecclus 30. only to vers. 18. and (c) Ecclus 46. only to vers. 16.

DECEMBER

The Kalendar.

DECEMBER hath xxxj. days.

The Moon hath xxx.

						MORNING Prayer.		EVENING Prayer.	
						1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
	1	f	Kalend.			Isai. 14.	Acts 2.	Isai. 15.	Hebr. 7.
3	2	g	4 No.			16.	3.	17.	8.
	3	A	3 No.			18.	4.	19.	9.
	4	b	Pr. No.			20, 21.	5.	22.	10.
	5	c	Nonæ.			23.	6.	24.	11.
18	6	d	8 Id.	Nicolas B. of Myra in Lycia		25.	7. to v. 30	26.	12.
7	7	e	7 Id.			27.	7. 30.	28.	13.
	8	f	6 Id.	Concept. of the B.V. Mary		29.	8.	30.	James 1.
15	9	g	5 Id.			31.	9.	32.	2.
4	10	A	4 Id.			33.	10.	34.	3.
	11	b	3 Id.			35.	11.	36.	4.
12	12	c	Pr. Id.			37.	12.	38.	5.
1	13	d	Idus.	Lucy, Virgin & Martyr.		39.	13.	40.	1 Pet. 1.
	14	e	19 Kl. Jan.			41.	14.	42.	2.
9	15	f	18 Kl.			43.	15.	44.	3.
	16	g	17 Kl.	O Sapientia.		45.	16.	46.	4.
17	17	A	16 Kl.			47.	17.	48.	5.
6	18	b	15 Kl.			49.	18.	50.	2 Pet. 1.
	19	c	14 Kl.			51.	19.	52.	2.
14	20	d	13 Kl.		Fast.	53.	20.	54.	3.
3	21	e	12 Kl.	S. Thomas Apostle & M.			21.		1 John 1.
	22	f	11 Kl.			55.	22.	56.	2.
11	23	g	10 Kl.			57.	23.	58.	3.
	24	A	9 Kl.		Fast.	59.	24.	60.	4.
19	25	b	8 Kl.	Christmas day.					
8	26	c	7 Kl.	S. Stephen the first Martyr					
	27	d	6 Kl.	S. John Apostle & Evang.					
16	28	e	5 Kl.	Innocents day.			25.		5.
5	29	f	4 Kl.			61.	26.	62.	2 John.
	30	g	3 Kl.			63.	27.	64.	3 John.
13	31	A	Pr. Kl.	Silvester Bishop of Rome.		65.	28.	66.	Jude.

TABLES

TABLES and RULES
FOR THE
Moveable, and Immoveable Feasts;
Together with the days of Fasting and Abstinence, through the whole year.

RULES to know when the Moveable Feasts, and Holidays begin.

Easter-day (on which the rest depend) is always the first Sunday after the first full Moon, which happens next after the One and twentieth day of *March*. And, if the Full Moon happens upon a Sunday, *Easter-day* is the Sunday after.

Advent-Sunday is always the neareſt Sunday to the Feast of S. *Andrew*, whether before or after.

Septuagesima, *Sexagesima*, *Quinquagesima*, *Quadragesima* } Sunday is { Nine, Eight, Seven, Six } weeks before *Easter*.

Rogation-Sunday, *Ascension*-day, *Whitsunday*, *Trinity*-Sunday } is { Five weeks, Forty days, Seven weeks, Eight weeks } after *Easter*.

A Table of all the Feaſts that are to be obſerved in the Church of *England* through the year.

ALl Sundays in the year.

The days of the Feaſts of
- The Circumciſion of our Lord JESUS CHRIST.
- The Epiphany.
- The Converſion of St. *Paul*.
- The Purification of the Bleſſed Virgin.
- S. *Matthias* the Apoſtle.
- The Annunciation of the Bleſſed Virgin.
- S. *Mark* the Evangeliſt.
- S. *Philip* and S. *Jacob* the Apoſtles.
- The Aſcenſion of our Lord JESUS CHRIST.
- S. *Barnabas*.
- The Nativity of St. *John Baptiſt*.
- S. *Peter* the Apoſtle.
- S. *James* the Apoſtle.
- S. *Bartholomew* the Apoſtle.
- S. *Matthew* the Apoſtle.
- S. *Michael*, and all Angels.
- S. *Luke* the Evangeliſt.
- S. *Simon* and S. *Jude* the Apoſtles.
- All Saints.
- S. *Andrew* the Apoſtle.
- S. *Thomas* the Apoſtle.
- The Nativity of our Lord.
- S. *Stephen* the Martyr.
- S. *John* the Evangeliſt.
- The Holy Innocents.

Monday and Tueſday in *Eaſter*-week.

Monday and Tueſday in *Whitſun*-week.

A Table of the Vigils, Faſts, and days of Abſtinence, to be obſerved in the year.

THe Evens or Vigils before
- The Nativity of our Lord.
- The Purification of the Bleſſed Virgin *Mary*.
- The Annunciation of the Bleſſed Virgin.
- *Eaſter*-day.
- *Aſcenſion*-day.
- *Pentecoſt*.
- S. *Matthias*.

The Evens or Vigils before
- S. *John Baptiſt*.
- S. *Peter*.
- S. *James*.
- S. *Bartholomew*.
- S. *Matthew*.
- S. *Simon* and S. *Jude*.
- S. *Andrew*.
- S. *Thomas*.
- All Saints.

Note, that if any of theſe Feaſt-days fall upon a Munday, then the Vigil or Faſt-day ſhall be kept upon the Saturday, and not upon the Sunday next before it.

Days

Days of Faſting or Abſtinence.

I. THe Forty days of Lent.

II. The Ember-days at the four Seaſons, being the Wedneſday, Friday, and Saturday after the First Sunday in Lent, the Feaſt of Pentecoſt, *September* 14. *December* 13.

III. The three Rogation-days, being the Munday, Tueſday, and Wedneſday before Holy Thurſday, or the Aſcenſion of our Lord.

IV. All the Fridays in the year, except *Chriſtmas*-day.

Certain Solemn days, for which particular Services are appointed.

1. THe Fifth day of *November*, being the day of the Papiſts Conſpiracy.

2. The Thirtieth day of *January*, being the day of the Martyrdom of King *Charles* the Firſt,

3. The Nine and twentieth day of *May*, being the day of the Birth and Return of King *Charles* the Second.

A TABLE of the Moveable Feasts calculated for Fourty years.

The year of our LORD.	The Golden Number.	The Epact	The Dominical Letter.	Sundays after Epiphany.	Septuagesima Sunday.	The first day of Lent.	Easter-day.	Rogation-Sunday.	Ascension-day.	Whit-sunday.	Sundays after Trinity.	Advent-Sunday.
1661	9	9	F	4	Febr. 10.	Febr. 27.	April 14.	May 19.	May 23.	June 2.	24	Dec. 1
1662	10	20	E	2	Jan. 26.	12.	Mar. 30.	4.	8.	May 18.	26	Nov. 30.
1663	11	1	D	5	Febr. 15.	March 4.	April 19.	24.	28.	June 7.	23	29.
1664	12	12	C B	4	7.	Febr. 24.	10.	15.	19.	May 29.	24	27.
1665	13	23	A	2	Jan. 22.	8.	Mar. 26.	April 30.	4.	14.	27	Dec. 3.
1666	14	4	G	5	Febr. 11.	28.	April 15.	May 20.	24.	June 3.	24	2.
1667	15	15	F	3	3.	20.	7.	12.	16.	May 26.	25	1.
1668	16	26	E D	1	Jan. 19.	5.	Mar. 22.	April 26.	April 30.	10.	27	Nov. 29.
1669	17	7	C	4	Febr. 7.	24.	April 11.	May 16.	May 20.	30.	24	28.
1670	18	18	B	3	Jan. 30.	16.	3.	8.	12.	22.	25	27.
1671	19	29	A	6	Febr. 19.	March 8.	23.	28.	June 1.	June 11.	23	Dec. 3.
1672	1	11	G F	4	4.	Febr. 21.	7.	12.	May 16.	May 26.	25	1.
1673	2	22	E	2	~~Jan. 26.~~	12.	Mar. 30.	4.	8.	18.	26	Nov. 30.
1674	3	3	D	5	Febr. 15.	March 4.	April 19.	24.	28.	June 7.	23	29.
1675	4	14	C	3	Jan. 31.	Febr. 17.	4.	9.	13.	May 23.	25	28.
1676	5	25	B A	2	23.	9.	Mar. 26.	April 30.	4.	14.	27	Dec. 3.
1677	6	6	G	5	Febr. 11.	28.	April 15.	May 20.	24.	June 3.	24	2.
1678	7	17	F	2	Jan. 27.	13.	Mar. 31.	5.	9.	May 19.	26	1.
1679	8	28	E	5	Febr. 16.	March 5.	April 20.	25.	29.	June 8.	23	Nov 30.
1680	9	9	D C	4	8.	Febr. 25.	11.	16.	20.	May 30.	24	28.
1681	10	20	B	3	Jan. 30.	16.	3.	8.	12.	22.	25	27.
1682	11	1	A	5	Febr. 12.	March 1.	16.	21.	25.	June 4.	24	Dec. 3.
1683	12	12	G	4	4.	Febr. 21.	8.	13.	17.	May 27.	25	2.
1684	13	23	F E	2	Jan. 27.	13.	Mar. 30.	4.	8.	18.	26	Nov. 30.
1685	14	4	D	5	Febr. 15.	March 4.	April 19.	24.	28.	June 7.	23	29.
1686	15	15	C	3	Jan. 31.	Febr. 17.	4.	9.	13.	May 23.	25	28.
1687	16	26	B	2	23.	9.	Mar. 27.	1.	5.	15.	26	27.
1688	17	7	A G	5	Febr. 12.	March 1.	April 15.	20.	24.	June 3.	24	Dec. 2.
1689	18	18	F	2	Jan. 27.	Febr. 13.	Mar. 31.	5.	9.	May 19.	26	1.
1690	19	29	E	5	Febr. 16.	March 5.	April 20.	25.	29.	June 8.	23	Nov. 30.
1691	1	11	D	4	8.	Febr. 25.	12.	17.	21.	May 31.	24	29.
1692	2	22	C B	2	Jan. 24.	10.	Mar. 27.	1.	5.	15.	26	27.
1693	3	3	A	5	Febr. 12.	March 1.	April 16.	21.	25.	June 4.	24	Dec. 3.
1694	4	14	G	4	4.	Febr. 21.	8.	13.	17.	May 27.	25	2.
1695	5	25	F	1	Jan. 20.	6.	Mar. 24.	April 28.	2.	12.	27	1.
1696	6	6	E D	4	Febr. 9.	26.	April 12.	May 17.	21.	31.	24	Nov. 29.
1697	7	17	C	3	Jan. 31.	17.	4.	9.	13.	23.	25	28.
1698	8	28	B	6	Febr. 20.	March 9.	24.	29.	June 2.	June 12.	22	27.
1699	9	9	A	4	5.	Febr. 22.	9.	14.	May 18.	May 28.	25	Dec. 3.
1700	10	20	G F	3	Jan. 28.	14.	Mar. 31.	5.	9.	19.	26	1.

Note, that the supputation of the year of our Lord in the Church of *England* beginneth the Five and twentieth day of *March*.

¶ To

¶ To find *Easter* for ever.

The Golden Number.	A	B	C	D	E	F	G
I.	April 9.	10.	11.	12.	6.	7.	8.
II.	March 26.	27.	28.	29.	30.	31.	April 1.
III.	April 16.	17.	18.	19.	20.	14.	15.
IV.	April 9.	3.	4.	5.	6.	7.	8.
V.	March 26.	27.	28.	29.	23.	24.	25.
VI.	April 16.	17.	11.	12.	13.	14.	15.
VII.	April 2.	3.	4.	5.	6.	Mar. 31.	April 1.
VIII.	April 23.	24.	25.	19.	20.	21.	22.
IX.	April 9.	10.	11.	12.	13.	14.	8.
X.	April 2.	3.	Mar. 28.	29.	30.	31.	April 1.
XI.	April 16.	17.	18.	19.	20.	21.	22.
XII.	April 9.	10.	11.	5.	6.	7.	8.
XIII.	March 26.	27.	28.	29.	30.	31.	25.
XIV.	April 16.	17.	18.	19.	13.	14.	15.
XV.	April 2.	3.	4.	5.	6.	7.	8.
XVI.	March 26.	27.	28.	22.	23.	24.	25.
XVII.	April 16.	10.	11.	12.	13.	14.	15.
XVIII.	April 2.	3.	4.	5.	Mar. 30.	31.	April 1.
XIX.	April 23.	24.	18.	19.	20.	21.	22.

¶ WHen ye have found the Sunday Letter in the upper-moſt Line, guide your eye downward from the ſame, till ye come right over againſt the Prime; and there is ſhewed both what Month, and what day of the Month *Eaſter* falleth that year. But note, that the name of the Month is ſet at the left Hand, or elſe juſt with the Figure, and followeth not, as in other Tables by deſcent, but collateral.

THE

THE ORDER
FOR
Morning and Evening Prayer
daily to be ſaid and uſed throughout the year.

THe Morning and Evening Prayer ſhall be uſed in the accuſtomed place of the Church, Chappel, or Chancel; Except it ſhall be otherwiſe determined by the Ordinary of the place. And the Chancels ſhall remain as they have done in times paſt.

And here is to be noted, that ſuch Ornaments of the Church and of the Miniſters thereof at all times of their Miniſtration, ſhall be retained and be in uſe as were in this Church of *England* by the Authority of Parliament, in the ſecond year of the Reign of King *Edward* the Sixth.

THE



THE ORDER FOR Morning Prayer,

Daily throughout the Year.

¶ 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 doth that which is lawfull and right, he ſhall ſave his ſoul alive. Ezek. 18.27.

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

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

Morning Prayer.

Pſal. 51.17. The Sacrifices of God are a broken ſpirit: a broken, and a contrite heart, O God, thou wilt not deſpiſe.

Joel 2.13. Rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious, and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil.

Dan. 9.9, 10. To the Lord our God belong mercies, and forgiveneſs, 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.

Jer. 10.24. Pſal. 6.1 O Lord correct me, but with judgement; not in thine anger, leſt thou bring me to nothing.

S. Mat. 3.2. Repent ye; for the Kingdom of Heaven is at hand.

S. Luke 15. 18, 19. 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.

Pſal. 143.2. Enter not into judgement with thy ſervant, O Lord; for in thy ſight ſhall no man living be juſtified.

1. S. John 1. 8, 9. If we ſay, that we have no ſin, we deceive our ſelves, 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.

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 cloak 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

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 waies like loſt ſheep. We have followed too much the devices, and deſires of our own hearts. We have offended againſt thy holy lawes. 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.

Morning Prayer.

¶ The Abſolution or Remiſſion of ſins to be pronounced by the Prieſt alone, 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, 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

Morning Prayer.

¶ Then the Miniſter ſhall kneel, and ſay the Lords 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, ~~And~~ 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.

Prieſt.

O God, make ſpeed to ſave us.

Anſwer.

O Lord, make haſte to help us.

¶ Here all ſtanding up, the Prieſt 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.

Prieſt.

Praiſe ye the Lord.

Anſwer.

The Lords name be praiſed.

Morning Prayer.

¶ 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. Pſal. 95.



Come, let us ſing unto the Lord: let us heartily rejoyce in the ſtrength of our ſalvation.

Let us come before his preſence with thankſgiving: and ſhew our ſelves 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.

Fourty years long was I grieved with this generation, and ſaid: it is a people that do erre in their hearts, for they have not known my waies.

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

Morning Prayer.

¶ Then ſhall follow the Pſalms in order as they ~~are~~ appointed. be
And at the end of every Pſalm throughout the year, and
likewiſe ~~at~~ the end of *Benedicite*, *Benedictus*, *Magnificat*, and in
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 Kalendar, (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*, daily throughout the year.

¶ 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.*

WE praiſe thee, O God: we acknowledge thee to be the Lord. *Te Deum Laudamus.*

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

Morning Prayer.

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 Virgins 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 bloud.
Make them to be numbred 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 magnifie 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* ~~*Domini.*~~

All ye Works of the Lord, bless ye the Lord: praise him, and magnifie him for ever.
O ye Angels of the Lord, bless ye the Lord: praise him, and magnifie him for ever.
O ye Heavens, bless ye the Lord: praise him, and magnifie him for ever.
O ye Waters, that be above the Firmament, bless ye the Lord: praise him, and magnifie him for ever.

Morning Prayer.

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

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

O ye Stars of heaven, bless ye the Lord: praise him, and magnifie him for ever.

O ye Showrs, and Dew, bless ye the Lord: praise him, and magnifie him for ever.

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

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

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

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

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

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

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

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

O ye Lightnings, and Clouds, bless ye the Lord: praise him, and magnifie him for ever.

O let the Earth bless the Lord: yea, let it praise him, and magnifie him for ever.

O ye Mountains, and Hills, bless ye the Lord: praise him, and magnifie him for ever.

O all ye Green things upon the earth, bless ye the Lord: praise him, and magnifie him for ever.

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

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

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

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

Morning Prayer.

O all ye Beasts, and Cattel, bless ye the Lord: praise him, and magnifie him for ever.

O ye Children of men, bless ye the Lord: praise him, and magnifie him for ever.

O let Israel bless the Lord: praise him, and magnifie him for ever.

O ye Priests of the Lord, bless ye the Lord: praise him, and magnifie him for ever.

O ye Servants of the Lord, bless ye the Lord: praise him, and magnifie him for ever.

O ye Spirits, and Souls of the righteous, bless ye the Lord: praise him, and magnifie him for ever.

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

O Ananias, Azarias, and Misael, bless ye the Lord: praise him, and magnifie 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.

¶ Then shall be read in like manner the Second Lesson, taken out of the New Testament. And after that, the Hymn following; except when that shall happen to be read in the Chapter for the day, or for the Gospel on St. *John Baptists* day.

Benedictus. S. Luke 1. 68.

BLessed be the Lord God of Israel: for he hath visited, and redeemed his people;

And hath raised up a mighty salvation for us: in the house of his servant David;

As he spake by the mouth of his holy Prophets: which have been since the world began;

That we should be saved from our enemies: and from the hands of all that hate us;

To perform the mercy promised to our forefathers: and to remember his holy Covenant;

To

Morning Prayer.

To perform the oath which he ſware to our forefather Abraham: that he would give us;

That we being delivered out of the hand of our enemies: might ſerve him without fear;

In holineſs, and righteouſneſs before him: all the days of our life.

And thou, Childe, ſhalt be called the prophet of the higheſt: for thou ſhalt go before the face of the Lord to prepare his ways;

To give knowledge of ſalvation unto his people: for the remiſſion of their ſins,

Through the tender mercy of our God: whereby the Day-ſpring from on high hath viſited us;

To give light to them that ſit in darkneſs, and in the ſhadow of death: and to guide our feet into the way of peace.

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, Jubilate Deo.



be joyful in the Lord all ye lands: ſerve the Lord with gladneſs, and come before his preſence with a ſong.

Be ye ſure, that the Lord he is God: it is he that hath made us, and not we our ſelves, we are his people, and the ſheep of his paſture.

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

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

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

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

¶ Then

Morning Prayer.

¶ Then ſhall be ſung, or ſaid the Apoſtles Creed by the Miniſter, and the people ſtanding. Except only ſuch daies as the Creed of St. *Athanaſius* is appointed to be read.

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

I believe in the holy Ghoſt; The holy Catholick Church; The Communion of Saints; The forgiveneſs of ſins; The reſurrection of the body, And the life everlaſting. Amen.

¶ And after that, theſe Prayers following, all devoutly kneeling, the Miniſter firſt pronouncing with a loud voice,

The Lord be with you.

Anſwer.

And with thy Spirit.

Miniſter.

¶ **Let us pray.**

Lord have mercy upon us.

Chriſt have mercy upon us.

Lord have mercy upon us.

¶ Then the Miniſter, Clerks, and people ſhall ſay the Lords Prayer with a loud voice.

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.

¶ Then

Morning Prayer.

¶ Then the Prieſt ſtanding up ſhall ſay,

O Lord, ſhew thy mercy upon us.

Anſwer.

And grant us thy ſalvation.

Prieſt.

O Lord, ſave the King.

Anſwer.

And mercifully hear us when we call upon thee.

Prieſt.

Endue thy miniſters with righteouſneſs.

Anſwer.

And make thy choſen people joyful.

Prieſt.

O Lord, ſave thy people.

Anſwer.

And bleſs thine inheritance.

Prieſt.

Give peace in our time, O Lord.

Anſwer.

Becauſe there is none other that fighteth for us, but only thou, O God.

Prieſt.

O God, make clean our hearts within us.

Anſwer.

And take not thy holy Spirit from us.

¶ Then ſhall follow three Collects; The firſt of the day, which ſhall be the ſame that is appointed at the Communion; The ſecond for Peace; The third for grace to live well. And the two laſt Collects ſhall never alter, but daily be ſaid at Morning Prayer throughout all the year, as followeth; all kneeling.

Morning Prayer.

¶ The ſecond Collect for Peace.



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

¶ The third Collect for Grace.



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

¶ In Quires and Places where they ſing, here followeth the Anthem.

¶ Then theſe five Prayers following are to be read here, except when the Litany is read; and then onely the two laſt are to be read, as they are there placed.

¶ A

Morning Prayer.

¶ A Prayer for the Kings Majesty.



LOrd our heavenly Father, high and mighty, King of kings, Lord of lords, the onely Ruler of princes, who doest from thy throne behold all the dwellers upon earth; most heartily we beseech thee with thy favour to behold our most gracious Soveraign Lord King CHARLES, and so replenish him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts, grant him in health and wealth long to live, strengthen him that he may vanquish and overcome all his enemies; and finally after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.

¶ A Prayer for ~~the Royal Family.~~



ALmighty God, the fountain of all goodness, we humbly beseech thee to bless ~~our gracious Queen~~ CATHERINE, Mary ~~the Queen-Mother,~~ James ~~Duke of~~ York, ~~and all the Royal Family~~: Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. Amen.

¶ A Prayer for the Clergy and People.



ALmighty and everlasting God, who alone workest great marvels; send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy bles-

Morning Prayer.

¶ The ſecond Collect for Peace.



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

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¶ A Prayer for ~~the Royal Family.~~



ALmighty God, the fountain of all goodneſs, we humbly beſeech thee to bleſs ~~our gracious Queen~~ CATHERINE, Mary ~~the Queen-Mother,~~ James ~~Duke of~~ York, ~~and all the Royal Family:~~ Endue them with thy holy Spirit; enrich them with thy heavenly grace; proſper them with all happineſs; and bring them to thine everlaſting kingdom, through Jeſus Chriſt our Lord. Amen.

¶ A Prayer for the Clergy and People.



ALmighty and everlaſting God, who alone workeſt great marvels; ſend down upon our Biſhops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly pleaſe thee, pour upon them the continual dew of thy bleſ-

Morning Prayer.

¶ The ſecond Collect for Peace.



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

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Morning Prayer.

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¶ A Prayer for the Clergy and People.



ALmighty and everlasting God, who alone workest great marvels; send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy bles-

sing. Grant this, O Lord, for the honour of our Advocate and Mediatour, Jesus Christ. Amen.

¶ A Prayer of Saint *Chrysostom*.

ALmighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2 Cor. xiii. ~~14.~~

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.

Here endeth the Order of Morning Prayer throughout the year.

THE



THE ORDER FOR Evening Prayer,

Daily throughout the Year.

¶ At the beginning of Evening 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 doth that which is lawfull and right, he ſhall ſave his ſoul alive. Ezek. 18. 27.

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

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

Evening Prayer.

Pſal. 51.17. The Sacrifices of God are a broken ſpirit: a broken and a contrite heart, O God, thou wilt not deſpiſe.

Joel 2.13. Rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil.

Dan. 9. 9, 10. 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.

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

S. Mat. 3. 2. Repent ye; for the Kingdom of Heaven is at hand.

S. Luke 15. 18, 19. 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.

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

1. S. John 1. 8, 9. If we ſay that we have no ſin, we deceive our ſelves, 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.

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 cloak 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

Evening Prayer.

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 waies 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

Evening Prayer.

¶ The Abſolution or Remiſsion of ſins to be pronounced by the Prieſt alone, ſtanding; the people ſtill kneeling.



Lmighty 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 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. Amen.

wee

¶ Then

Evening Prayer.

¶ Then the Miniſter ſhall kneel, and ſay the Lords Prayer; the People alſo kneeling, and repeating it with him.

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, And 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.

Prieſt.

O God, make ſpeed to ſave us.

Anſwer.

O Lord, make haſte to help us.

¶ Here all ſtanding up, the Prieſt 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.

Prieſt.

Praiſe ye the Lord.

Anſwer.

The Lords name be praiſed.

¶ Then

Evening Prayer.

¶ Then ſhall be ſaid or ſung the Pſalms in order as they are appointed. Then a Leſſon of the Old Teſtament, as is appointed: And after that, *Magnificat* (or the Song of the bleſſed Virgin *Mary*) in Engliſh as followeth.

Magnificat. S. Luke 1. 46.

MY ſoul doth magnifie the Lord: and my ſpirit hath rejoyced in God my Saviour.

For he hath regarded: the lowlineſs of his hand-maiden.

For behold, from henceforth: all generations ſhall call me bleſſed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath ſhewed ſtrength with his arm: he hath ſcattered the proud in the imagination of their hearts.

He hath put down the mighty from their ſeat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath ſent empty away.

He remembring his mercy hath holpen his ſervant Iſrael: as he promiſed to our forefathers, Abraham and his ſeed 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 elſe this Pſalm; Except it be on the nineteenth day of the month, when it is read in the ordinary courſe of the Pſalms.

Cantate Domino. Pſal. 98.

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

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

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

He

Evening Prayer.

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

Shew your ſelves joyful unto the Lord, all ye lands: ſing, rejoyce and give thanks.

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

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

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

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

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

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

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

¶ Then a Leſſon of the New Teſtament, as it is appointed: And after that, *Nunc dimittis* (or the Song of *Simeon*) in Engliſh, as followeth.

LOrd, now letteſt thou thy ſervant depart in peace: according to thy word. *Nunc dimittis.* S. Luke 2. 29.

For mine eyes have ſeen: thy ſalvation,

Which thou haſt prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of thy people Iſrael.

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

Evening Prayer.

¶ Or elſe this Pſalm; Except it be on the Twelfth day of the month.

Deus miſereatur. Pſal. 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 rejoyce and be glad: for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.

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

Then ſhall the earth bring forth her increaſe: 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.

¶ Then ſhall be ſaid or ſung the Apoſtles Creed by the Miniſter and the people ſtanding.

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

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

I

Evening Prayer.

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.

¶ And after that, theſe Prayers following, all devoutly kneeling, the Miniſter firſt pronouncing with a loud voice,

The Lord be with you.

Anſwer.

And with thy Spirit.

Miniſter.

¶ Let us pray.

Lord have mercy upon us.

Chriſt have mercy upon us.

Lord have mercy upon us.

¶ Then the Miniſter, Clerks, and people ſhall ſay the Lords Prayer with a loud voice.

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.

¶ Then the Prieſt ſtanding up ſhall ſay,

O Lord, ſhew thy mercy upon us.

Anſwer.

And grant us thy ſalvation.

Prieſt.

O Lord, ſave the King.

Anſwer.

And mercifully hear us when we call upon thee.

Prieſt.

Endue thy miniſters with righteouſneſs.

Anſwer.

And make thy choſen people joyful.

Prieſt.

O Lord, ſave thy people.

Anſwer.

And bleſs thine inheritance.

Evening Prayer.

Prieſt.

Give peace in our time, O Lord.

Anſwer.

Becauſe there is none other that fighteth for us, but only thou, O God.

Prieſt.

O God, make clean our hearts within us.

Anſwer.

And take not thy holy Spirit from us.

¶ Then ſhall follow three Collects; The firſt of the day; The ſecond for Peace; The third for aid againſt all perils, as hereafter followeth: Which two laſt Collects ſhall be daily ſaid at Evening Prayer without alteration.

¶ The ſecond Collect at Evening Prayer.

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

¶ The third Collect for aid againſt all perils.

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

¶ In Quires and places where they ſing, here followeth the Anthem.

¶ A

Evening Prayer.

¶ A Prayer for the Kings Majesty.



Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the onely Ruler of princes, who doest from thy throne behold all the dwellers upon earth; most heartily we beseech thee with thy favour to behold our most gracious Soveraign Lord King CHARLES, and so replenish him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts, grant him in health and wealth long to live, strengthen him that he may vanquish and overcome all his enemies; and finally after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.

¶ A Prayer for ~~the Royal Family.~~



Almighty God, the fountain of all goodness, we humbly beseech thee to bless ~~our gracious Queen~~ CATHERINE, Mary ~~the Queen-Mother,~~ James ~~Duke of York, and all the Royal Family:~~ Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. Amen.

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Almighty and everlasting God, who alone workest great marvels; send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy bles-

Evening Prayer.

Prieſt.

Give peace in our time, O Lord.

Anſwer.

Becauſe there is none other that fighteth for us, but only thou, O God.

Prieſt.

O God, make clean our hearts within us.

Anſwer.

And take not thy holy Spirit from us.

¶ Then ſhall follow three Collects; The firſt of the day; The ſecond for Peace; The third for aid againſt all perils, as hereafter followeth: Which two laſt Collects ſhall be daily ſaid at Evening Prayer without alteration.

¶ The ſecond Collect at Evening Prayer.

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

¶ The third Collect for aid againſt all perils.

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

¶ In Quires and places where they ſing, here followeth the Anthem.

¶ A

Evening Prayer.

¶ A Prayer for the Kings Majeſty.



LOrd our heavenly Father, high and mighty, King of kings, Lord of lords, the onely Ruler of princes, who doeſt from thy throne behold all the dwellers upon earth; moſt heartily we beſeech thee with thy favour to behold our moſt gracious Soveraign Lord King CHARLES, and ſo repleniſh him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteouſly with heavenly gifts, grant him in health and wealth long to live, ſtrengthen him that he may vanquiſh and overcome all his enemies; and finally after this life, he may attain everlaſting joy and felicity, through Jeſus Chriſt our Lord. Amen.

¶ A Prayer for ~~the Royal Family.~~



ALmighty God, the fountain of all goodneſs, we humbly beſeech thee to bleſs ~~our gracious Queen~~ CATHERINE, Mary ~~the Queen-Mother,~~ James ~~Duke of~~ York, ~~and all the Royal Family:~~ Endue them with thy holy Spirit; enrich them with thy heavenly grace; proſper them with all happineſs; and bring them to thine everlaſting kingdom, through Jeſus Chriſt our Lord. Amen.

¶ A Prayer for the Clergy and People.



ALmighty and everlaſting God, who alone workeſt great marvels; ſend down upon our Biſhops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly pleaſe thee, pour upon them the continual dew of thy bleſ-

ſing. Grant this, O Lord, for the honour of our Advocate and Mediatour, Jeſus Chriſt. Amen.

¶ A Prayer of Saint *Chryſoſtom*.

ALmighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee, and doſt promiſe, that when two or three are gathered together in thy Name, thou wilt grant their requeſts; Fulfill now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting. Amen.

2 Cor. xiii. 14.

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.

Here endeth the Order of Evening Prayer throughout the year.

¶ Upon



¶ Upon theſe Feaſts; *Chriſtmas*-day, the *Epiphany*, Saint *Matthias*, *Eaſter*-day, *Aſcenſion*-day, *Whitſun*-day, Saint *John Baptiſt*, Saint *James*, Saint *Bartholomew*, Saint *Matthew*, Saint *Simon* and Saint *Jude*, Saint *Andrew*, and upon *Trinity* Sunday ſhall be ſung or ſaid at Morning Prayer, inſtead of the Apoſtles Creed, this Confeſsion of our Chriſtian Faith, commonly called The Creed of Saint *Athanaſius*, by the Miniſter and People ſtanding.

WHoſoever will be ſaved: before all things it is neceſſary that he hold the Catholick Faith. *Quicunque vult.*

Which Faith, except every one do keep whole and undefiled: without doubt he ſhall periſh everlaſtingly.

And the Catholick Faith is this: that we worſhip one God in Trinity, and Trinity in Unity;

Neither confounding the perſons: nor dividing the ſubſtance.

For there is one perſon of the Father, another of the Son: and another of the Holy Ghoſt.

But the Godhead of the Father, of the Son, and of the Holy Ghoſt is all one: the Glory equal, the Majeſty co-eternal.

Such as the Father is, ſuch is the Son: and ſuch is the Holy Ghoſt.

The Father uncreate, the Son uncreate: and the Holy Ghoſt uncreate.

The Creed of

The Father incomprehenſible, the Son incomprehenſible: and the Holy Ghoſt incomprehenſible.

The Father eternal, the Son eternal: and the Holy Ghoſt eternal.

And yet they are not three eternals: but one eternal.

As alſo there are not three incomprehenſibles, nor three uncreated: but one uncreated, and one incomprehenſible.

So likewiſe the Father is Almighty, the Son Almighty: and the Holy Ghoſt Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghoſt is God.

And yet they are not three Gods: but one God.

So likewiſe the Father is Lord, the Son Lord: and the Holy Ghoſt Lord;

And yet not three Lords: but one Lord.

For like as we are compelled by the Chriſtian verity: to acknowledge every perſon by himſelf to be God and Lord;

So are we forbidden by the Catholick Religion: to ſay, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghoſt is of the Father, and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son not three Sons: one Holy Ghoſt, not three Holy Ghoſts.

And in this Trinity none is afore, or after other: none is greater, or leſs than another;

But the whole three perſons are co-eternal together: and co-equal.

So that in all things, as is aforeſaid: the Unity in Trinity, and the Trinity in Unity is to be worſhipped.

He therefore, that will be ſaved: muſt thus think of the Trinity.

Further-

S^t Athanaſius.

Furthermoze, it is neceſſary to everlaſting ſalvation: that he alſo believe rightly the Incarnation of our Lozd Jeſus Chriſt.

Foz the right Faith is, that we believe and confeſs: that our Lozd Jeſus Chriſt, the Son of God, is God, and Man;

God of the ſubſtance of the Father, begotten befoze the wozlds: and Man of the ſubſtance of his Mother, bozn in the wozld;

Perfect God, and perfect Man: of a reaſonable ſoul, and humane fleſh ſubſiſting;

Equal to the Father, as touching his Godhead: and inferiour to the Father, as touching his Manhood.

Who although he be God, and Man: yet he is not two, but one Chriſt;

One; not by converſion of the Godhead into fleſh: but by taking of the Manhood into God;

One altogether; not by confuſion of ſubſtance: but by unity of perſon.

Foz as the reaſonable ſoul and fleſh is one man: ſo God and Man is one Chriſt.

Who ſuffered foz our ſalvation: deſcended into hell, roſe again the third day from the dead.

He aſcended into heaven, he ſitteth on the right hand of the Father, God Almighty: from whence he ſhall come to judge the quick and the dead.

At whoſe coming all men ſhall riſe again with their bodies: and ſhall give account foz their own wozks.

And they that have done good ſhall go into life everlaſting: and they that have done evil into everlaſting fire.

This is the Catholick Faith: which, except a man believe faithfully, he cannot be ſaved.

Glozy 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: wozld without end. Amen.

The Litany

¶ Here followeth the Litany or General Supplication to be ſung or ſaid after Morning Prayer upon Sundays, Wedneſdays and Fridays, and at other times, when it ſhall be commanded by the Ordinary.

O God the Father of heaven: have mercy upon us miſerable ſinners.

O God the Father of heaven: have mercy upon us miſerable ſinners.

O God the Son, Redeemer of the world: have mercy upon us miſerable ſinners.

O God the Son, Redeemer of the world: have mercy upon us miſerable ſinners.

O God the Holy Ghoſt, proceeding from the Father, and the Son: have mercy upon us miſerable ſinners.

O God the Holy Ghoſt, proceeding from the Father, and the Son: have mercy upon us miſerable ſinners.

O holy, bleſſed and glorious Trinity, three perſons and one God: have mercy upon us miſerable ſinners.

O holy, bleſſed and glorious Trinity, three perſons and one God: have mercy upon us miſerable ſinners.

Remember not Lord our offences, nor the offences of our fore-fathers, neither take thou vengeance of our ſins: ſpare us, good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious bloud, and be not angry with us for ever.

Spare us, good Lord.

From all evil and miſchief, from ſin, from the crafts and aſſaults of the devil, from thy wrath, and from everlaſting damnation.

Good Lord, deliver us.

From

The Litany.

From all blindneſs of heart; from pride, vain-glory, and hypocriſie; from envy, hatred, and malice, and all uncharitableneſs,

Good Lord, deliver us.

From fornication, and all other deadly ſin; and from all the deceits of the world, the fleſh, and the devil,

Good Lord, deliver us.

From lightning, and tempeſt; from plague, peſtilence, and famine; from battel, and murder, and from ſudden death,

Good Lord, deliver us.

From all ſedition, privy conſpiracy, and rebellion; from all falſe doctrine, hereſie, and ſchiſm; from hardneſs of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the myſtery of thy holy Incarnation; by thy holy Nativity and Circumciſion; by thy Baptiſm, Faſting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloudy Sweat; by thy Croſs and Paſſion; by thy precious Death and Burial, by thy glorious Reſurrection and Aſcenſion; and by the coming of the Holy Ghoſt,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We ſinners do beſeech thee to hear us, O Lord God, and that it may pleaſe thee to rule and govern thy holy Church univerſal in the right way;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to keep and ſtrengthen in the true worſhipping of thee, in righteouſneſs and holineſs of life, thy ſervant CHARLES our moſt gracious King and Governour;

We beſeech thee to hear us, good Lord.

That

The Litany.

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever seek thy honour and glory;

We beseech thee to hear us, good Lord.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve ~~our gracious Queen~~ CATHERINE, ~~Mary the Queen-Mother, James Duke of York, and all the Royal Family~~;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons with true knowledge and understanding of thy Word, and that both by their preaching and living they may set it forth, and shew it accordingly;

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom and understanding;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That

The Litany.

That it may pleaſe thee to bring into the way of truth all ſuch as have erred and are deceived;

We beſeech thee to hear us, good Lord.

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

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſuccour, help, and comfort all that are in danger, neceſſity, and tribulation;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to preſerve all that travel by land or by water, all women labouring of childe, all ſick perſons and young children, and to ſhew thy pity upon all priſoners and captives;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to defend and provide for the fatherleſs children and widows, and all that are deſolate and oppreſſed;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to have mercy upon all men;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to forgive our enemies, perſecutors, and ſlanderers, and to turn their hearts;

We beſeech thee to hear us, good Lord.

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

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us true repentance, to forgive us all our ſins, negligences, and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy word;

We beſeech thee to hear us, good Lord.

Son of God: we beſeech thee to hear us.

Son of God: we beſeech thee to hear us.

O Lamb of God: that takeſt away the ſins of the world;

Grant us thy peace.

The Litany.

O Lamb of God: that takeſt away the ſins of the world;

Have mercy upon us.

O Chriſt, hear us.

O Chriſt, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ Then ſhall the Prieſt, and the people with him, ſay the Lords Prayer.

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

Prieſt.

O Lord, deal not with us after our ſins.

Anſwer.

Neither reward us after our iniquities.

¶ Let us pray.

OGod merciful Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowful; Mercifully aſſiſt our prayers that we make before thee in all our troubles and adverſities, whenſoever they oppreſs us; and graciouſly hear us, that thoſe evils which the craft and ſubtilty of the devil or man worketh againſt us, be brought to nought, and by the providence of thy goodneſs they may be diſperſed, that we thy ſervants, being hurt by no perſecutions, may evermore

The Litany.

more give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Names sake.

O God, we have heard with our ears, and our fathers have declared unto us the noble works that thou didst in their daies, and in the old time before them.

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

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.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

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

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

Priest.

O Lord, let thy mercy be shewed upon us.

Answer.

As we do put our trust in thee.

Let us pray.

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

The Litany.

¶ A Prayer of Saint *Chryſoſtom.*

ALmighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee, and doſt promiſe, that when two or three are gathered together in thy Name, thou wilt grant their requeſts; Fulfil now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlaſting. Amen.

2 Corinthians, 13. 14.

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.

Here endeth the Litany.

PRAYERS,

PRAYERS & THANKSGIVINGS UPON SEVERAL OCCASIONS;

To be uſed before the two final Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

¶ For Rain.

O God heavenly Father, who by thy Son Jeſus Chriſt haſt promiſed to all them that ſeek thy Kingdom and the righteouſneſs thereof, all things neceſſary to their bodily ſuſtenance; Send us, we beſeech thee, in this our neceſſity, ſuch moderate rain and ſhowrs, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jeſus Chriſt our Lord. Amen.

¶ For fair weather.

O Almighty Lord God, who for the ſin of man didſt once drown all the world, except eight perſons, and afterward of thy great mercy didſt promiſe never to deſtroy it ſo again; We humbly beſeech thee, that although we for our iniquities have worthily deſerved a plague of rain and waters, yet upon our true repentance thou wilt ſend us ſuch weather, as that we may receive the fruits of the earth in due ſeaſon, and learn both by thy puniſh-

ment to amend our lives, and for thy clemency to give thee praise and glory, through Jesus Christ our Lord. Amen.

¶ In the time of dearth and famine.



God heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people, and grant that the scarcity and dearth (which we do now most justly suffer for our iniquity) may through thy goodness be mercifully turned into cheapness and plenty, for the love of Jesus Christ our Lord; to whom with thee, and the holy Ghost be all honour and glory, now and for ever. Amen.

¶ Or this.



God merciful Father, who in the time of Elisha the prophet didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us, that we who are now for our sins punished with like adversity, may likewise find a seasonable relief: Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort, through Jesus Christ our Lord. Amen.

¶ In the time of war and tumults.



Almighty God, King of all kings, and Governour of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, asswage their malice, and confound

confound their devices, that we, being armed with thy defence, may be preserved evermore from all perils, to glorifie thee, who art the only giver of all victory, through the merits of thy only Son Jesus Christ our Lord. Amen.

¶ In the time of any common plague or sickness.



Almighty God, who in thy wrath didst send a plague upon thine own people in the wilderness for their obstinate rebellion against Moses and Aaron, and also in the time of King David didst slay with the plague of pestilence threescore and ten thousand, and yet remembring thy mercy dist save the rest; Have pity upon us miserable sinners, who now are visited with great sickness and mortality, that like as thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing; so it may now please thee to withdraw from us this plague and grievous sickness, through Jesus Christ our Lord. Amen.

¶ In the Ember weeks to be said every day, for those that are tobe admitted into holy Orders.



Almighty God our heavenly Father, who hast purchased to thy self an universal Church, by the precious blood of thy dear Son; mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastours of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choise of fit persons to serve in the sacred ministery of thy Church. And to those, which shall be Ordained to any holy function, give thy grace and heavenly benediction, that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men, through Jesus Christ our Lord. Amen.

Prayers.

¶ Or this.

ALmighty God, the giver of all good gifts, who of thy divine providence hast appointed divers orders in thy Church; Give thy grace, we humbly beseech thee, to all those, who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and indue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jesus Christ our Lord. Amen.

* A Prayer that may be said after any of the former

O God. whose nature and property is euer to haue mercy and to forgiue, receiue our humble petitions; and though wee be tied and bound with the chain of our sins, yet let the pitifulnes of thy great mercy loose vs, for the honour of Jesus christ. our mediatour and Aduocate. Amen: *

¶ A Prayer for the High Court of Parliament, to be read during their Session.

MOst gracious God, we humbly beseech thee, as for this Kingdom in general, so especially for the High Court of Parliament, under our most religious and gracious King at this time assembled: That thou wouldest be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Soveraign, and his Kingdoms; tha tall things may be so ordered and setled by their endeavours upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety may be established among us for all generations. These and all other necessaries for them, for us, and thy whole Church we humbly beg in the Name and mediation of Jesus Christ our most blessed Lord and Saviour. Amen.

Prayers.

¶ A Collect or Prayer for all conditions of men, to be uſed at ſuch times when the Litany is not appointed to be ſaid.



God the creator and preſerver of all mankind, we humbly beſeech thee for all ſorts and conditions of men, that thou wouldeſt be pleaſed to make thy ways known unto them; thy ſaving health unto all nations. More eſpecially we pray for the good eſtate of the Catholick Church; that it may be ſo guided and governed by thy good Spirit, that all who profeſs and call themſelves Chriſtians, may be led into the way of truth, and hold the faith in unity of ſpirit, in the bond of peace, and in righteouſneſs of life. Finally we commend to thy fatherly goodneſs all thoſe who are any ways afflicted, or diſtreſſed in mind, body, or eſtate, [* eſpecially thoſe for whom our prayers are deſired] that it may pleaſe thee to comfort and relieve them according to their ſeveral neceſſities, giving them patience under their ſufferings, and a happy iſſue out of all their afflictions. And this we beg for Jeſus Chriſt his ſake. Amen.

* This to be ſaid when any deſire the prayers of the congregation.

¶ A Prayer that may be ſaid after any of the former.



God, whoſe nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our ſins, yet let the pitifulneſs of thy great mercy looſe us, for the honour of Jeſus Chriſt our Mediatour and Advocate. Amen.

¶ THANKS-

THANKSGIVINGS.

¶ A General Thankſgiving.

ALmighty God, Father of all mercies, we thine unworthy ſervants do give thee moſt humble and hearty thanks for all thy goodneſs and loving kindneſs to us, and to all men [* particularly to thoſe who deſire now to offer up their praiſes and thankſgivings for thy late mercies vouchſafed unto them.] We bleſs thee for our creation, preſervation, and all the bleſſings of this life, but above all for thine ineſtimable love in the redemption of the world by our Lord Jeſus Chriſt; for the means of grace, and for the hope of glory. And we beſeech thee give us that due ſenſe of all thy mercies, that our hearts may be unfeignedly thankful, and that we ~~may~~ ſhew forth thy praiſe, not only with our lips, but in our lives, by giving up our ſelves to thy ſervice, and by walking before thee in holineſs and righteouſneſs all our days, through Jeſus Chriſt our Lord; to whom with thee and the holy Ghoſt be all honour and glory, world without end. Amen.

* This to be ſaid when any that have been prayed for, deſire to return praiſe.

¶ For Rain.

O God our heavenly Father, who by thy gracious providence doſt cauſe the former and the latter rain to deſcend upon the earth, that it may bring forth fruit for the uſe of man; we give thee humble thanks that it hath pleaſed thee in our great neceſſity to ſend us at the laſt a joyful rain upon thine inheritance, and to refreſh it when

when it was dry, to the great comfort of us thy unworthy ſervants, and to the glory of thy holy Name, through thy mercies in Jeſus Chriſt our Lord. Amen.

¶ For fair weather.



Lord God, who haſt juſtly humbled us by thy late plague of immoderate rain and waters, and in thy mercy haſt relieved and comforted our ſouls by this ſeaſonable and bleſſed change of weather; We praiſe and glorifie thy holy Name for this thy mercy, and will always declare thy loving kindneſs from generation to generation, through Jeſus Chriſt our Lord. Amen.

¶ For Plenty.



Moſt merciful Father, who of thy gracious goodneſs haſt heard the devout prayers of thy Church, and turned our dearth and ſcarcity into cheapneſs and plenty; We give thee humble thanks for this thy ſpecial bounty, beſeeching thee to continue thy loving kindneſs unto us, that our land may yield us her fruits of increaſe, to thy glory and our comfort, through Jeſus Chriſt our Lord. Amen.

¶ For peace and deliverance from our enemies.



Almighty God, who art a ſtrong tower of defence unto thy ſervants againſt the face of their enemies; We yield thee praiſe and thankſgiving for our deliverance from thoſe great and apparent dangers wherewith we were compaſſed. We acknowledge it thy goodneſs that we were not delivered over as a prey unto them; beſeeching

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ing thee ſtill to continue ſuch thy mercies towards us, that all the world may know that thou art our Saviour and mighty deliverer, through Jeſus Chriſt our Lord. Amen.

¶ For reſtoring publick peace at home.

ETernal God our heavenly Father, who alone makeſt men to be of one mind in a houſe, and ſtilleſt the outrage of a violent and unruly people; We bleſs thy holy Name that it hath pleaſed thee to appeaſe the ſeditious tumults which have been lately raiſed up amongſt us; moſt humbly beſeeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments, and leading a quiet and peaceable life in all godlineſs and honeſty, may continually offer unto thee our ſacrifice of praiſe and thankſgiving for theſe thy mercies towards us, through Jeſus Chriſt our Lord. Amen.

¶ For deliverance from the Plague, or other common ſickneſs.

LOrd God, who haſt wounded us for our ſins, and conſumed us for our tranſgreſſions by thy late heavy and dreadful viſitation, and now in the midſt of judgement remembring mercy, haſt redeemed our ſouls from the jaws of death; We offer unto thy fatherly goodneſs our ſelves, our ſouls and bodies, which thou haſt delivered to be a living ſacrifice unto thee, always praiſing and magnifying thy mercies in the midſt of thy Church, through Jeſus Chriſt our Lord. Amen.

¶ Or

Thankſgivings.

¶ Or this.

WE humbly acknowledge before thee, O moſt merciful Father, that all the puniſhments which are threatned in thy law, might juſtly have fallen upon us by reaſon of our manifold tranſgreſſions and hardneſs of heart. Yet ſeeing it hath pleaſed thee of thy tender mercy upon our weak and unworthy humiliation, to aſſwage the contagious ſickneſs, wherewith we lately have been ſore afflicted, and to reſtore the voice of joy and health into our dwellings; we offer unto thy divine Majeſty the ſacrifice of praiſe and thankſgiving, lauding and magnifying thy glorious Name for ſuch thy preſervation and providence over us, through Jeſus Chriſt our Lord. Amen.

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Collects, Epiſtles, and Goſpels
to be uſed throughout the year.

¶ Note, that the Collect appointed for every Sunday, or for any Holiday that hath a Vigil or Eve, ſhall be ſaid at the Evening Service next before.

The firſt Sunday in Advent.

The Collect.

ALmighty God, give us grace that we may caſt away the works of darkneſs, and put upon us the armour of light now in the time of this mortal life (in which thy Son Jeſus Chriſt came to viſit us in great humility;) that in the laſt day, when he ſhall come again in his glorious Majeſty, to judge both the quick and dead, we may riſe to the life immortal, through him who liveth and reigneth with thee and the Holy Ghoſt, now and ever. Amen.

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Advent Sunday j.

¶ This Collect is to be repeated every day with the other Collects in Advent, until Chriſtmas-Eve.

The Epiſtle.

Rom. xiii. 8.

OWe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, Thou ſhalt not covet; and if there be any other commandment, it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thy ſelf. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of ſleep: for now is our ſalvation nearer than when we believed. The night is far ſpent, the day is at hand; let us therefore caſt off the works of darkneſs, and let us put on the armour of light. Let us walk honeſtly as in the day, not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying. But put ye on the Lord Jeſus Chriſt, and make not proviſion for the fleſh, to fulfil the luſts thereof.

The Goſpel.

S. Mat. xxi. 1.

WHen they drew nigh unto Jeruſalem, and were come to Bethphage, unto the mount of Olives, then ſent Jeſus two diſciples, ſaying unto them, Go into the village over againſt you, and ſtraightway ye ſhall find an aſs tied, and a colt with her: looſe them and bring them unto me. And if any man ſay ought unto you, ye ſhall ſay, The Lord hath need of them; and ſtraightway he will ſend them. All this was done, that it might be fulfilled which was ſpoken by the Prophet, ſaying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and ſitting upon an aſs, and

~~Advent Sunday ij.~~

and a colt the fole of an aſs. And the diſciples went, and did as Jeſus commanded them, and brought the aſs, and the colt, and put on them their clothes, and they ſet him thereon. And a very great multitude ſpread their garments in the way, others cut down branches from the trees and ſtrawed them in the way. And the multitudes that went before, and that followed, cried, ſaying, Hoſanna to the Son of David: bleſſed is he that cometh in the name of the Lord, Hoſanna in the higheſt. And when he was come into Jeruſalem, all the city was moved, ſaying, Who is this? And the multitude ſaid, This is Jeſus the Prophet of Nazareth of Galilee. And Jeſus went into the temple of God; and caſt out all them that ſold and bought in the temple, and overthrew the tables of the mony-changers, and the ſeats of them that ſold doves, and ſaid unto them, It is written, My houſe ſhall be called the houſe of prayer, but ye have made it a den of thieves.

The ſecond Sunday in Advent.

The Collect.

BLeſſed Lord, who haſt cauſed all holy Scriptures to be written for our learning; Grant that we may in ſuch wiſe hear them, read, mark, learn, and inwardly digeſt them, that by patience and comfort of thy holy word, we may embrace, and ever hold faſt the bleſſed hope of everlaſting life, which thou haſt given us in our Saviour Jeſus Chriſt. Amen.

The Second Sunday in Advent

~~Advent Sunday ij.~~

The Epiſtle.

Rom. xv. 4. Whatſoever things were written afoꝛetime, were written foꝛ our learning; that we thꝛough patience and comfoꝛt of the Scriptures might have hope. Now the God of patience and conſolation, grant you to be like-minded one towards another, accoꝛding to Chꝛiſt Jeſus: That ye may with one mind, and one mouth gloꝛifie God, even the Father of our Loꝛd Jeſus Chꝛiſt. Wheꝛefoꝛe receive ye one another, as Chꝛiſt alſo received us, to the gloꝛy of God. Now I ſay, That Jeſus Chꝛiſt was a miniſter of the circumciſion, foꝛ the truth of God, to confirm the pꝛomiſes made unto the fathers: And that the Gentiles might gloꝛifie God foꝛ his mercy, as it is written, Foꝛ this cauſe I will confeſs to thee among the Gentiles, and ſing unto thy name. And again he ſaith, Rejoyce, ye Gentiles, with his people. And again, Pꝛaiſe the Loꝛd, all ye Gentiles, and laud him, all ye people. And again Eſaias ſaith, There ſhall be a root of Jeſſe, and he that ſhall riſe to reign ouer the Gentiles, in him ſhall the Gentiles truſt. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, thꝛough the power of the holy Ghoſt.

The Goſpel.

S. Luk. xxi. 25. And there ſhall be ſigns in the ſun, and in the moon, and in the ſtars; and upon the earth diſtreſs of nations, with perplexity, the ſea and the wawes roaring; mens hearts failing them foꝛ fear, and foꝛ looking after thoſe things, which are coming on the earth: foꝛ the powers of heaven ſhall be ſhaken. And then ſhall they ſee the Son of man coming in a cloud with power and great gloꝛy. And when theſe things begin to come to paſs, then look

~~Advent Sunday iij.~~

look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable, Behold the fig-tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily, I say unto you, This generation shall not pass away, till all be fulfilled: Heaven and earth shall pass away; but my words shall not pass away.

The third Sunday in Advent.

The Collect.

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.

The Epistle.

LEt a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing, that I should be judged of you, or of mans judgment: yea, I judge not mine own self. For I know nothing by my self, yet am I not hereby justified; but he that judgeth me, 1 Cor. iv. 1.

~~Advent Sunday iij.~~

is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

The Gospel.

S. Matth. xi. 2.

NOw when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft rayment? behold, they that wear soft clothing are in kings houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

~~Advent Sunday iv.~~

The fourth Sunday in Advent.

The Collect.

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

The Epiſtle.

Rejoyce in the Lord alway, and again I ſay, Rejoyce. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing by prayer and ſupplication with thankſgiving, let your requeſts be made known unto God. And the peace of God which paſſeth all underſtanding, ſhall keep your hearts and minds through Chriſt Jeſus. Phil. iv. 4.

The Goſpel.

This is the record of John, when the Jews ſent Prieſts and Levites from Jeruſalem to ask him, Who art thou? And he confeſſed, and denied not; but confeſſed, I am not the Chriſt. And they asked him, What then? Art thou Elias? And he ſaith, I am not. Art thou that prophet? And he anſwered, No. Then ſaid they unto him, Who art thou? that we may give an anſwer S. John i. 19.

Aduent Sunday iij.

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~~Advent Sunday iv.~~

The fourth Sunday in Advent.

The Collect.

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

The Epistle.

Reioyce in the Lord alway, and again I say, Reioyce. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Phil. iv. 4.

The Gospel.

This is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer S. John i. 19.

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Advent Sunday iv.

to them that ſent us. What ſayeſt thou of thy ſelf? He ſaid, I am the voice of one crying in the wilderneſs, Make ſtraight the way of the Lord, as ſaid the prophet Eſaias: And they which were ſent, were of the Phariſees. And they asked him, and ſaid unto him, Why baptizeſt thou then, if thou be not that Chriſt, nor Elias, neither that prophet? John anſwered them ſaying, I baptize with water: but there ſtandeth one among you, whom ye know not. He it is who coming after me, is preferred before me, whoſe ſhoes lachet I am not worthy to unloose. Theſe things were done in Bethabara beyond Jordan, where John was baptizing.



The Nativity of our Lord,

or the Birth-day of Chriſt, commonly called *Chriſtmas-day.*

The Collect.

ALmighty God, who haſt given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the ſame our Lord Jeſus Chriſt, who liveth and reigneth with thee, and the ſame Spirit, ever one God, world without end. Amen.

The Epiſtle.

GOd, who at ſundry times, and in divers manners ſpake in time paſt unto the fathers by the prophets, hath in theſe laſt days ſpoken unto us by his Son, whom he hath appointed heir of all things, by whom alſo he made the worlds. Who being the brightneſs of his glory, and the expreſs image of his perſon, and upholding all things by the word of his power, when he had by himſelf purged our ſins, ſat down on the right hand of the Majeſty on high: Being made ſo much better than the angels, as he hath by inheritance obtained a more excellent name than they. Heb. i. 1.

For

Chriſtmas-day.

For unto which of the angels ſaid he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he ſhall be to me a Son? And again, when he bringeth in the firſt-begotten into the world, he ſaith, And let all the angels of God worſhip him. And of the angels, he ſaith, Who maketh his angels ſpirits, and his miniſters a flame of fire. But unto the Son he ſaith, Thy throne, O God, is for ever and ever, a ſcepter of righteouſneſs is the ſcepter of thy kingdom. Thou haſt loved righteouſneſs, and hated iniquity; therefore God, even thy God hath anointed thee with the oyl of gladneſs above thy fellows. And, Thou Lord in the beginning haſt laid the foundation of the earth; and the heavens are the works of thine hands. They ſhall periſh, but thou remaineſt; and they all ſhall wax old as doth a garment; and as a veſture ſhalt thou fold them up, and they ſhall be changed; but thou art the ſame, and thy years ſhall not fail.

The Goſpel.

S. John i. 1. IN the beginning was the Word, and the Word was with God, and the Word was God. The ſame was in the beginning with God. All things were made by him, and without him was not any thing made, that was made. In him was life, and the life was the light of men. And the light ſhineth in darkneſs, and the darkneſs comprehended it not. There was a man ſent from God, whoſe name was John. The ſame came for a witneſs to bear witneſs of the light, that all men through him might believe. He was not that light, but was ſent to bear witneſs of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the

the ſons of God, even to them that believe on his name: Which were born not of bloud, nor of the will of the fleſh, nor of the will of man, but of God. And the Word was made fleſh, and dwelt among us (and we beheld his glory, the glory as of the onely begotten of the Father) full of grace and truth.

S. STEPHENS day.

The Collect.

GRant, O Lord, that in all our ſufferings here upon earth, for the teſtimony of thy truth, we may ſtedfaſtly look up to heaven, and by faith behold the glory that ſhall be revealed; and being filled with the Holy Ghoſt, may learn to love and bleſs our perſecuters by the example of thy firſt Martyr Saint Stephen, who prayed for his murtherers to thee, O bleſſed Jeſus, who ſtandeſt at the right hand of God to ſuccour all thoſe that ſuffer for thee, our onely Mediatour and Advocate. Amen.

¶ Then ſhall follow the Collect of the Nativity, which ſhall be ſaid continually unto New-years Eve.

For the Epiſtle.

STephen being full of the holy Ghoſt, looked up ſtedfaſtly into heaven, and ſaw the glory of God, and Jeſus ſtanding on the right hand of God, and ſaid, Behold, I ſee the heavens opened, and the Son of man ſtanding on the right hand of God. Then they cryed out with a loud voice, and ſtopped their ears, and ran upon him with one accord, and caſt him out of the city, and ſtoned him; and the witneſſes laid down their clothes at a young mans feet, whoſe name was Saul. And they ſtoned Acts vii. 55.

ſtoned Stephen calling upon God, and ſaying, Lord Jeſus receive my ſpirit. And he kneeled down and cryed with a loud voice, Lord, lay not this ſin to their charge. And when he had ſaid this, he fell aſleep.

The Goſpel.

S. Matth. xxiii. 34. Behold, I ſend unto you prophets, and wiſemen, and ſcribes; and ſome of them ye ſhall kill and crucifie; and ſome of them ſhall ye ſcourge in your ſynagogues, and perſecute them from city to city; that upon you may come all the righteous bloud ſhed upon the earth, from the bloud of righteous Abel, unto the bloud of Zacharias, ſon of Barachias, whom ye ſlew between the temple and the altar. Verily I ſay unto you, all theſe things ſhall come upon this generation. O Jeruſalem, Jeruſalem, thou that killeſt the prophets, and ſtoneſt them which are ſent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold your houſe is left unto you deſolate. For I ſay unto you, ye ſhall not ſee me henceforth, till ye ſhall ſay, Bleſſed is he that cometh in the name of the Lord.

S. John the Evangeliſts day.

The Collect.

Merciful Lord, we beſeech thee to caſt thy bright beams of light upon thy Church, that it being enlightned by the doctrine of thy bleſſed Apoſtle and Evangeliſt Saint John, may ſo walk in the light of thy truth, that it may at length attain to the light of everlaſting life, through Jeſus Chriſt our Lord. Amen.

The

S. John. ye Evangelist's Day.

The Epiſtle.

THat which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled of the word of life; (For the life was manifeſted, and we have ſeen it, and bear witneſs, and ſhew unto you that eternal life, which was with the Father, and was manifeſted unto us) That which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us; and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt. And theſe things write we unto you, that your joy may be full. This then is the meſſage which we have heard of him, and declare unto you, that God is light, and in him is no darkneſs at all. If we ſay that we have fellowſhip with him, and walk in darkneſs, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowſhip one with another, and the bloud of Jeſus Chriſt his Son cleanſeth us from all ſin. If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us. If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. If we ſay that we have not ſinned, we make him a liar, and his Word is not in us. 1 S. John i. 1.

The Goſpel.

JEſus ſaid unto Peter, Follow me. Then Peter turning about, ſeeth the diſciple whom Jeſus loved, following, which alſo leaned on his breaſt at ſupper, and ſaid, Lord, which is he that betrayeth thee? Peter ſeeing him, ſaith to Jeſus, Lord, and what ſhall this man do? Jeſus ſaith unto him, If I will that he tarry till I come, what is that to thee? Follow thou S. John xxi. 19.

thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, if I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose, that even the world it self could not contain the books that should be written.

The Innocents day.

The Collect.



Almighty God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorifie thee by their deaths; mortifie and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorifie thy holy Name, through Jesus Christ our Lord. Amen.

For the Epistle.

Revel. xiv. 1.



Looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Fathers name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins:

virgins: theſe are they which follow the Lamb whitherſoever he goeth: theſe were redeemed from among men, being the firſt-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

The Goſpel.

THe angel of the Lord ~~appeared~~ to Joſeph in a dream, ſaying, Ariſe, and take the young childe, and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will ſeek the young child to deſtroy him. When he aroſe, he took the young child, and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, Out of Egypt have I called my Son. Then Herod when he ſaw that he was mocked of the wiſe-men, was exceeding wroth, and ſent forth, and ſlew all the children that were in Bethlehem, and in all the coaſts thereof, from two years old and under, according to the time which he had diligently enquired of the wiſe-men. Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, becauſe they are not. S. Matth ii. 13 *Appeareth.*

The Sunday after Chriſtmas-day.

The Collect.

ALmighty God, who haſt given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be

renewed by thy holy Spirit, through the ſame our Lord Jeſus Chriſt, who liveth and reigneth with thee, and the ſame Spirit ever one God, world without end. Amen.

The Epiſtle.

Gal. iv. 1. NOw I ſay, that the heir as long as he is a child, differeth nothing from a ſervant, though he be lord of all; but is under tutours and governours, until the time appointed of the Father. Even ſo we, when we were children, were in bondage under the elements of the world: But when the fulneſs of the time was come, God ſent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of ſons. And becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a ſervant, but a ſon; and if a ſon, then an heir of God through Chriſt.

The Goſpel.

S. Mat. i. 18. THe birth of Jeſus Chriſt was on this wiſe: When as his mother Mary was eſpouſed to Joſeph, (before they came together) ſhe was found with child of the Holy Ghoſt. Then Joſeph her husband, being a juſt man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on theſe things, behold, the angel of the Lord appeared unto him in a dream, ſaying, Joſeph thou ſon of David, fear not to take unto thee Mary thy wife; for that which is conceived in her, is of the Holy Ghoſt. And ſhe ſhall bring forth a Son, and thou ſhalt call his name Jeſus; for he ſhall ſave his people from their ſins. (Now all this was done, that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, Behold, a

Virgin

Virgin ſhall be with child, and ſhall bring forth a Son, and they ſhall call his name Emmanuel, which being interpreted, is, God with us.) Then Joſeph being raiſed from ſleep, did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not till ſhe had brought forth her firſt-born Son, and he called his name Jeſus.

The Circumciſion of Chriſt.

The Collect.

ALmighty God, who madeſt thy bleſſed Son to be circumciſed, and obedient to the law for man; Grant us the true circumciſion of the Spirit, that our hearts and all our members being mortified from all worldly and carnal luſts, we may in all things obey thy bleſſed will, through the ſame thy Son Jeſus Chriſt our Lord. Amen.

The Epiſtle.

BLeſſed is the man to whom the Lord will not impute ſin. Cometh this bleſſedneſs then upon the circumciſion only, or upon the uncircumciſion alſo? For we ſay, that faith was reckoned to Abraham for righteouſneſs. How was it then reckoned? when he was in circumciſion, or in uncircumciſion? not in circumciſion, but in uncircumciſion. And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith, which he had yet being uncircumciſed; that he might be the father of all them that believe, though they be not circumciſed; that righteouſneſs might be imputed unto them alſo: And the father of circumciſion, to them who are not of the circumciſion only, but alſo walk in the ſteps of that faith of our father Abraham, which he Rom. iv. 8.

had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

The Gospel.

S. Luk. ii. 15. AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it, wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumciling of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

¶ The same Collect, Epistle and Gospel shall serve for every day after unto the Epiphany.

The Epiphany.

The Epiphany, or the manifeſtation of Chriſt to the Gentiles.

The Collect.

O God, who by the leading of a ſtar didſt manifeſt thy only begotten Son to the Gentiles; Mercifully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious godhead, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

FOr this cauſe, I Paul, the priſoner of Jeſus Chriſt for you Gentiles; if ye have heard of the diſpenſation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the myſtery (as I wrote afore in few words, whereby when ye reade ye may underſtand my knowledge in the myſtery of Chriſt) which in other ages was not made known unto the ſons of men, as it is now revealed unto his holy Apoſtles and Prophets by the Spirit; That the Gentiles ſhould be fellow-heirs, and of the ſame body, and partakers of his promiſe in Chriſt, by the Goſpel: Whereof I was made a miniſter, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am leſs than the leaſt of all ſaints, is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt; and to make all men ſee, what is the fellowſhip of the myſtery, which from the beginning of the world hath been hid in God, who created all things by Jeſus Chriſt: To the intent that now unto the principalities and powers in heavenly places, might be known by the Church the manifold wiſdom of God, according to the Ephes. iii. 1.

the eternal purpoſe which he purpoſed in Chriſt Jeſus our Lord. In whom we have boldneſs, and acceſs with confidence by the faith of him.

The Goſpel.

S. Matth. ii. 1. When Jeſus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wiſemen from the eaſt to Jeruſalem, ſaying, Where is he that is born King of the Jews? for we have ſeen his ſtar in the eaſt, and are come to worſhip him. When Herod the king had heard theſe things, he was troubled, and all Jeruſalem with him. And when he had gathered all the chief prieſts and ſcribes of the people together; he demanded of them, where Chriſt ſhould be born. And they ſaid unto him, In Bethlehem of Judea: For thus it is written by the prophet, And thou Bethlehem in the land of Juda, art not the leaſt among the princes of Juda: For out of thee ſhall come a Governour that ſhall rule my people Iſrael. Then Herod when he had privily called the wiſe-men, enquired of them diligently what time the ſtar appeared. And he ſent them to Bethlehem, and ſaid, Go, and ſearch diligently for the young child, and when ye have found him, bring me word again, that I may come and worſhip him alſo. When they had heard the king, they departed; and lo, the ſtar which they ſaw in the eaſt went before them, till it came and ſtood over where the young child was. When they ſaw the ſtar, they rejoyced with exceeding great joy. And when they were come into the houſe, they ſaw the young child with Mary his mother, and fell down and worſhipped him: And when they had opened their treaſures, they preſented unto him gifts, gold, and frankincenſe, and myrrhe. And being warned of God in a dream, that they ſhould not return to Herod, they departed into their own country another way.

The

~~Epiph. Sunday j.~~

The first Sunday after the Epiphany.

The Collect.

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

The Epiſtle.

I Beſeech you therefore, brethren, by the mercies of God, that ye preſent your bodies a living ſacrifice, holy, acceptable unto God, which is your reaſonable ſervice. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I ſay, through the grace given unto me, to every man that is among you, not to think of himſelf more highly than he ought to think, but to think ſoberly, according as God hath dealt to every man the meaſure of faith. For as we have many members in one body, and all members have not the ſame office; ſo we being many are one body in Chriſt, and every one members one of another. Rom. xii. 1. 6.

The first Sunday after the Epiphany

~~Epiph. Sunday j.~~

The Goſpel.

S. Luke ii. 41.

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

againe

The

~~Epiph. Sunday ij.~~

The ſecond Sunday after the Epiphany.

The Collect.

ALmighty and everlaſting God, who doſt govern all things in heaven and earth, mercifully hear the ſupplications of thy people, and grant us thy peace all the days of our life, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

HAving then gifts, differing according to the grace that is given to us, whether prophecie, let us prophecie according to the proportion of faith; or miniſtry, let us wait on our miniſtring; or he that teacheth, on teaching; or he that exhorteth on exhortation: he that giveth let him do it with ſimplicity; he that ruleth with diligence; he that ſheweth mercy, with chearfulneſs. Let love be without diſſimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not ſlothful in buſineſs; fervent in ſpirit; ſerving the Lord; rejoycing in hope; patient in tribulation; continuing inſtant in prayer; diſtributing to the neceſſity of ſaints; given to hoſpitality. Bleſs them which perſecute you; bleſs and curſe not. Rejoyce with them that do rejoyce, and weep with them that weep. Be of the ſame mind one towards another. Mind not high things, but condeſcend to men of low eſtate. Rom. xii. 6.

The

The third Sunday after the Epiphany

~~Epiph. Sunday iij.~~

The Goſpel.

S. John ii. 1.



ND the third day there was a marriage in Cana of Galilee, and the mother of Jeſus was there. And both Jeſus was called and his diſciples to the marriage. And when they wanted wine, the mother of Jeſus ſaith unto him, They have no wine: Jeſus ſaith unto her, woman, what have I to do with thee? mine hour is not yet come. His mother ſaith unto the ſervants, Whatſoever he ſaith unto you, do it. And there were ſet there ſix water-pots of ſtone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jeſus ſaith unto them, Fill the water-pots with water. And they filled them up to the brim. And he ſaith unto them, Draw out now and bear unto the governour of the feaſt. And they bare it. When the ruler of the feaſt had taſted the water that was made wine, and knew not whence it was, (but the ſervants which drew the water knew) the Governour of the feaſt called the Bridegroom, and ſaith unto him, Every man at the beginning doth ſet forth good wine, and when men have well drunk, then that which is worſe: but thou haſt kept the good wine until now. This beginning of miracles did Jeſus in Cana of Galilee, and manifeſted forth his glory, and his diſciples believed on him.

The third Sunday after the Epiphany.

The Collect.

ALmighty and everlaſting God, mercifully look upon our infirmities, and in all our dangers and neceſſities, ſtretch forth thy right hand to help and defend us, through Jeſus Chriſt our Lord. Amen.

The

~~Epiph. Sunday iij~~

The Epiſtle.

BE not wiſe in your own conceits. Recompenſe to no man evil for evil Provide things honeſt in the ſight of all men. If it be poſſible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not your ſelves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, ſaith the Lord. Therefore if thine enemy hunger, feed him; if he thirſt, give him drink: for in ſo doing thou ſhalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good. Rom. xii. 16.

The Goſpel.

WHen he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worſhipped him ſaying, Lord, if thou wilt, thou canſt make me clean. And Jeſus put forth his hand and touched him, ſaying, I will be thou clean. And immediately his leproſie was cleanſed. And Jeſus ſaith unto him, See thou tell no man, but go thy way, ſhew thy ſelf to the prieſt, and offer the gift that Moſes commanded for a teſtimony unto them. And when Jeſus was entred into Capernaum, there came unto him a centurion beſeeching him, and ſaying, Lord my ſervant lieth at home ſick of the palſie, grievouſly tormented. And Jeſus ſaith unto him, I will come and heal him. The centurion anſwered and ſaid, Lord I am not worthy that thou ſhouldeſt come under my roof; but ſpeak the word only and my ſervant ſhall be healed. For I am a man under authority, having ſoldiers under me: and I ſay unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my ſervant, Do this, and he doth it. S. Mat. viii. 1.

~~Epiph. Sunday iv.~~

When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self same hour.

The fourth Sunday after the Epiphany.

The Collect.

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

The Epistle.

Rom. xiii. 1.

Let every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation. For Rulers are not a terrour to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword

~~Epiph. Sunday. iv.~~

ſword in vain: for he is the miniſter of God, a revenger to execute wrath upon him that doth evil. Wherefore ye muſt needs be ſubject, not onely for wrath, but alſo for conſcience ſake. For, for this cauſe pay you tribute alſo; for they are Gods miniſters, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.

The Goſpel.

AND when he was entred into a ſhip, his diſciples followed him. And behold, there aroſe a great tempeſt in the ſea, inſomuch that the ſhip was covered with the waves: but he was aſleep. And his diſciples came to him, and awoke him, ſaying, Lord, ſave us, we periſh. And he ſaith unto them, Why are ye fearful, O ye of little faith? Then he aroſe, and rebuked the winds and the ſea, and there was a great calm. But the men marvelled, ſaying, What manner of man is this, that even the winds and the ſea obey him? And when he was come to the other ſide into the countrey of the Gergeſens, there met him two poſſeſſed with devils, coming out of the tombs, exceeding fierce, ſo that no man might paſs by that way. And behold, they cried out, ſaying, What have we to do with thee, Jeſus thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many ſwine, feeding. So the devils beſought him, ſaying, If thou caſt us out, ſuffer us to go away into the herd of ſwine. And he ſaid unto them, Go. And when they were come out, they went into the herd of ſwine: and behold, the whole herd of ſwine ran violently down a ſteep place into the ſea, and periſhed in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befaln to the poſſeſſed of the devils. And behold the whole city S. Mat. viii. 23.

~~Epiph. Sunday v.~~

came out to meet Jeſus: and when they ſaw him, they beſought him, that he would depart out of their coaſts.

The fifth Sunday after the Epiphany.

The Collect.

O Lord, we beſeech thee to keep thy Church and houſhold continually in thy true religion, that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

Col. iii. 12. PUt on therefore (as the elect of God, holy and beloved) bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering, forbearing one another, and forgiving one another, if any man have a quarrel againſt any; even as Chriſt forgave you, ſo alſo do ye. And above all theſe things, put on charity, which is the bond of perfectneſs. And let the peace of God rule in your hearts, to the which alſo ye are called in one body; and be ye thankful. Let the word of Chriſt dwell in you richly in all wiſdom, teaching and admoniſhing one another in pſalms and hymns, and ſpiritual ſongs, ſinging with grace in your hearts to the Lord. And whatſoever ye do in word or deed, do all in the name of the Lord Jeſus, giving thanks to God, and the Father by him.

~~Epiph. Sunday vj.~~

The Goſpel.

THe kingdom of heaven is likened unto a man, which ſowed good ſeed in his field. But while men ſlept, his enemy came and ſowed tares among the wheat, and went his way. But when the blade was ſprung up, and brought forth fruit, then appeared the tares alſo. So the ſervants of the houſholder came and ſaid unto him, Sir, didſt not thou ſow good ſeed in thy field? from whence then hath it tares? He ſaid unto them, An enemy hath done this. The ſervants ſaid unto him, Wilt thou then that we go and gather them up? But he ſaid, Nay; leaſt while ye gather up the tares, ye root up alſo the wheat with them. Let both grow together until the harveſt; and in the time of harveſt I will ſay to the reapers, Gather ye together firſt the tares, and bind them in bundles to burn them: but gather the wheat into my barn. S. Mat. xiii. 24.

The ſixth Sunday after the Epiphany.

The Collect.

O God, whoſe bleſſed Son was manifeſted, that he might deſtroy the works of the devil, and make us the ſons of God and heirs of eternal life; Grant us, we beſeech thee, that having this hope, we may purifie our ſelves, even as he is pure; that when he ſhall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom, where with thee, O Father, and thee, O holy Ghoſt, he liveth and reigneth ever one God world without end. Amen.

~~Epiph. Sunday vj.~~

The Epiſtle.

1 S. John iii. 1. BEhold, what manner of love the Father hath beſtowed upon us, that we ſhould be called the Sons of God: therefore the world knoweth us not, becauſe it knew him not. Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be: but we know that when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is. And every man that hath this hope in him, purifieth himſelf, even as he is pure. Whoſoever committeth ſin tranſgreſſeth alſo the law: for ſin is the tranſgreſſion of the law. And ye know that he was manifeſted to take away our ſins; and in him is no ſin. Whoſoever abideth in him ſinneth not: whoſoever ſinneth hath not ſeen him, neither known him. Little children, let no man deceive you: he that doth righteouſneſs is righteous, even as he is righteous. He that committeth ſin is of the devil: for the devil ſinneth from the beginning. For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the devil.

The Goſpel.

S. Mat. xxiv. 23. THen if any man ſhall ſay unto you, Lo here is Chriſt or there: believe it not. For there ſhall ariſe falſe Chriſts and falſe prophets, and ſhall ſhew great ſigns and wonders; inſomuch that (if it were poſſible) they ſhall deceive the very elect. Behold, I have told you before. Wherefore, if they ſhall ſay unto you, Behold, he is in the deſert, go not forth: behold, he is in the ſecret chambers, believe it not. For as the lightning cometh out of the eaſt and ſhineth even unto the weſt: ſo ſhall alſo the coming of the Son of man be. For wheresoever the carcaſe is, there will the eagles

eagles be gathered together. Immediately after the tribulation of thoſe days, ſhall the ſun be darkned, and the moon ſhall not give her light, and the ſtars ſhall fall from heaven, and the powers of the heavens ſhall be ſhaken. And then ſhall appear the ſign of the Son of man in heaven: and then ſhall all the tribes of the earth mourn, and they ſhall ſee the Son of man coming in the clouds of heaven with power and great glory. And he ſhall ſend his angels with a great ſound of a trumpet, and they ſhall gather together his elect from the four winds, from one end of heaven to the other.

The Sunday called Septuageſima, or the third Sunday before Lent.

The Collect.

O Lord, we beſeech thee favourably to hear the prayers of thy people, that we who are juſtly puniſhed for our offences, may be mercifully delivered by thy goodneſs, for the glory of thy Name, through Jeſus Chriſt our Saviour, who liveth and reigneth with thee and the holy Ghoſt ever one God, world without end. Amen.

The Epiſtle.

Know ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that ſtriveth for the maſtery, is temperate in all things: Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore ſo run, not as uncertainly; ſo fight I, not as one that beateth the air: But I keep under my body, and bring it into ſubjection, leſt that by any means 1 Cor. ix. 24.

means when I have preached to others, I my ſelf ſhould be a caſt-away.

The Goſpel.

S. Matth. xx. 1.



The kingdom of heaven is like unto a man that is an houſholder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a peny a day, he ſent them into his vineyard. And he went out about the third hour, and ſaw others ſtanding idle in the market-place, and ſaid unto them, Go ye alſo into the vineyard, and whatſoever is right I will give you. And they went their way. Again he went out about the ſixth and ninth hour, and did likewiſe. And about the eleventh hour he went out and found others ſtanding idle, and ſaith unto them, Why ſtand ye here all the day idle? They ſay unto him, Becauſe no man hath hired us. He ſaith unto them, Go ye alſo into the vineyard, and whatſoever is right, that ſhall ye receive. So when even was come, the Lord of the vineyard ſaith unto his ſteward, Call the labourers and give them their hire, beginning from the laſt unto the firſt. And when they came that were hired about the eleventh hour, they received every man a peny. But when the firſt came, they ſuppoſed that they ſhould have received more, and they likewiſe received every man a peny. And when they had received it, they murmured againſt the goodman of the houſe, ſaying, Theſe laſt have wrought but one hour, and thou haſt made them equal unto us, which have born the burden and heat of the day. But he anſwered one of them and ſaid, Friend, I do thee no wrong: didſt not thou agree with me for a peny? Take that thine is, and go thy way: I will give unto this laſt even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, becauſe I am good? So the laſt ſhall

be

Sexageſima. *Sunday.*

be firſt, and the firſt laſt: for many be called, but few choſen.

The Sunday called Sexageſima, or the ſecond Sunday before Lent.

The Collect.

O Lord God, who ſeeſt that we put not our truſt in any thing that we do; Mercifully grant that by thy power we may be defended againſt all adverſity, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

YE ſuffer fools gladly, ſeeing ye your ſelves are wiſe. For ye ſuffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himſelf, if a man ſmite you on the face. I ſpeak as concerning reproach, as though we had been weak: howbeit, whereinſoever any is bold (I ſpeak fooliſhly) I am bold alſo. Are they Hebrews? ſo am I: are they Iſraelites? ſo am I: are they the ſeed of Abraham? ſo am I: are they miniſters of Chriſt? (I ſpeak as a fool) I am more: in labours more abundant; in ſtripes above meaſure; in priſons more frequent; in deaths oft. Of the Jews five times received I forty ſtripes ſave one. Thrice was I beaten with rods. Once was I ſtoned. Thrice I ſuffered ſhipwrack. A night and a day I have been in the deep: in journeying often; in perils of waters; in perils of robbers; in perils by mine own countrey-men; in perils by the heathen; in perils in the city; in perils in the wilderneſs; in perils in the ſea; in perils among falſe brethren; in wearineſs and painfulneſs; in watchings often; in hunger and thirſt; in faſtings often; in cold and nakedneſs; beſides thoſe things that 2 Cor. xi. 19.

that are without, that which cometh upon me daily, the care of all the Churches. Who is weak, and I am not weak? who is offended, and I burn not? If I muſt needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jeſus Chriſt, which is bleſſed for evermore, knoweth that I lie not.

The Goſpel.

S. Luke viii. 4.

When much people were gathered together, and were come to him out of every city, he ſpake by a parable, A ſower went out to ſow his ſeed: and as he ſowed, ſome fell by the way ſide, and it was troden down, and the fowls of the air devoured it. And ſome fell upon a rock, and as ſoon as it was ſprung up, it withered away, becauſe it lacked moiſture. And ſome fell among thorns, and the thorns ſprang up with it, and choked it. And other fell on good ground & ſprang up, and bare fruit an hundredfold. And when he had ſaid theſe things, he cried, He that hath ears to hear let him hear. And his diſciples asked him, ſaying, What might this parable be? And he ſaid, Unto you it is given to know the myſteries of the kingdom of God: but to others in parables; that ſeeing they might not ſee, and hearing they might not underſtand. Now the parable is this; The ſeed is the word of God. Thoſe by the way-ſide are they that hear; then cometh the devil, and taketh away the word out of their hearts, leſt they ſhould believe and be ſaved. They on the rock, are they, which when they hear, receive the word with joy; and theſe have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which when they have heard, go forth, and are choked with cares and riches, and pleaſures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honeſt and good heart, having heard the word, keep it, and bring forth fruit with patience.

The

Quinquageſima. *Sunday.*

The Sunday called Quinquageſima or the next Sunday before Lent.

The Collect.

O Lord, who haſt taught us, that all our doings without charity are nothing worth; Send thy holy Ghoſt, and pour into our hearts that moſt excellent gift of charity, the very bond of peace and of all vertues, without which whoſoever liveth is counted dead before thee: Grant this for thine only Son Jeſus Chriſts ſake. Amen.

The Epiſtle.

Though I ſpeak with the tongues of men and of angels, and have not charity, I am become as ſounding braſs, or a tinckling cymbal. And though I have the gift of prophecie, and underſtand all myſteries, and all knowledge; and though I have all faith, ſo that I could remove mountains, and have no charity, I am nothing. And though I beſtow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity ſuffereth long, and is kind; charity envieth not; charity vaunteth not it ſelf, is not puffed up, doth not behave it ſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil, rejoyceth not in iniquity, but rejoyceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth, but whether there be prophecies, they ſhall fail; whether there be tongues, they ſhall ceaſe; whether there be knowledge, it ſhall vaniſh away. For we know in part, and we prophecie in part. But when that which is perfect is come, then that which 1 Cor. xiii. 1.

which is in part ſhall be done away. When I was a child I ſpake as a child, I underſtood as a child, I thought as a child; but when I became a man, I put away childiſh things. For now we ſee through a glaſs darkly; but then face to face: now I know in part; but then ſhall I know even as alſo I am known. And now abideth faith, hope, charity, theſe three; but the greateſt of theſe is charity.

The Goſpel.

S. Luke xviii. 31.

Then Jeſus took unto him the twelve and ſaid unto them, Behold, we go up to Jeruſalem, and all things that are written by the prophets concerning the Son of man ſhall be accompliſhed. For he ſhall be delivered unto the Gentiles, and ſhall be mocked, and ſpitefully entreated, and ſpitted on. And they ſhall ſcourge him, and put him to death; and the third day he ſhall riſe again. And they underſtood none of theſe things: and this ſaying was hid from them, neither knew they the things which were ſpoken. And it came to paſs, that as he was come nigh unto Jericho, a certain blind man ſat by the way-ſide begging: And hearing the multitude paſs by, he asked what it meant. And they told him, that Jeſus of Nazareth paſſeth by. And he cried, ſaying, Jeſus thou ſon of David, have mercy on me. And they which went before rebuked him, that he ſhould hold his peace: but he cried ſo much the more, Thou ſon of David, have mercy on me. And Jeſus ſtood and commanded him to be brought unto him: and when he was come near, he asked him, ſaying, What wilt thou that I ſhould do unto thee? And he ſaid, Lord, that I may receive my ſight. And Jeſus ſaid unto him, Receive thy ſight; thy faith hath ſaved thee. And immediately he received his ſight, and followed him, glorifying God: and all the people when they ſaw it, gave praiſe unto God.

The

Aſhwedneſday.

The firſt day of Lent, commonly called Aſhwedneſday.

The Collect.

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

¶ This Collect is to be read every day in Lent, after the Collect appointed for the day.

For the Epiſtle.

TUrn ye even to me, ſaith the Lord, with all your heart, and with faſting, and with weeping, and with mourning. And rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a bleſſing behind him, even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, ſanctifie a faſt, call a ſolemn aſſembly, gather the people, ſanctifie the congregation, aſſemble the elders, gather the children, and thoſe that ſuck the breaſts; let the bridegroom go forth of his chamber, and the bride out of her cloſet; let the prieſts, the miniſters of the Lord, weep between the porch and the altar, and let them ſay, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen ſhould rule over them: wherefore ſhould they ſay among the people, Where is their God? Joel ij. 12.

~~Lent Sunday j.~~

The Goſpel.

S. Mat. vi. 16.

WHen ye faſt, be not as the hypocrites, of a ſad countenance: for they diſfigure their faces, that they may appear unto men to faſt. Verily I ſay unto you, they have their reward. But thou, when thou faſteſt, anoint thine head, and waſh thy face, that thou appear not unto men to faſt, but unto thy Father which is in ſecret; and thy Father which ſeeth in ſecret, ſhall reward thee openly. Lay not up for your ſelves treaſures upon earth, where moth and ruſt doth corrupt, and where thieves break through and ſteal. But lay up for your ſelves treaſures in heaven, where neither moth nor ruſt doth corrupt, and where thieves do not break through nor ſteal. For where your treaſure is, there will your heart be alſo.

The firſt Sunday in Lent.

The Collect.

O Lord, who for our ſake didſt faſt fourty days and fourty nights; Give us grace to uſe ſuch abſtinence, that our fleſh being ſubdued to the Spirit; we may ever obey thy godly motions in righteouſneſs and true holineſs, to thy honour and glory, who liveſt and reigneſt with the Father and the holy Ghoſt, one God, world without end. Amen.

The

~~Lent Sunday j.~~

The Epiſtle.

WE then as workers together with him, beſeech you alſo, that ye receive not the grace of God in vain. (For he ſaith, I have heard thee in a time accepted, and in the day of ſalvation have I ſuccoured thee: behold, now is the accepted time; behold, now is the day of ſalvation;) giving no offence in any thing, that the miniſtry be not blamed; but in all things approving our ſelves as the miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes, in ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings; by pureneſs, by knowledge, by long-ſuffering, by kindneſs, by the holy Ghoſt, by love unfeigned, by the word of truth, by the power of God, by the armour of righteouſneſs on the right hand, and on the left, by honour and diſhonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chaſtened, and not killed; as ſorrowful, yet alway rejoycing; as poor, yet making many rich; as having nothing, and yet poſſeſſing all things. 2 Cor. vi. 1.

The Goſpel.

THen was Jeſus led up of the ſpirit into the wilderneſs, to be tempted of the devil. And when he had faſted fourty days and fourty nights, he was afterward an hungred. And when the tempter came to him, he ſaid, If thou be the Son of God, command that theſe ſtones be made bread. But he anſwered and ſaid, It is written, Man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and ſetteth him on a pinacle of the temple, and ſaith S. Mat. iv. 1.

~~Lent Sunday ij.~~

ſaith unto him, If thou be the Son of God, caſt thy ſelf down; for it is written, He ſhall give his angels charge concerning thee, and in their hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone. Jeſus ſaid unto him, It is written again, Thou ſhalt not tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain, and ſheweth him all the kingdoms of the world, and the glory of them; and ſaith unto him, All theſe things will I give thee, if thou wilt fall down and worſhip me. Then ſaith Jeſus unto him, Get thee hence, Satan; for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. Then the devil leaveth him, and behold, angels came and miniſtred unto him.

The ſecond Sunday in Lent.

The Collect.

ALmighty God, who ſeeſt that we have no power of our ſelves to help our ſelves; Keep us both outwardly in our bodies, and inwardly in our ſouls, that we may be defended from all adverſities which may happen to the body, and from all evil thoughts which may aſſault and hurt the ſoul, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

1 Theſ. iv. 1. WE beſeech you, brethren, and exhort you by the Lord Jeſus, that as ye have received of us how you ought to walk, and to pleaſe God, ſo ye would abound more and more. For ye know what commandments we gave you by the Lord Jeſus. For this is the will of God, even your ſanctification,

~~Lent Sunday ij.~~

cation, that ye ſhould abſtain from fornication; that every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour; not in the luſt of concupiſcence, even as the Gentiles which know not God; that no man go beyond, and defraud his brother in any matter, becauſe that the Lord is the avenger of all ſuch, as we alſo have forewarned you, and teſtified. For God hath not called us unto uncleanneſs, but unto holineſs. He therefore that deſpiſeth, deſpiſeth not man, but God, who hath alſo given unto us his holy Spirit.

The Goſpel.

JEſus went thence, and departed into the coaſts of Tyre and Sidon. And behold, a woman of Canaan came out of the ſame coaſts, and cried unto him, ſaying, Have mercy on me, O Lord, thou Son of David, my daughter is grievouſly vexed with a devil. But he anſwered her not a word. And his diſciples came and beſought him, ſaying, Send her away, for ſhe crieth after us. But he anſwered and ſaid, I am not ſent, but unto the loſt ſheep of the houſe of Iſrael. Then came ſhe and worſhipped him, ſaying, Lord help me. But he anſwered and ſaid, It is not meet to take the childrens bread, and to caſt it to dogs. And ſhe ſaid, Truth, Lord; yet the dogs eat of the crumbs which fall from their maſters table. Then Jeſus anſwered and ſaid unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour. S. Matth. xv. 21.

~~Lent Sunday iij.~~

The third Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy majesty, to be our defence against all our enemies, through Jesus Christ our Lord. Amen.

The Epistle.

Ephes. v. 1. BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them; For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light; (for the fruit of the spirit is in all goodness, and righteousness, and truth) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them: For it is a shame even to speak of those things which are done of them in secret. But all things that are reproved, are made manifest by the light: for whatsoever doth make manifest, is light.

Where-

~~Lent Sunday iij.~~

Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

The Gospel.

JEsus was casting out a devil, and it was dumb. And it came to pass when the devil was gone out, the dumb spake; and the people wondred. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And other tempting him, sought of him a sign from heaven. But he knowing their thoughts, said unto them, Every kingdom divided against it self, is brought to desolation; and a house divided against a house, falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger then he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me, is against me: and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house, whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man is worse than the first. And it came to pass as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather blessed are they that hear the word of God and keep it. S. Luke. xi. 14.

The

The fourth Sunday in Lent

~~Lent Sunday iv.~~

The fourth Sunday in Lent.

The Collect.

GRant, we beſeech thee, Almighty God, that we, who for our evil deeds do worthily deſerve to be puniſhed, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jeſus Chriſt. Amen.

The Epiſtle.

Gal. iv. 21. TEll me, ye that deſire to be under the law, do ye not hear the law? For it is written, that Abraham had two ſons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the fleſh; but he of the free-woman was by promiſe. Which things are an allegory: for theſe are the two covenants; the one from the mount Sinai, which gendreth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and anſwereth to Jeruſalem which now is, and is in bondage with her children. But Jeruſalem which is above is free; which is the mother of us all. For it is written, Rejoyce thou barren that bearеſt not; break forth and cry, thou that travaileſt not: for the deſolate hath many moe children then ſhe which hath an husband. Now we, brethren, as Iſaac was, are the children of promiſe. But as then, he that was born after the fleſh, perſecuted him that was born after the ſpirit; even ſo it is now. Nevertheleſs, what ſaith the ſcripture? Caſt out the bond-woman and her ſon; for the ſon of the bond-woman ſhall not be heir with the ſon of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

The

~~Lent Sunday iv.~~

The Goſpel.



Eſus went over the ſea of Galilee, S. John vj. 1.
which is the ſea of Tiberias. And a great multitude followed him, becauſe they ſaw his miracles which he did on them that were diſeaſed. And Jeſus went up into a mountain, and there he ſat with his diſciples. And the paſſover, a feaſt of the Jews, was nigh. When Jeſus then lift up his eyes, and ſaw a great company come unto him, he ſaith unto Philip, Whence ſhall we buy bread that theſe may eat? (And this he ſaid to prove him; for he himſelf knew what he would do.) Philip anſwered him, Two hundred peny-worth of bread is not ſufficient for them, that every one of them may take a little. One of his diſciples, Andrew, Simon Peters brother, ſaith unto him, There is a lad here, which hath five barley-loaves, and two ſmall fiſhes: but what are they among ſo many? And Jeſus ſaid, Make the men ſit down. Now there was much graſs in the place. So the men ſat down, in number about five thouſand. And Jeſus took the loaves, and when he had given thanks, he diſtributed to the diſciples, and the diſciples to them that were ſet down, and likewiſe of the fiſhes as much as they would. When they were filled, he ſaid unto his diſciples, Gather up the fragments that remain, that nothing be loſt. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then thoſe men, when they had ſeen the miracle that Jeſus did, ſaid, This is of a truth that prophet that ſhould come into the world.

~~Lent Sunday V.~~

The fifth Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ our Lord. Amen.

The Epistle.

Heb. ix. 11. CHrist being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of goats and calves; but by his own blood he entred in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediatour of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

~~Lent Sunday v.~~

The Goſpel.

IEſus ſaid, Which of you convinceth me of ſin? And if I ſay the truth, why do ye not believe me? He that is of God, heareth Gods words; ye therefore hear them not, becauſe ye are not of God. Then anſwered the Jews, and ſaid unto him, Say we not well, that thou art a Samaritan, and haſt a devil? Jeſus anſwered, I have not a devil; but I honour my Father, and ye do diſhonour me. And I ſeek not mine own glory; there is one that ſeeketh and judgeth. Verily, verily, I ſay unto you, If a man keep my ſaying, he ſhall never ſee death. Then ſaid the Jews unto him, now we know that thou haſt a devil. Abraham is dead, and the prophets; and thou ſaieſt, If a man keep my ſaying, he ſhall never taſte of death. Art thou greater than our father Abraham, which is dead: and the prophets are dead: whom makeſt thou thy ſelf? Jeſus anſwered, If I honour my ſelf, my honour is nothing; it is my Father that honoureth me, of whom ye ſay, that he is your God; yet ye have not known him; but I know him: and if I ſhould ſay, I know him not, I ſhall be a liar like unto you; but I know him, and keep his ſaying. Your Father Abraham rejoyced to ſee my day, and he ſaw it, and was glad. Then ſaid the Jews unto him, Thou art not yet fifty years old, and haſt thou ſeen Abraham? Jeſus ſaid unto them, Verily, verily I ſay unto you, Before Abraham was, I am. Then took they up ſtones to caſt at him: but Jeſus hid himſelf, and went out of the temple. S. John viij. 46.

The

The next Sunday before Easter.

The Sunday next before Easter.

The Collect.

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

The Epistle.

Phil. ij. 5. LEt this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a Name, which is above every name; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The

The next Sunday before Easter.

The Gospel.

When the morning was come, all the chief priests and elders of the people took counsel against Jesus, to put him to death. And when they had bound him, they led him away, and delibered him to Pontius Pilate the governour. Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent bloud. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of bloud. And they took counsel, and bought with them the potters field to bury strangers in. Wherefore that field was called, The field of bloud unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potters field, as the Lord appointed me.) And Jesus stood before the governour; and the governour asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word, insomuch that the governour marvelled greatly. Now at that feast the governour was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them,

S. Matth. xxvij. 1.

Whom will ye that I release unto you? Barabbas or Jesus, which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgement seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders perswaded the multitude that they should ask Barabbas, and destroy Jesus. The governour answered and said unto them, Whether of the twain will ye that I release unto you? They said Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governour said, Why, what evil ha h he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the souldiers of the governour took Jesus into the common hall, and gathered unto him the whole band of souldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vineger to drink, mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments,

ments, casting lots: that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him: one on the right hand, and another on the left. And they that passed by, reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thy self: if thou be the son of God, come down from the cross. Likewise also the chief priests mocking him, with the Scribes and elders, said, He saved others, himself he cannot save: if he be the King of Israel let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now if he will have him: for he said, I am the son of God. The Thieves also which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land, unto the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a spunge and filled it with vineger, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus when he had cried again with a loud voice yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept, arose, and came out of the graves, after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earth-quake, and those things that were done, they feared greatly, saying, Truly this was the son of God.

Munday before Easter.

Munday before Easter.

For the Epistle.

Isai. lxiii. 1.



Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have troden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked and there was none to help; and I wondred that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction, he was afflicted, and the angel of his presence saved them: in his love, and in his pity he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit, therefore he was turned to be their enemy, and he fought against them.

Munday before Easter.

them. Then he remembred the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his holy spirit within him? that led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himself an everlasting Name? That led them through the deep as an horse in the wilderness, that they should not stumble? as a beast goeth down into the valley, the spirit of the Lord caused him to rest: so didst thou lead thy people to make thy self a glorious Name. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: Where is thy zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards me? are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou O Lord, art our Father, our redeemer, thy Name is from everlasting. O Lord, Why hast thou made us to erre from thy waies? and hardned our ~~heart~~ hearts from thy fear? Return for thy servants sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have troden down thy sanctuary. We are thine, thou never barest rule over them; they were not called by thy Name.

The Gospel.



After two dayes was the feast of the passover, and of unleavened bread: and the chief priests and the Scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uproar of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman, having an alabaster-box of ointment of spikenard, very precious, and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was S. Mark xiv. 1.

Munday before Easter.

this waſt of the ointment made? For it might have been ſold for more then three hundred pence, and have been given to the poor: and they murmured againſt her. And Jeſus ſaid, Let her alone, why trouble you her? ſhe hath wrought a good work on me. For ye have the poor with you alwayes, and whenſoever ye will, ye may do them good: but me ye have not alwayes. She hath done what ſhe could: ſhe is come aforehand to anoint my body to the burying. Verily I ſay unto you, Whereſoever this goſpel ſhall be preached throughout the whole world, this alſo that ſhe hath done ſhall be ſpoken of for a memorial of her. And Judas Iſcariot, one of the twelve, went unto the chief prieſts, to betray him unto them. And when they heard it, they were glad, and promiſed to give him money. And he ſought how he might conveniently betray him. And the firſt day of unleavened bread, when they killed the paſſover, his diſciples ſaid unto him, Where wilt thou that we go and prepare, that thou mayeſt eat the paſſover? And he ſendeth forth two of his diſciples, and ſaith unto them, Go ye into the city, and there ſhall meet you a man bearing a pitcher of water: follow him. And whereſoever he ſhall go in, ſay ye to the good-man of the houſe, The maſter ſaith, Where is the gueſt-chamber, where I ſhall eat the paſſover with my diſciples? And he will ſhew you a large upper room furniſhed, and prepared, there make ready for us. And his diſciples went forth, and came into the city, and found as he had ſaid unto them: and they made ready the paſſover. And in the evening he cometh with the twelve. And as they ſat, and did eat, Jeſus ſaid, Verily I ſay unto you, one of you which eateth with me, ſhall betray me. And they began to be ſorrowful, and to ſay unto him, one by one, Is it I? and another ſaid, Is it I? And he anſwered and ſaid unto them, It is one of the twelve that dippeth with me in the diſh. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the ſon of man is betrayed: good were it for that man if he had never been born. And as they

did

did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: This is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my bloud of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, untill that day that I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him; Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemani, and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that if it were possible the hour might pass from him. And he said, Abba, father; All things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is

enough,

enough, the hour is come; Behold the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords, and staves, from the chief Priests, and the Scribes, and the Elders. And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master, and kissed him. And they laid their hands on him, and took him. And one of them that stood by, drew a sword, and smote a servant of the high Priest, and cut off his ear. And Jesus answered, and said unto them, Are ye come out as against a thief, with swords and with staves, to take me? I was dayly with you in the temple, teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man having a linen cloth cast about his naked body, and the young men laid hold on him. And he left the linen cloth, and fled from them naked. And they led Jesus away to the high Priest, and with him were assembled all the chief Priests, and the Elders, and the Scribes; and Peter followed him afar off, even into the palace of the high Priest: and he sat with the servants, and warmed himself at the fire; and the chief Priests, and all the councel sought for witness against Jesus to put him to death, and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three dayes, I will build another made without hands. But neither so did their witness agree together. And the high Priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high Priest asked him,

and

and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy; and the servants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high priest; and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch, and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Tueſday before Eaſter.

Tueſday before Eaſter.

For the Epiſtle.

Iſai. l. 5. THe Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the ſmiters, and my cheeks to them that pluc-ed off the hair: I hid not my face from ſhame and ſpitting. For the Lord God will help me, there-fore ſhall I not be confounded: therefore have I ſet my face like a flint, and I know that I ſhall not be aſhamed. He is near that juſtifieth me, who will contend with me? Let us ſtand together; who is mine adverſary? let him come near to me. Behold, the Lord God will help me; who is he that ſhall con-demn me? Lo, they all ſhall wax old as a garment: the moth ſhall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh in darkneſs, and hath no light? let him truſt in the Name of the Lord, and ſtay up-on his God. Behold, all ye that kindle a fire, that compaſs your ſelves about with ſparks; walk in the light of your fire, and in the ſparks that ye have kindled. This ſhall ye have of mine hand, ye ſhall lie down in ſorrow.

The

Tueſday before Eaſter

The Goſpel.

AND ſtraightway in the morning, the chief prieſts held a conſultation with the elders and ſcribes, and the whole council, and bound Jeſus, and carried him away, and delibered him to Pilate. And Pilate asked him, Art thou the king of the Jews? And he anſwering, ſaid unto him, Thou ſaieſt it. And the chief prieſts accuſed him of many things: but he anſwered nothing. And Pilate asked him again, ſaying, Anſwereſt thou nothing? behold how many things they witneſs againſt thee. But Jeſus yet anſwered nothing: ſo that Pilate marvelled. Now at that feaſt he releaſed unto them one priſoner, whomſoever they deſired. And there was one named Barabbas, which lay bound with them that had made inſurrection with him, who had committed murder in the inſurrection. And the multitude crying aloud, began to deſire him to do as he had ever done unto them. But Pilate anſwered them, ſaying, Will ye that I releaſe unto you the king of the Jews? (For he knew that the chief prieſts had delibered him for envy) But the chief prieſts moved the people, that he ſhould rather releaſe Barabbas unto them. And Pilate anſwered, and ſaid again unto them, What will ye then that I ſhall do unto him whom ye call the king of the Jews? and they cried out again, Crucifie him. Then Pilate ſaid unto them, Why, what evil hath he done? and they cried out the more exceedingly, Crucifie him. And ſo Pilate, willing to content the people, releaſed Barabbas unto them, and delibered Jeſus, when he had ſcourged him, to be crucified. And the ſouldiers led him away into the hall, called Prætorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head. And began to ſalute him, Hail king of the Jews. And they ſmote him on the head with a reed, and did ſpit upon him,

S. Mark xv. 1.

him, and bowing their knees, worſhiped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucifie him. And they compel one Simon a Cyrenean, who paſſed by, coming out of the countrey, the father of Alexander, and Rufus, to bear his croſs. And they bring him unto the place Golgotha, which is, being interpreted, the place of a ſcull. And they gave him to drink, wine mingled with myrrhe; but he received it not. And when they had crucified him, they parted his garments, caſting lots upon them, what every man ſhould take. And it was the third hour, and they crucified him. And the ſuperſcription of his accuſation was written over, THE KING OF THE JEWS. And with him they crucifie two thieves, the one on his right hand, and the other on his left. And the Scripture was fulfilled, which ſaith, And he was numbred with the tranſgreſſors. And they that paſſed by, railed on him, waging their heads, and ſaying, Ah, thou that deſtroyeſt the temple, and buildeſt it in three days, ſave thy ſelf, and come down from the croſs. Likewiſe alſo the chief prieſts mocking, ſaid among themſelves, with the ſcribes, He ſaved others, himſelf he cannot ſave. Let Chriſt the king of Iſrael deſcend now from the croſs, that we may ſee and believe. And they that were crucified with him, reviled him. And when the ſixth hour was come, there was darkneſs over the whole land, until the ninth hour. And at the ninth hour Jeſus cried with a loud voice, ſaying, Eloi, Eloi, lama ſabachthani? which is, being interpreted, My God, my God, why haſt thou forſaken me? And ſome of them that ſtood by, when they heard it, ſaid, Behold, he calleth Elias. And one ran, and filled a ſponge full of vineger, and put it on a reed, and gave him to drink, ſaying, Let alone; let us ſee whether Elias will come to take him down. And Jeſus cried with a loud voice, and gave up the ghoſt. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion which ſtood over againſt

against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

Wednesday before Easter.

The Epistle.

Where a testament is, there must also of necessity be the death of the testator: for a testament is of force after men are dead; otherwise it is of no strength at all whilst the testator liveth. Whereupon, neither the first testament was dedicated without bloud: For when Moses had spoken every precept to all the people, according to the law, he took the bloud of calves, and of goats, with water and scarlet wooll, and hyssop, and sprinkled both the book and all the people, saying, This is the bloud of the testament, which God hath enjoyned unto you. Moreover, he sprinkled likewise with bloud both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with bloud; and without shedding of bloud is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entred into the holy places made with hands, which are the figures of the true, but into heaven it self, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entreth into the holy place every year with bloud of others: for then must he often have suffered since the foundation of the world; but now once in Heb. ix. 16

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the end of the world, hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgement: so Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time without sin unto salvation.

The Gospel.

S. Luke xxii. 1.

NOw the feast of unleavened bread drew nigh, which is called the passover. And the chief priests, and Scribes sought how they might kill him; for they feared the people. Then entred Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief Priests, and captaines, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them, in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entred into the city, there shall a man meet you, bearing a pitcher of water, follow him into the house where he entreth in. And ye shall say unto the good-man of the house, The master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished; there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down and the twelve Apostles with him. And he said unto them, with desire I have desired to eat this passover with you before I suffer. For I say unto you I will not any more eat thereof, until it be fulfilled in the kingdom

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of God. And he took the cup, and gave thanks, and said, Take this, and dibide it among your selves. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you, this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my bloud, which is shed for you. But behold, the hand of him that betrayeth me, is with me on the table. And truly the son of man goeth as it was determined; but woe unto that man, by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was also strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them, are called benefactours. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? But I am among you, as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it,

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and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written, must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place, he said unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stones cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthning him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of bloud falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they who were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high Priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief Priests, and captains of the temple, and the Elders who were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high Priests house, and Peter followed afar off. And when they had kindled a fire in the midst of the hall,

and

and were set down together, Peter sat down among them. But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately while he yet spake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembred the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly. And the men that held Jesus mocked him, and smote him. And when they had blind-folded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the chief Priests, and the Scribes came together, and led him into their councel, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, you will not believe. And if I also ask you, you will not answer me, nor let me go. Hereafter shall the son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we our selves have heard of his own mouth.

Thurſday before Eaſter.

Thurſday before Eaſter.

The Epiſtle.

1 Cor. xj. 17. IN this that I declare unto you, I praiſe you not; that you come together not for the better, but for the worſe. For firſt of all, when ye come together in the Church, I hear that there be diviſions among you, and I partly believe it. For there muſt be alſo hereſies among you, that they who are approved, may be made manifeſt among you. When ye come together therefore into one place, this is not to eat the Lords ſupper: For in eating, every one taketh before other his own ſupper: and one is hungry, and another is drunken. What, have ye not houſes to eat and to drink in? or deſpiſe ye the Church of God, and ſhame them that have not? What ſhall I ſay to you? ſhall I praiſe you in this? I praiſe you not: For I have received of the Lord that which alſo I delivered unto you, that the Lord Jeſus, the ſame night in which he was betrayed, took bread; and when he had given thanks, he brake it, and ſaid, Take, eat, this is my body, which is broken for you: this do in remembrance of me. After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the new teſtament in my bloud: this do ye as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lords death till he come. Wherefore, whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be guilty of the body and bloud of the Lord. But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup. For he that eateth, and drinketh unworthily, eateth and drinketh

Thurſday before Eaſter.

eth damnation to himſelf, not diſcerning the Lords body. For this cauſe many are weak and ſickly among you, and many ſleep. For if we would judge our ſelves, we ſhould not be judged. But when we are judged, we are chaſtned of the Lord, that we ſhould not be condemned with the world. Wherefore, my brethen, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the reſt will I ſet in order when I come.

The Goſpel.

THe whole multitude of them aroſe, and led him unto Pilate. And they began to accuſe him, ſaying, We found this fellow perverting the nation, and forbidding to gibe tribute to Ceſar, ſaying, that he himſelf is Chriſt a king. And Pilate asked him, ſaying, Art thou the King of the Jews? And he anſwered him and ſaid, Thou ſaieſt it. Then ſaid Pilate to the chief prieſts, and to the people, I find no fault in this man. And they were the more fierce, ſaying, He ſtirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as ſoon as he knew that he belonged unto Herods juriſdiction, he ſent him to Herod, who himſelf was alſo at Jeruſalem at that time. And when Herod ſaw Jeſus, he was exceeding glad, for he was deſirous to ſee him of a long ſeaſon, becauſe he had heard many things of him, and he hoped to have ſeen ſome miracle done by him. Then he queſtioned with him in many words; but he anſwered him nothing. And the chief prieſts, and ſcribes ſtood and vehemently accuſed him. And Herod with his men of war ſet him at naught, and mocked him, and arayed him in a gorgeous robe, and ſent him again to Pilate. And the ſame day Pilate and Herod were made friends together; for before they were at S. Luke xxiii. 1.

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enmity between themſelves. And Pilate when he had called together the chief prieſts, and the rulers, and the people, ſaid unto them, Ye have brought this man unto me, as one that perverteth the people, and behold, I having examined him before you, have found no fault in this man touching thoſe things whereof ye accuſe him: No, nor yet Herod: for I ſent you to him, and lo, nothing worthy of death is done unto him. I will therefore chaſtiſe him, and releaſe him. For of neceſſity he muſt releaſe one unto them at the feaſt. And they cried out all at once, ſaying, Away with this man, and releaſe unto us Barabbas: (Who for a certain ſedition made in the city, and for murder was caſt in priſon) Pilate therefore willing to releaſe Jeſus, ſpake again to them. But they cried, ſaying, Crucifie him, crucifie him. And he ſaid unto them the third time, Why, what evil hath he done? I have found no cauſe of death in him: I will therefore chaſtiſe him and let him go. And they were inſtant with loud voices, requiring that he might be crucified: And the voices of them, and of the chief prieſts prevailed. And Pilate gave ſentence, that it ſhould be as they required. And he releaſed unto them him that for ſedition and murder was caſt into priſon, whom they had deſired; but he delivered Jeſus to their will. And as they led him away, they laid hold upon one Simon a ~~Cirenean~~ Cyrenian, coming out of the country, and on him they laid the croſs, that he might bear it after Jeſus. And there followed him a great company of people, and of women, who alſo bewailed and lamented him. But Jeſus turning unto them, ſaid, Daughters of Jeruſalem, weep not for me, but weep for your ſelves, and for your children. For behold, the daies are coming, in which they ſhall ſay, Bleſſed are the barren, and the wombs that never bare, and the paps which never gave ſuck. Then ſhall they begin to ſay to the mountains, Fall on us; and to the hills, Cover us. For if they do theſe things in a green tree, what ſhall be done in the dry? And there were alſo two other malefactours led with him to be put to death. And when they were come to the place which

is called Calvary, there they crucified him; and the malefactours, one on the right hand, and the other on the left. Then ſaid Jeſus, Father, forgive them, for they know not what they do. And they parted his raiment, and caſt lots. And the people ſtood beholding; and the rulers alſo with them derided him, ſaying, He ſaved others, let him ſave himſelf, if he be Chriſt the choſen of God. And the ſouldiers alſo mocked him, coming to him, and offering him vineger, and ſaying, If thou be the king of the Jews, ſave thy ſelf. And a ſuperſcription alſo was written over him in letters of Greek, and Latine, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactours, which were hanged, railed on him, ſaying, If thou be Chriſt, ſave thy ſelf, and us. But the other anſwering, rebuked him, ſaying, Doeſt not thou fear God, ſeeing thou art in the ſame condemnation? And we indeed juſtly; for we receive the due reward of our deeds, but this man hath done nothing amiſs. And he ſaid unto Jeſus, Lord, remember me when thou comeſt into thy kingdom. And Jeſus ſaid unto him, Verily I ſay unto thee, To day ſhalt thou be with me in paradiſe. And it was about the ſixth hour. And there was a darkneſs over all the earth, until the ninth hour. And the ſun was darkned, and the vail of the temple was rent in the midſt. And when Jeſus had cried with a loud voice, he ſaid, Father, into thy hands I commend my ſpirit: and having ſaid thus, he gave up the ghoſt. Now when the centurion ſaw what was done, he glorified God, ſaying, Certainly this was a righteous man. And all the people that came together to that ſight, beholding the things that were done, ſmote their breaſts, and returned. And all his acquaintance, and the women that followed him from Galilee, ſtood afar off, beholding theſe things.

Good Friday.

Good Friday.

The Collects.

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

ALmighty and everlaſting God, by whoſe Spirit the whole body of the Church is governed and ſanctified; Receive our ſupplications and prayers which we offer before thee for all eſtates of men in thy holy Church, that every member of the ſame in his vocation and miniſtry, may truly and godly ſerve thee, through our Lord and Saviour Jeſus Chriſt. Amen.

OMerciful God, who haſt made all men, and hateſt nothing that thou haſt made, nor wouldeſt the death of a ſinner, but rather that he ſhould be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardneſs of heart, and contempt of thy word; and ſo fetch them home, bleſſed Lord, to thy flock, that they may be ſaved among the remnant of the true Iſraelites, and be made one fold under one Shepherd, Jeſus Chriſt our Lord, who liveth and reigneth with thee and the holy Spirit, one God, world without end. Amen.

The

Good Friday.

The Epiſtle.

THe law having a ſhadow of good things to come, and not the very image of the things, can never with thoſe ſacrifices which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceaſed to be offered? becauſe that the worſhippers once purged, ſhould have had no more conſcience of ſins. But in thoſe ſacrifices there is a remembrance again made of ſins every year. For it is not poſſible that the bloud of bulls and of goats ſhould take away ſins: Wherefore when he cometh into the world, he ſaith, Sacrifice and offering thou wouldeſt not, but a body haſt thou prepared me: In burnt-offerings, and ſacrifices for ſin thou haſt had no pleaſure: Then ſaid I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he ſaid, Sacrifice and offering, and burnt-offerings, and offering for ſin thou wouldeſt not, neither hadſt pleaſure therein, which are offered by the law: Then ſaid he, Lo, I come to do thy will, O God. He taketh away the firſt, that he may eſtabliſh the ſecond. By the which will we are ſanctified, through the offering of the body of Jeſus Chriſt once for all. And every prieſt ſtandeth daily miniſtring, and offering oftentimes the ſame ſacrifices which can never take away ſins. But this man after he had offered one ſacrifice for ſins, for ever ſat down on the right hand of God, from henceforth expecting till his enemies be made his foot-ſtool. For by one offering he hath perfected for ever them that are ſanctified: Whereof the holy Ghoſt alſo is a witneſs to us: For after that he had ſaid before, This is the covenant that I will make with them after thoſe days, ſaith the Lord, I will put my laws Heb. x. 1.

laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the bloud of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh: And having an high Priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering: (for he is faithful that promised) And let us consider one another to provoke unto love, and to good works; not forsaking the assembling of our selves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

The Gospel.

S. John xix. 1.

PIlate therefore took Jesus, and scourged him. And the souldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail king of the Jews: And they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man. When the chief Priests therefore, and officers saw him, they cried out, saying, Crucifie him, crucifie him. Pilate saith unto them, Take ye him, and crucifie him: for I finde no fault in him. The Jews answered him, We have a law, and by our law, he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying,

ſaying, he was the more afraid; and went again into the judgement-hall, and ſaith unto Jeſus, Whence art thou? But Jeſus gave him no anſwer. Then ſaith Pilate unto him, Speakeſt thou not unto me? knoweſt thou not, that I have power to crucifie thee, and have power to releaſe thee? Jeſus anſwered, Thou couldeſt have no power at all againſt me, except it were given thee from above: therefore he that delivered me unto thee hath the greater ſin. And from thence forth Pilate ſought to releaſe him: but the Jews cryed out, ſaying, If thou let this man go, thou art not Ceſars friend: Whoſoever maketh himſelf a king, ſpeaketh againſt Ceſar. When Pilate therefore heard that ſaying, he brought Jeſus forth, and ſate down in the judgement-ſeat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the paſſover, and about the ſixth hour: and he ſaith unto the Jews, Behold your king. But they cried out, Away with him, away with him, crucifie him. Pilate ſaith unto them, Shall I crucifie your king? The chief prieſts anſwered, We have no king but Ceſar. Then delivered he him therefore unto them to be crucified: and they took Jeſus and led him away. And he bearing his croſs, went forth into a place called the place of a ſcull, which is called in the Hebrew, Golgotha: Where they crucified him, and two other with him, on either ſide one, and Jeſus in the midſt. And Pilate wrote a title, and put it on the croſs. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jeſus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latine. Then ſaid the chief prieſt of the Jews to Pilate, Write not, The king of the Jews; but that he ſaid, I am the king of the Jews. Pilate anſwered, What I have written, I have written. Then the ſouldiers, when they had crucified Jeſus, took his garments, (and made four parts, to every ſouldier a part) and alſo his coat: now the coat was without ſeam, woven from the top

throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the souldiers did. Now there stood by the cross of Jesus, his mother and his mothers sister, Mary, the wife of Cleophas, and Mary Magdalen. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vineger: and they filled a spunge with vineger, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vineger, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day (for that sabbath-day was an high day) besought Pilate that their legs might be broken, and that they might be taken away. Then came the souldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the souldiers with a spear pierced his side, and forthwith came there out bloud and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done that the Scripture should be fulfilled, A bone of him shall not be broken. And again, another Scripture saith, They shall look on him, whom they pierced.

Easter Even.

Easter Even.

The Collect.

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

The Epistle.

IT is better, if the will of God be so, that ye suffer for well-doing, then for evil-doing. For Christ also hath once suffered for sins, the just for the unjust; (that he might bring us to God) being put to death in the flesh, but quickned by the Spirit: By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the dayes of Noah, while the ark was a preparing; wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers being made subject unto him. 1 S. Pet. iij. 17.

Eaſter Even.

The Goſpel.

S. Matth. xxvij. 57.



Hen the even was come, there came a rich man of Arimathea, named Joſeph, who alſo himſelf was Jeſus diſciple. He went to Pilate, and begged the body of Jeſus. Then Pilate commanded the body to be delibered. And when Joſeph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewen out in the rock; and he rolled a great ſtone to the dooꝛ of the ſepulchꝛe, and departed. And there was Mary Magdalene, and the other Mary, ſitting ober againſt the ſepulchꝛe. Now the next day that followed the day of the pꝛeparation, the chief pꝛieſts and Phariſees came together unto Pilate, ſaying, Sir, we remember that that deceiber ſaid, while he was yet alibe, After thꝛee days I will riſe again. Command thereforꝛe that the ſepulchꝛe be made ſure until the third day, leſt his diſciples come by night and ſteal him away, and ſay unto the people, He is riſen from the dead: ſo the laſt errour ſhall be woꝛſe than the firſt. Pilate ſaid unto them, Ye habe a watch, go your way, make it as ſure as you can. So they went and made the ſepulchꝛe ſure, ſealing the ſtone, and ſetting a watch.

¶ At

Eaſter day.

¶ At Morning Prayer, inſtead of the Pſalm, *O come let us*, &c. theſe Anthems ſhall be ſung or ſaid.

CHriſt our paſsover is ſacrificed for us: therefore let us keep the feaſt. Not with the old leaven ~~neither~~ with the leaven of malice and wickedneſs: but with the unleavened bread of ſincerity and truth. 1 Cor. v. 7. *nor*

CHriſt being raiſed from the dead dieth no more: death hath no more dominion over him. For in that he died, he died unto ſin once: but in that he liveth, he liveth unto God. Likewiſe reckon ye alſo your ſelves to be dead indeed unto ſin: but alive unto God through Jeſus Chriſt our Lord. Rom. vj. 9.

CHriſt is riſen from the dead: and become the firſt-fruits of them that ſlept. For ſince by man came death: by man came alſo the reſurrection of the dead. For as in Adam all die: even ſo in Chriſt ſhall all be made alive. 1 Cor. xv. 20.

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.

Eaſter day.

The Collect.

ALmighty God, who through thine only begotten Son Jeſus Chriſt, haſt overcome death, and opened unto us the gate of everlaſting life; We humbly beſeech thee, that as by thy ſpecial grace preventing us, thou doſt put into our minds good deſires; ſo by thy continual help we may bring the ſame to good effect, through Jeſus Chriſt our Lord, who liveth and reigneth with thee, and the holy Ghoſt, ever one God, world without end. Amen.

The Epiſtle.

Col. iij. 1. IF ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Chriſt in God. When Chriſt who is our life, ſhall appear, then ſhall ye alſo appear with him in glory. Mortifie therefore your members which are upon the earth; fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is idolatry: For which things ſake the wrath of God cometh on the children of diſobedience. In the which ye alſo walked ſometime when ye lived in them.

The

Eaſter day.

The Goſpel.

The firſt day of the week cometh Mary Magdalen early, when it was yet dark, unto the ſepulchre, and ſeeth the ſtone taken away from the ſepulchre. Then ſhe runneth and cometh to Simon Peter, and to the other diſciple whom Jeſus loved, and ſaith unto them, They have taken away the Lord out of the ſepulchre, and we know not where they have laid him. Peter therefore went forth, and that other diſciple, and came to the ſepulchre. So they ran both together, and the other diſciple did out-run Peter, and came firſt to the ſepulchre; and he ſtooping down, and looking in, ſaw the linen clothes lying, yet went he not in. Then cometh Simon Peter following him, and went into the ſepulchre, and ſeeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by it ſelf. Then went in alſo that other diſciple which came firſt to the ſepulchre, and he ſaw and believed. For as yet they knew not the Scripture, that he muſt riſe again from the dead. Then the diſciples went away again unto their own home. S. John xx. 1.

Munday

Easter Munday

Munday in Easter Week.

The Collect.

ALmighty God, who through thy only begotten Son Jesus Christ, hast obercome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the holy Ghost ever one God, world without end. Amen.

For The Epistle.

Acts x. 34. PEter opened his mouth, and said, of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all) That word (I say) you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: How God anointed Jesus of Nazareth with the holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem, whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he arose from the dead. And he commanded

Easter Munday.

manded us to preach unto the people, and to testifie that it is he who was ordained of God, to be the judge of quick and dead. To him give all the prophets witness, that through his Name, whosoever believeth in him, shall receive remission of sins.

The Gospel.

BEhold two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eies were holden, that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these daies? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: And how the chief priests, and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he, who should have redeemed Israel: and beside all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, who were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them who were with us, went to the sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered S. Luke. xxiv. 13.

ed

Tuesday in Easter Weeke

~~Easter Tuesday.~~

ed these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures, the things concerning himself. And they drew nigh unto the village, whither they went; and he made as though he would have gone further. But they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent: and he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eies were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tuesday in Easter week.

The Collect.

ALmighty God, who through thy only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou doest put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee, and the holy Ghost, ever one God world without end. Amen.

For

Tuesday in Easter Weeke

~~Easter Tuesday.~~

For the Epistle.

MEn, and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. Acts xiii. 26. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: And he was seen many daies of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine holy one to see corruption. For David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption. But he whom God raised again, saw no corruption: Be it known unto you therefore, men, and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your daies, a work which you shall in no wise believe, though a man declare it unto you.

The

Tuesday in Easter Weeke.

~~Easter Tuesday.~~

The Gospel.

S. Luke xxiv. 36.



JEsus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I my self: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondred, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an hony-comb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses and in the prophets, and in the psalms concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his Name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

The

~~Easter Sunday j.~~

The first Sunday after Easter.

The Collect.

ALmighty Father, who haſt given thine only Son to die for our ſins, and to riſe again for our juſtification; Grant us ſo to put away the leaven of malice and wickedneſs, that we may alway ſerve thee in pureneſs of living and truth, through the merits of the ſame thy Son Jeſus Chriſt our Lord. Amen.

The Epiſtle.

WHatſoever is born of God overcom- 1 S. John v. 4.
eth the world, and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jeſus is the Son of God? This is he that came by water and bloud, even Jeſus Chriſt; not by water only, but by water and bloud: and it is the Spirit that beareth witneſs, becauſe the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the holy Ghoſt: and theſe three are one. And there are three that bear witneſs in earth, the ſpirit, and the water, and the bloud: and theſe three agree in one. If we receive the witneſs of men, the witneſs of God is greater: for this is the witneſs of God, which he hath teſtified of his Son. He that believeth on the Son of God, hath the witneſs in himſelf: he that believeth not God, hath made him a liar, becauſe he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life, and he that hath not the Son hath not life.

~~Easter Sunday ij.~~

The Gospel.

S. John xx. 19.

THe same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my father hath sent me, even so send I you. And when he had said this, he breathed on them and saith unto them, Receive ye the holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

The second Sunday after Easter.

The Collect.

ALmighty God, who hast given thine onely Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour our selves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. Amen.

The

Easter Sunday ij.

The Epiſtle.

THis is thank-worthy, if a man for conſcience toward God endure grief, ſuffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye ſhall take it patiently? But if when ye do well, and ſuffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: becauſe Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow his ſteps: Who did no ſin, neither was guile found in his mouth: Who when he was reviled, reviled not again; when he ſuffered, he threatned not; but committed himſelf to him that judgeth righteouſly: Who his own ſelf bare our ſins in his own body on the tree, that we being dead to ſins ſhould live unto righteouſneſs; by whoſe ſtripes ye were healed. For ye were as ſheep going aſtray; but are now returned unto the ſhepherd, and Biſhop of your ſouls. 1 S. Pet. ij. 19.

The Goſpel.

JEſus ſaid 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. S. John x. 11.

The third Sunday after Easter

~~Easter Sunday iij.~~

The third Sunday after Easter.

The Collect.

ALmighty God, who sheweſt to them that be in errour the light of thy truth, to the intent that they may return into the way of righteouſneſs; Grant unto all them that are admitted into the fellowſhip of Chriſts religion, that they may eſchew thoſe things that are contrary to their profeſſion, and follow all ſuch things as are agreeable to the ſame, through our Lord Jeſus Chriſt. Amen.

The Epiſtle.

1 S. Pet. ij. 11.

DEarly beloved, I beſeech you as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul; having your converſation honeſt among the Gentiles; that whereas they ſpeak againſt you as evil doers, they may by your good works which they ſhall behold, glorifie God in the day of viſitation. Submit your ſelves to every ordinance of man for the Lords ſake, whether it be to the King, as ſupreme; or unto governours, as unto them that are ſent by him, for the puniſhment of evil doers, and for the praiſe of them that do well. For ſo is the will of God, that with well doing ye may put to ſilence the ignorance of fooliſh men: as free, and not uſing your liberty for a cloak of maliciouſneſs; but as the ſervants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The

~~Easter Sunday iv.~~

The Goſpel.

JEſus ſaid to his diſciples, A little while and ye ſhall not ſee me; and again, a little while and ye ſhall ſee me, becauſe I go to the Father. Then ſaid ſome of his diſciples among themſelves, What is this that he ſaith unto us, A little while and ye ſhall not ſee me; and again, a little while and ye ſhall ſee me; and Becauſe I go to the Father? They ſaid therefore, What is this that he ſaith, A little while? we cannot tell what he ſaith. Now Jeſus knew that they were deſirous to aſk him, and ſaid unto them, Do ye enquire among your ſelves, of that I ſaid, A little while, and ye ſhall not ſee me; and again, a little while and ye ſhall ſee me? Verily, verily I ſay unto you, that ye ſhall weep and lament, but the world ſhall rejoyce: and ye ſhall be ſorrowful, but your ſorrow ſhall be turned into joy. A woman when ſhe is in travail, hath ſorrow, becauſe her hour is come: but aſſoon as ſhe is delivered of the child, ſhe remembreth no more the anguiſh, for joy that a man is born into the world. And ye now therefore have ſorrow: but I will ſee you again, and your heart ſhall rejoyce, and your joy no man taketh from you. S. John xvj. 16.

The fourth Sunday after Eaſter.

The Collect.

OAlmighty God, who alone canſt order the unruly wills and affections of ſinful men; Grant unto thy people, that they may love the thing which thou commandeſt, and deſire that which thou doſt promiſe, that ſo among the ſundry,

Easter Sunday iv.

and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. Amen.

The Epistle.

S. Jam. j. 17. EVery good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kinde of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

The Gospel.

S. John xvi. 5. JEsus said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But because I have said these things unto you sorrow hath filled your heart. Nevertheless, I tell you the truth, it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgement: Of sin; because they believe not on me: Of righteousness; because I go to my Father, and ye see me no more: Of judgement; because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever

~~Easter Sunday v.~~

whatsoever he shall hear, that shall he speak, and he will shew you things to come. He shall glorifie me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

The fifth Sunday after Easter.

The Collect.

O Lord, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. Amen.

The Epistle.

BE ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein; he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion is vain. Pure religion, and undefiled before God and the Father, is this; To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. S. Jam. j. 22.

The

The fifth Sunday after Easter

~~Easter Sunday v.~~

The Goſpel.

S. John xvj. 23.

VErily, verily I ſay unto you, Whatſoever ye ſhall aſk the Father in my Name, he will give it you. Hitherto have ye aſked nothing in my name: Aſk, and ye ſhall receive, that your joy may be full. Theſe things have I ſpoken unto you in proverbs: the time cometh when I ſhall no more ſpeak unto you in proverbs, but I ſhall ſhew you plainly of the Father. At that day ye ſhall aſk in my Name: and I ſay not unto you, that I will pray the Father for you; for the Father himſelf loveth you, becauſe ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: Again, I leave the world, and go to the Father. His diſciples ſaid unto him; Lo, now ſpeakeſt thou plainly, and ſpeakeſt no proverb. Now are we ſure that thou knoweſt all things, and needeſt not that any man ſhould aſk thee: by this we believe that thou cameſt forth from God. Jeſus anſwered them, Do ye now believe? Behold the hour cometh, yea, is now come, that ye ſhall be ſcattered every man to his own, and ſhall leave me alone: and yet I am not alone, becauſe the Father is with me. Theſe things I have ſpoken unto you, that in me ye might have peace. In the world ye ſhall have tribulation; but be of good cheer, I have overcome the world.

The

The Aſcenſion day.

The Aſcenſion day.

The Collect.

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

For the Epiſtle.

THe former treatiſe have I made, O Theophilus, of all that Jeſus began both to do and teach, until the day in which he was taken up, after that he through the holy Ghoſt had given commandments unto the Apoſtles whom he had choſen. To whom alſo he ſhewed himſelf alive after his paſſion, by many infallible proofs, being ſeen of them fourty days, and ſpeaking of the things pertaining to the kingdom of God: And being aſſembled together with them, commanded them that they ſhould not depart from Jeruſalem, but wait for the promiſe of the Father, which, ſaith he, ye have heard of me. For John truly baptized with water, but ye ſhall be baptized with the holy Ghoſt not many days hence. When they therefore were come together, they asked of him, ſaying, Lord, wilt thou at this time reſtore again the kingdom to Iſrael? And he ſaid unto them, It is not for you to know the times, or the ſeaſons, which the Father hath put in his own power. But ye ſhall receive power Acts j. 1.

power after that the holy Ghoſt is come upon you; and ye ſhall be witneſſes unto me, both in Jeruſalem and in all Judea, and in Samaria, and unto the uttermoſt part of the earth. And when he had ſpoken theſe things, while they beheld, he was taken up, and a cloud received him out of their ſight. And while they looked ſtedfaſtly toward heaven, as he went up, behold, two men ſtood by them in white apparel; which alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? This ſame Jeſus which is taken up from you into heaven, ſhall ſo come in like manner, as ye have ſeen him go into heaven.

The Goſpel.

S. Mark xvj. 14.



Eſus appeared unto the eleven as they ſat at meat, and upbraided them with their unbelief and hardneſs of heart, becauſe they believed not them which had ſeen him after he was riſen. And he ſaid unto them, Go ye into all the world, and preach the goſpel to every creature. He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned. And theſe ſigns ſhall follow them that believe: In my Name ſhall they caſt out devils, they ſhall ſpeak with new tongues, they ſhall take up ſerpents, and if they drink any deadly thing, it ſhall not hurt them; they ſhall lay hands on the ſick, and they ſhall recover. So then after the Lord had ſpoken unto them, he was received up into heaven, and ſat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the word with ſigns following.

Sunday after Aſcenſion Day

Sunday after Aſcenſion day.

The Collect.

O God the King of glory, who haſt exalted thine only Son Jeſus Chriſt with great triumph unto thy kingdom in heaven; We beſeech thee leave us not comfortleſs; but ſend to us thine holy Ghoſt to comfort us, and exalt us unto the ſame place whither our Saviour Chriſt is gone before, who liveth and reigneth with thee, and the holy Ghoſt, one God, world without end. Amen.

The Epiſtle.

THe end of all things is at hand; be ye therefore ſober, and watch unto prayer. And above all things have fervent charity among your ſelves: for charity ſhall cover the multitude of ſins. Uſe hoſpitality one to another without grudging. As every man hath received the gift, even ſo miniſter the ſame one to another, as good ſtewards of the manifold grace of God. If any man ſpeak, let him ſpeak as the oracles of God: If any man miniſter, let him do it, as of the ability which God giveth, that God in all things may be glorified through Jeſus Chriſt, to whom be praiſe and dominion for ever and ever. Amen. 1 S. Pet. iv. 7.

The

Whitſunday.

The Goſpel.

S. John xv. 26. and part of ~~the xvi~~ Chapter. xvj

WHen the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he ſhall teſtifie of me. And ye alſo ſhall bear witneſs, becauſe ye have been with me from the beginning. Theſe things have I ſpoken unto you, that ye ſhould not be offended. They ſhall put you out of the ſynagogues: yea the time cometh, that whoſoever killeth you will think that he doth God ſervice. And theſe things will they do unto you, becauſe they have not known the Father, nor me; but theſe things have I told you, that when the time ſhall come, ye may remember that I told you of them.

Whitſunday.

The Collect.

GOd, who as at this time didſt teach the hearts of thy faithful people by the ſending to them the light of thy holy Spirit; Grant us by the ſame Spirit to have a right judgement in all things, and evermore to rejoyce in his holy comfort, through the merits of Chriſt Jeſus our Saviour, who liveth and reigneth with thee, in the unity of the ſame Spirit, one God world without end. Amen.

For

Whitſunday.

For the Epiſtle.



When the day of Pentecoſt was fully come, they were all with one accord in one place. And ſuddenly there came a ſound from heaven, as of a ruſhing mighty wind, and it filled all the houſe where they were ſitting. And there appeared unto them cloven tongues, like as of fire, and it ſat upon each of them: And they were all filled with the holy Ghoſt, and began to ſpeak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jeruſalem Jews, devout men, out of every nation under heaven. Now when this was noiſed abroad, the multitude came together, and were confounded, becauſe that every man heard them ſpeak in his own language. And they were all amazed, and marvelled, ſaying one to another, Behold, are not all theſe which ſpeak, Galileans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Meſopotamia, and in Judea, and Cappadocia, in Pontus and Aſia, Phrygia, and Pamphilia, in Egypt, and in the parts of Libya, about Cyrene, and ſtrangers of Rome, Jews and Proſelytes, Cretes and Arabians, we do hear them ſpeak in our tongues the wonderful works of God. Acts ii. 1.

The Goſpel.



Jeſus ſaid unto his diſciples, If ye love me keep my commandments. And I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, becauſe it ſeeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and ſhall be in you. I will not leave you comfortleſs; I will come to you. Yet a little while, and the S. John xiv. 15.

world ſeeth me no more; but ye ſee me: becauſe I live, ye ſhall live alſo. At that day ye ſhall know, that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me ſhall be loved of my Father, and I will love him, and will manifeſt my ſelf to him. Judas ſaith unto him, (not Iſcariot) Lord, how is it that thou wilt manifeſt thy ſelf unto us, and not unto the world? Jeſus anſwered, and ſaid unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my ſayings: and the word which you hear, is not mine; but the Fathers which ſent me. Theſe things have I ſpoken unto you, being yet preſent with you. But the Comforter, which is the holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I ſaid unto you, I go away and come again unto you. If ye loved me, ye would rejoyce, becauſe I ſaid, I go unto the Father: for my Father is greater than I. And now I have told you before it come to paſs, that when it is come to paſs ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even ſo I do.

Whitsun Munday.

Munday in Whitsun Week.

The Collect.

GOd, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesu our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God world without end. Amen.

For The Epistle.

THen Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all) That word, I say, you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: How God anointed Jesus of Nazareth with the holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God; even to us who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testifie Acts x. 34.

Munday in Whitsun Weeke

Whitſun Munday.

that it is he which was ordained of God to be the judge of quick and dead. To him give all the prophets witneſs, that through his Name whoſoever believeth in him, ſhall receive remiſſion of ſins. While Peter yet ſpake theſe words the holy Ghoſt fell on all them who heard the word. And they of the circumciſion who believed, were aſtoniſhed, as many as came with Peter, becauſe that on the Gentiles alſo was poured out the gift of the holy Ghoſt. For they heard them ſpeak with tongues, and magnifie God. Then anſwered Peter, Can any man forbid water, that theſe ſhould not be baptized, who have received the holy Ghoſt as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

The Goſpel.

S. John iii. 16.

GOd ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life. For God ſent not his Son into the world to condemn the world, but that the world through him might be ſaved. He that believeth on him, is not condemned: but he that believeth not is condemned already, becauſe he hath not believed in the Name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkneſs rather than light, becauſe their deeds were evil. For every one that doth evil, hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved. But he that doth truth, cometh to the light, that his deeds may be made manifeſt, that they are wrought in God.

Whitsun Tuesday.

Tuesday in whitsun week.

The Collect.

GOd, who as at this time didst teach the hearts of thy faithful people by sending to them the light of thy holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesu our Saviour, who liveth, and reigneth with thee in the unity of the same Spirit, one God world without end. Amen.

For the Epistle.

WHen the Apostles who were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who when they were come down, prayed for them, that they might receive the holy Ghost. (For as yet he was fallen upon none of them: onely they were baptized in the name of the Lord Jesus) Then laid they their hands on them, and they received the holy Ghost. Acts viii. 14.

The Gospel.

VErily, verily I say unto you, he that entreth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entreth 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 S. John x. 1.

Tuesday in Whitsun Week.

~~Whitsun Tuesday.~~

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.

Trinity



Trinity Sunday

The Collect.

ALmighty, and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the divine Majesty to worship the Unity; We beseech thee, that thou wouldst keep us stedfast in this faith, and evermore defend us from all adversities, who livest, and reignest one God world without end. Amen.

For the Epistle.

AFter this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne, and he that sat, was, to look upon, like a jasper, and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and Rev. iv. i.

and twenty ſeats; and upon the ſeats I ſaw four and twenty elders ſitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thundrings, and voices. And there were ſeven lamps of fire burning before the throne, which are the ſeven ſpirits of God. And before the throne there was a ſea of glaſs like unto cryſtal: and in the midſt of the throne, and round about the throne were four beaſts full of eyes before and behind. And the firſt beaſt was like a lion, and the ſecond beaſt like a calf, and the third beaſt had a face as a man, and the fourth beaſt was like a flying eagle. And the four beaſts had each of them ſix wings about him, and they were full of eyes within, and they reſt not day and night, ſaying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come. And when thoſe beaſts give glory, and honour, and thanks to him that ſat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that ſat on the throne, and worſhip him that liveth for ever and ever, and caſt their crowns before the throne, ſaying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou haſt created all things, and for thy pleaſure they are and were created.

The Goſpel.

S. John iii. 1.

THere was a man of the Phariſees, named Nicodemus, a ruler of the Jews. The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher come from God: For no man can do theſe miracles that thou doeſt, except God be with him. Jeſus anſwered and ſaid unto him, Verily, verily I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God. Nicodemus ſaith unto him, How can a man be born when he is old? can he enter the ſecond time into his mothers womb,

and

~~Trinity Sunday j.~~

and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is Spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily I say unto thee, We speak that we do know, and testifie that we have seen, and ye receive not our witness. If I have told you earthly things, and ye believe not; how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness: even so must the Son of man be lifted up; that whosoever believeth in him, should not perish, but have eternal life.

The first Sunday after Trinity.

The Collect.

O God, the strength of all them that put their trust in thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed, through Jesus Christ our Lord. Amen.

~~Trinity Sunday j.~~

The Epiſtle.

1 S. John iv. 7.



Beloved, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifeſted the love of God towards us, becauſe that God ſent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins. Beloved, if God ſo loved us, we ought alſo to love one another. No man hath ſeen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, becauſe he hath given us of his Spirit. And we have ſeen and do teſtifie, that the Father ſent the Son to be the Saviour of the world. Whoſoever ſhall confeſs that Jeſus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldneſs in the day of judgement, becauſe as he is, ſo are we in this world. There is no fear in love, but perfect love caſteth out fear; becauſe fear hath torment: he that feareth, is not made perfect in love. We love him, becauſe he firſt loved us. If a man ſay, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath ſeen, how can he love God, whom he hath not ſeen? And this commandment have we from him, that he who loveth God, love his brother alſo.

The

~~Trinity Sunday j.~~

The Goſpel.

THere was a certain rich man, who was clothed in purple, and fine linen, and fared ſumptuouſly every day. And there was a certain begger named Lazarus, who was laid at his gate full of ſores; and deſiring to be fed with the crumbs, which fell from the rich mans table: moreover the dogs came and licked his ſores. And it came to paſs that the begger died, and was carried by the angels into Abrahams boſom: the rich man alſo died and was buried. And in hell he lift up his eies being in torments, and ſeeth Abraham afar off, and Lazarus in his boſom. And he cried, and ſaid, Father Abraham, have mercy on me, and ſend Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham ſaid, Son, remember, that thou in thy life time receiveſt thy good things, and likewiſe Lazarus evil things: but now he is comforted, and thou art tormented. And beſides all this, between us and you there is a great gulf fixed: ſo that they who would paſs from hence to you, cannot; neither can they paſs to us, that would come from thence. Then he ſaid, I pray thee therefore, father, that thou wouldeſt ſend him to my fathers houſe: For I have five brethren; that he may teſtifie unto them, leſt they alſo come into this place of torment. Abraham ſaith unto him; They have Moſes and the prophets; let them hear them. And he ſaid, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he ſaid unto him, If they hear not Moſes and the prophets, neither will they be perſwaded, though one roſe from the dead. S. Luke xvi. 19.

~~Trinity Sunday ij.~~

The ſecond Sunday after Trinity.

The Collect.

O Lord, who never faileſt to help and govern them whom thou doſt bring up in thy ſtedfaſt fear and love; Keep us, we beſeech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

1 S. John iii. 13. Marvel not, my brethren, if the world hate you. We know that we have paſſed from death unto life, becauſe we love the brethren: He that loveth not his brother abideth in death. Whoſoever hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, becauſe he laid down his life for us: and we ought to lay down our lives for the brethren. But whoſo hath this worlds good, and ſeeth his brother have need, and ſhutteth up his bowels of compaſſion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and ſhall aſſure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatſoever we aſk, we receive of him, becauſe we keep his commandments, and do thoſe things that are pleaſing in his ſight. And this is his commandment, that we ſhould believe on the Name of his Son Jeſus Chriſt,

~~Trinity Sunday ij.~~

Chriſt, and love one another as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

The Goſpel.

A Certain man made a great ſupper, and bade many; & ſent his ſervant at ſupper time to ſay to them that were bidden, Come, for all things are now ready. And they all with one conſent began to make excuſe: The firſt ſaid unto him, I have bought a piece of ground, and I muſt needs go and ſee it; I pray thee have me excuſed. And another ſaid, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excuſed. And another ſaid, I have married a wife, and therefore I cannot come. So that ſervant came, and ſhewed his Lord theſe things. Then the maſter of the houſe being angry ſaid to his ſervant, Go out quickly into the ſtreets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the ſervant ſaid, Lord, it is done as thou haſt commanded, and yet there is room. And the Lord ſaid unto the ſervant, Go out into the high-ways, and hedges, and compel them to come in, that my houſe may be filled. For I ſay unto you, that none of thoſe men which were bidden, ſhall taſte of my Supper. S. Luke xiv. 16.

~~Trinity Sunday iij.~~

The third Sunday after Trinity.

The Collect.



LOrd, we beſeech thee mercifully to hear us; and grant that we, to whom thou haſt given an hearty deſire to pray, may by thy mighty aid be defended and comforted in all dangers and adverſities, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

1 S. Pet. v. 5.



ALl of you be ſubject one to another, and be clothed with humility: for God reſiſteth the proud, and giveth grace to the humble. Humble your ſelves therefore under the mighty hand of God, that he may exalt you in due time; caſting all your care upon him, for he careth for you. Be ſober, be vigilant, becauſe your adverſary the devil, as a roaring lion, walketh about ſeeking whom he may devour. Whom reſiſt ſtedfaſt in the faith, knowing that the ſame afflictions are accompliſhed in your brethren that are in the world. But the God of all grace, who hath called us into his eternal glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle you. To him be glory and dominion for ever and ever. Amen.

~~Trinity Sunday iv.~~

The Goſpel.

THen drew near unto him all the publicans and ſinners for to hear him. And the Phariſees and Scribes murmured, ſaying, This man receiveth ſinners, and eateth with them. And he ſpake this parable unto them, ſaying, What man of you having an hundred ſheep, if he loſe one of them, doth not leave the ninety and nine in the wilderneſs, and go after that which is loſt, until he find it? And when he hath found it, he laieth it on his ſhoulders, rejoycing. And when he cometh home, he calleth together his friends and neighbours ſaying unto them, Rejoyce with me, for I have found my ſheep which was loſt. I ſay unto you, that likewiſe joy ſhall be in heaven over one ſinner that repenteth, more than over ninety and nine juſt perſons, which need no repentance. Either what woman, having ten pieces of ſilver, if ſhe loſe one piece, doth not light a candle, and ſweep the houſe, and ſeek diligently till ſhe find it? And when ſhe hath found it, ſhe calleth her friends and her neighbours together, ſaying, Rejoyce with me, for I have found the piece which I had loſt. Likewiſe I ſay unto you, There is joy in the preſence of the angels of God, over one ſinner that repenteth. S. Luke xv. 1.

The fourth Sunday after Trinity.

The Collect.

O God, the protectour of all that truſt in thee, without whom nothing is ſtrong, nothing is holy; Encreaſe and multiply upon us thy mercy, that thou being our ruler and guide, we may ſo paſs through things temporal, that we finally loſe not the things eternal: Grant this, O heavenly Father, for Jeſus Chriſts ſake our Lord. Amen.

~~Trinity Sunday iv.~~

The Epiſtle.

Rom. viii. 18.

I Reckon that the ſufferings of this preſent time are not worthy to be compared with the glory which ſhall be revealed in us. For the earneſt expectation of the creature waiteth for the manifeſtation of the ſons of God. For the creature was made ſubject to vanity, not willingly, but by reaſon of him who hath ſubjected the ſame in hope: Becauſe the creature it ſelf alſo ſhall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now. And not only they, but our ſelves alſo, which have the firſt-fruits of the ſpirit, even we with our ſelves groan within our ſelves, waiting for the adoption, to wit, the redemption of our body.

The Goſpel.

S. Luke vi. 36.

BE ye therefore merciful, as your Father alſo is merciful. Judge not, and ye ſhall not be judged: condemn not, and ye ſhall not be condemned: forgive, and ye ſhall be forgiven: give, and it ſhall be given unto you: good meaſure, preſſed down, and ſhaken together, and running over ſhall men give into your boſom. For with the ſame meaſure that ye mete withall, it ſhall be meaſured to you again. And he ſpake a parable unto them, Can the blind lead the blind? ſhall they not both fall into the ditch? The diſciple is not above his maſter; but every one that is perfect ſhall be as his maſter. And why beholdeſt thou the mote that is in thy brothers eye, but perceiveſt not the beam that is in thine own eye? Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in

~~Trinity Sunday v.~~

in thine eye, when thou thy ſelf beholdeſt not the beam that is in thine own eye? Thou hypocrite, caſt out firſt the beam out of thine own eye, and then ſhalt thou ſee clearly to pull out the mote that is in thy brothers eye.

The fifth Sunday after Trinity.

The Collect.

GRant, O Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy governance, that thy Church may joyfully ſerve thee in all godly quietneſs, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

BE ye all of one minde, having compaſſion one of another, love as brethren, be pitiful, be courteous; not rendring evil for evil, or railing for railing; but contrarywiſe bleſſing; knowing that ye are thereunto called, that ye ſhould inherit a bleſſing. For he that will love life, and ſee good daies, let him refrain his tongue from evil, and his lips that they ſpeak no guile. Let him eſchew evil, and do good; let him ſeek peace, and enſue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is againſt them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye ſuffer for righteouſneſs ſake, happy are ye, and be not afraid of their terrour, neither be troubled; but ſanctifie the Lord God in your hearts. 1 S. Pet. iii. 8.

The Fifth Sunday after Trinity

~~Trinity Sunday~~ v.

The Goſpel.

S. Luke v. 1

IT came to paſs, that as the people preſſed upon him to hear the word of God, he ſtood by the lake of Geneſareth; and ſaw two ſhips ſtanding by the lake: but the fiſher-men were gone out of them, and were waſhing their nets. And he entred into one of the ſhips, which was Simons, and prayed him that he would thruſt out a little from the land: and he ſat down and taught the people out of the ſhip. Now when he had left ſpeaking, he ſaid unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon anſwering, ſaid unto him, Maſter, we have toiled all the night, and have taken nothing; nevertheleſs at thy word, I will let down the net. And when they had this done, they incloſed a great multitude of fiſhes, and their net brake. And they beckned unto their partners which were in the other ſhip, that they ſhould come and help them. And they came and filled both the ſhips, ſo that they began to ſink. When Simon Peter ſaw it, he fell down at Jeſus knees, ſaying, Depart from me, for I am a ſinful man, O Lord. For he was aſtoniſhed, and all that were with him at the draught of the fiſhes which they had taken: And ſo was alſo James, and John, the ſons of Zebedee, who were partners with Simon. And Jeſus ſaid unto Simon, Fear not, from henceforth thou ſhalt catch men. And when they had brought their ſhips to land, they forſook all, and followed him.

Trinity Sunday vj.

The ſixth Sunday after Trinity.

The Collect.

O God, who haſt prepared for them that love thee, ſuch good things as paſs mans underſtanding; Pour into our hearts ſuch love toward thee, that we loving thee above all things, may obtain thy promiſes, which exceed all that we can deſire, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

KNow ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death? Therefore we are buried with him by baptiſm into death, that like as Chriſt was raiſed up from the dead by the glory of the Father; even ſo we alſo ſhould walk in newneſs of life. For if we have been planted together in the likeneſs of his death, we ſhall be alſo in the likeneſs of his reſurrection: Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin. For he that is dead, is freed from ſin. Now if we be dead with Chriſt, we believe that we ſhall alſo live with him; knowing, that Chriſt being raiſed from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto ſin once: but in that he liveth, he liveth unto God. Likewiſe reckon ye alſo your ſelves to be dead indeed unto ſin: but alive unto God, through Jeſus Chriſt our Lord. Rom. vi. 3.

The

~~Trinity Sunday vij.~~

The Goſpel.

S. Mat. v. 20.



Eſus ſaid unto his diſciples, Except your righteouſneſs ſhall exceed the righteouſneſs of the Scribes and Phariſees, ye ſhall in no caſe enter into the kingdom of heaven. Ye habe heard, that it was ſaid by them of old time, Thou ſhalt not kill: and whoſoeber ſhall kill, ſhall be in danger of the judgement. But I ſay unto you, that whoſoeber is angry with his brother without a cauſe ſhall be in danger of the judgement: and whoſoeber ſhall ſay to his brother, Racha, ſhall be in danger of the councel: but whoſoeber ſhall ſay, Thou fool, ſhall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there remembreſt that thy brother hath ought againſt thee; leabe there thy gift before the altar, and go thy way, firſt be reconciled to thy brother, and then come and offer thy gift. Agree with thine adverſary quickly, whiles thou art in the way with him; leſt at any time the adverſary deliber thee to the judge, and the judge deliber thee to the officer, and thou be caſt into priſon. Verily I ſay unto thee, thou ſhalt by no means come out thence, till thou haſt paid the uttermoſt farthing.

The ſeventh Sunday after Trinity.

The Collect.



Ord of all power and might, who art the author and giber of all good things; Graft in our hearts the lobe of thy Name, increaſe in us true religion, nouriſh us with all goodneſs, and of thy great mercy keep us in the ſame, through Jeſus Chriſt our Lord. Amen.

The

~~Trinity Sunday vij.~~

The Epiſtle.



I Speak after the manner of men, because of the infirmity of your fleſh: for as ye have yielded your members ſervants to uncleanneſs, and to iniquity, unto iniquity; even ſo now yield your members ſervants to righteouſneſs, unto holineſs. For when ye were the ſervants of ſin, ye were free from righteouſneſs. What fruit had ye then in thoſe things, whereof ye are now aſhamed? for the end of thoſe things is death. But now being made free from ſin, and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life. For the wages of ſin is death: but the gift of God is eternal life, through Jeſus Chriſt our Lord. Rom. vi. 19.

The Goſpel.



IN thoſe days the multitude being very great, and having nothing to eat, Jeſus called his diſciples unto him, and ſaith unto them, I have compaſſion on the multitude, becauſe they have now been with me three daies, and have nothing to eat: And if I ſend them away faſting to their own houſes, they will faint by the way; for divers of them came from far. And his diſciples anſwered him, From whence can a man ſatisfie theſe men with bread here in the wilderneſs? And he asked them, How many loaves have ye? And they ſaid, Seven. And he commanded the people to ſit down on the ground. And he took the ſeven loaves, and gave thanks, and brake, and gave to his diſciples to ſet before them, and they did ſet them before the people. And they had a few ſmall fiſhes; and he bleſſed and commanded to ſet them alſo before them. So they did eat and were filled: And they took up of the broken meat that was left, ſeven baskets. And they that had eaten were about four thouſand. And he ſent them away. S. Mark viii. 1.

The

The Eighth Sunday after Trinity

~~Trinity Sunday viij.~~

The eighth Sunday after Trinity.

The Collect.

O God, whoſe never-failing Providence ordereth all things both in heaven and earth; We humbly beſeech thee to put away from us all hurtful things, and to give us thoſe things which be profitable for us, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

Rom. viii. 12. BRethren, we are debters, not to the fleſh, to live after the fleſh: For if ye live after the fleſh, ye ſhall die: but if ye through the Spirit do mortifie the deeds of the body, ye ſhall live. For as many as are led by the Spirit of God, they are the ſons of God. For ye have not received the ſpirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit it ſelf beareth witneſs with our ſpirit, that we are the children of God. And if children, then heirs: heirs of God, and joynt-heirs with Chriſt: if ſo be that we ſuffer with him, that we may be alſo glorified together.

The

~~Trinity Sunday ix.~~

The Goſpel.

BEware of falſe prophets, which come to you in ſheeps clothing, but inwardly they are ravening wolves. Ye ſhall know them by their fruits: Do men gather grapes of thorns, or figs of thiſtles? Even ſo every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewen down, and caſt into the fire: Wherefore by their fruits ye ſhall know them. Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven. Math. vij. 15.

The ninth Sunday after Trinity.

The Collect.

GRant to us, Lord, we beſeech thee, the Spirit to think and do always ſuch things as be rightful; that we who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jeſus Chriſt our Lord. Amen.

The

~~Trinity Sunday ix.~~

The Epiſtle.

1 Cor. x. 1.



Brethren, I would not that ye ſhould be ignorant, how that all our fathers were under the cloud, and all paſſed through the ſea; and were all baptized unto Moſes in the cloud, and in the ſea; and did all eat the ſame ſpiritual meat, and did all drink the ſame ſpiritual drink: (for they drank of that ſpiritual rock that followed them; and that rock was Chriſt.) But with many of them God was not well pleaſed; for they were overthrown in the wilderneſs. Now theſe things were our examples, to the intent we ſhould not luſt after evil things, as they alſo luſted. Neither be ye idolaters, as were ſome of them; as it is written, The people ſat down to eat and drink, and roſe up to play. Neither let us commit fornication, as ſome of them committed, and fell in one day three and twenty thouſand. Neither let us tempt Chriſt, as ſome of them alſo tempted, and were deſtroyed of ſerpents. Neither murmure ye, as ſome of them alſo murmured, and were deſtroyed of the deſtroyer. Now all theſe things happened unto them for enſamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he ſtandeth, take heed leſt he fall. There hath no temptation taken you, but ſuch as is common to man: but God is faithful, who will not ſuffer you to be tempted above that ye are able; but will with the temptation alſo make a way to eſcape, that ye may be able to bear it.

The ~~Ninth~~ tenth Sunday after Trinity

~~Trinity Sunday x.~~

The Goſpel.

JEſus ſaid unto his diſciples, There was a certain rich man who had a ſteward, and the ſame was accuſed unto him, that he had waſted his goods. And he called him, and ſaid unto him, How is it that I hear this of thee? Give an account of thy ſtewardſhip, for thou mayeſt be no longer ſteward. Then the ſteward ſaid within himſelf, What ſhall I do? for my Lord taketh away from me the ſtewardſhip: I cannot dig, to beg I am aſhamed. I am reſolved what to do, that when I am put out of the ſtewardſhip, they may receive me into their houſes. So he called every one of his lords debtors unto him, and ſaid unto the firſt, How much oweſt thou unto my lord? And he ſaid, An hundred meaſures of oyl. And he ſaid unto him, Take thy bill, and ſit down quickly, and write fifty. Then ſaid he to another, And how much oweſt thou? And he ſaid, An hundred meaſures of wheat. And he ſaid unto him, Take thy bill, and write fourſcore. And the lord commended the unjuſt ſteward, becauſe he had done wiſely: for the children of this world are in their generation wiſer than the children of light. And I ſay unto you, Make to your ſelves friends of the Mammon of unrighteouſneſs, that when ye fail, they may receive you into everlaſting habitations. S. Luke xvj. 1.

The tenth Sunday after Trinity.

The Collect.

LEt thy merciful ears, O Lord, be open to the prayers of thy humble ſervants; and that they may obtain their petitions, make them to aſk ſuch things as ſhall pleaſe thee, through Jeſus Chriſt our Lord. Amen.

The tenth Sunday after Trinity

~~Trinity Sunday x.~~

The Epiſtle.

1 Cor. xij. 1. COncerning ſpiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles carried away unto theſe dumb idols, even as ye were led. Wherefore I give you to underſtand, that no man ſpeaking by the Spirit of God, calleth Jeſus accurſed, and that no man can ſay that Jeſus is the Lord, but by the holy Ghoſt. Now there are diverſities of gifts, but the ſame Spirit. And there are differences of adminiſtrations, but the ſame Lord. And there are diverſities of operations, but it is the ſame God, who worketh all in all. But the manifeſtation of the Spirit is given to every man to profit withall. For to one is given by the Spirit the word of wiſdom; to another the word of knowledge by the ſame Spirit; to another faith by the ſame Spirit; to another the gifts of healing by the ſame Spirit; to another the working of miracles; to another prophecy; to another diſcerning of ſpirits; to another divers kinds of tongues; to another the interpretation of tongues. But all theſe worketh that one and the ſelf ſame Spirit, dividing to every man ſeverally as he will.

The Goſpel.

S. Luke xix. 41. AND when he was come near, he beheld the city, and wept over it, ſaying, If thou hadſt known, even thou, at leaſt in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days ſhall come upon thee, that thine enemies ſhall caſt a trench about thee, and compaſs thee round, and keep thee in on every ſide, and ſhall lay thee even with the ground, and thy children within thee: and they ſhall not leave in thee one ſtone upon another, becauſe thou kneweſt not the time of thy viſita-

~~Trinity Sunday xj.~~

visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer, but ye have made it a den of thieves. And he taught daily in the temple.

The eleventh Sunday after Trinity.

The Collect.

O God, who declarest thy Almighty power, most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, through Jesus Christ our Lord. Amen.

The Epistle.

BRethren, I declare unto you the Gospel which I preached unto you, which also you have received, and wherein ye stand. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried; and that he rose again the third day according to the Scriptures; and that he was seen of Cephas, then of the twelve. After that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fain asleep. After that he was seen of James; then of all the Apostles; and last of all he was seen of me also, as of one born out of due time: For I am the least of the Apostles, that am not meet to be called 1 Cor. xv. 1.

~~Trinity Sunday xj.~~

an Apoſtle, becauſe I perſecuted the Church of God. But by the grace of God I am what I am: and his grace which was beſtowed upon me, was not in vain; but I laboured more abundantly then they all; yet not I, but the grace of God which was with me: Therefore whether it were I or they, ſo we preach, and ſo ye believed.

The Goſpel.

S. Luke xviij. 9.

JEſus ſpake this parable unto certain which truſted in themſelves, that they were righteous, and deſpiſed others; Two men went up into the temple to pray; the one a Phariſee, and the other a Publican. The Phariſee ſtood and prayed thus with himſelf, God, I thank thee, that I am not as other men are, extortioners, unjuſt, adulterers, or even as this Publican. I faſt twice in the week, I give tithes of all that I poſſeſs. And the Publican ſtanding afar off, would not lift up ſo much as his eyes unto heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner. I tell you, this man went down to his houſe juſtified rather than the other: for every one that exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.

~~Trinity Sunday xij.~~

The twelfth Sunday after Trinity.

The Collect.

ALmighty and everlasting God, who art alwayes more ready to hear, than we to pray, and art wont to give more than either we desire, or deserve; Pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord. Amen.

The Epistle.

SUch trust have we through Christ to God-ward. Not that we are sufficient of our selves to think any thing as of our selves; but our sufficiency is of God. Who also hath made us able ministers of the new Testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death written and engraven in stones was glorious; so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; How shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. 2 Cor. iij. 4.

~~Trinity Sunday xiij.~~

The Goſpel.

S. Mark vij. 31.



JEſus departing from the coaſts of Tyre and Sidon, came unto the ſea of Galilee, through the midſt of the coaſts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his ſpeech; and they beſeech him to put his hand upon him. And he took him aſide from the multitude, and put his fingers into his ears, and he ſpit, and touched his tongue; and looking up to heaven, he ſighed, and ſaith unto him, Ephphatha, that is, Be opened. And ſtraitway his ears were opened, and the ſtring of his tongue was looſed, and he ſpake plain. And he charged them that they ſhould tell no man; but the more he charged them, ſo much the more a great deal they publiſhed it, and were beyond meaſure aſtoniſhed, ſaying, He hath done all things well; he maketh both the deaf to hear, and the dumb to ſpeak.

The thirteenth Sunday after Trinity.

The Collect.



ALmighty and merciful God, of whoſe only gift it cometh, that thy faithful people do unto thee true and laudable ſervice; Grant, we beſeech thee, that we may ſo faithfully ſerve thee in this life, that we fail not finally to attain thy heavenly promiſes, through the merits of Jeſus Chriſt our Lord. Amen.

The

The xiii Sunday after Trinity

~~Trinity Sunday xiij.~~

The Epiſtle.

TO Abraham and his ſeed were the promiſes made. He ſaith not, And to ſeeds, as of many; but as of one; And to thy ſeed, which is Chriſt. And this I ſay, that the covenant that was confirmed before of God in Chriſt, the law which was four hundred and thirty years after, cannot diſannul, that it ſhould make the promiſe of none effect. For if the inheritance be of the law, it is no more of promiſe; but God gave it to Abraham by promiſe. Wherefore then ſerveth the law? It was added becauſe of tranſgreſſions, till the ſeed ſhould come, to whom the promiſe was made; and it was ordained by angels in the hand of a mediatour. Now a mediatour is not a mediatour of one, but God is one. Is the law then againſt the promiſes of God? God forbid: for if there had been a law given, which could have given life, verily righteouſneſs ſhould have been by the law. But the Scripture hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt might be given to them that believe. Gal. iij. 16.

The Goſpel.

BLeſſed are the eyes which ſee the things that ye ſee. For I tell you, that many prophets and kings have deſired to ſee thoſe things which ye ſee, and have not ſeen them; and to hear thoſe things which ye hear, and have not heard them. And behold, a certain lawyer ſtood up, and tempted him, ſaying, Maſter, what ſhall I do to inherit eternal life? He ſaid unto him, What is written in the law? how readeſt thou? And he anſwering ſaid, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with S. Luke x. 23.

Trinity Sunday xiv.

with all thy ſtrength, and with all thy mind, and thy neighbour as thy ſelf. And he ſaid unto him, Thou haſt anſwered right; this do, and thou ſhalt live. But he willing to juſtifie himſelf, ſaid unto Jeſus, And who is my neighbour? And Jeſus anſwering ſaid, A certain man went down from Jeruſalem to Jericho, and fell among thieves, which ſtripped him of his raiment, and wounded him, and departed leaving him half dead. And by chance there came down a certain prieſt that way, and when he ſaw him, he paſſed by on the other ſide. And likewiſe a Levite, when he was at the place, came and looked on him, and paſſed by on the other ſide. But a certain Samaritan, as he journeyed, came where he was; and when he ſaw him, he had compaſſion on him, and went to him, and bound up his wounds, pouring in oyl, and wine, and ſet him on his own beaſt, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the hoſt, and ſaid unto him, Take care of him, and whatſoever thou ſpendeſt more, when I come again I will repay thee. Which now of theſe three, thinkeſt thou, was neighbour unto him that fell among the thieves? And he ſaid, He that ſhewed mercy on him. Then ſaid Jeſus unto him, Go and do thou likewiſe.

The fourteenth Sunday after Trinity.

The Collect.

ALmighty and everlaſting God, give unto us the increaſe of faith, hope, and charity; and that we may obtain that which thou doſt promiſe, make us to love that which thou doſt command, through Jeſus Chriſt our Lord. Amen.

Trinity Sunday xiv.

The Epiſtle.

I Say then, Walk in the Spirit, and ye ſhall not fulfil the luſt of the fleſh. For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh; and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the fleſh are manifeſt, which are theſe, Adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings, murders, drunkenneſs, revellings, and ſuch like: of the which I tell you before, as I have alſo told you in time paſt, that they who do ſuch things ſhall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance: againſt ſuch there is no law. And they that are Chriſts have crucified the fleſh with the affections and luſts. Gal. v. 16.

The Goſpel.

AND it came to paſs, as Jeſus went to Jeruſalem, that he paſſed through the midſt of Samaria, and Galilee. And as he entred into a certain village, there met him ten men that were lepers, who ſtood afar off. And they lifted up their voices, and ſaid, Jeſus maſter, have mercy on us. And when he ſaw them, he ſaid unto them, Go ſhew your ſelves unto the prieſts. And it came to paſs, that as they went, they were cleanſed. And one of them, when he ſaw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jeſus anſwer- S. Luke xvij. 11.

The xv Sunday after Trinity

~~Trinity Sunday xv.~~

answering, said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

The fifteenth Sunday after Trinity.

The Collect.

KEep, we beseech thee, O Lord, thy Church with thy perpetual mercy. And because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. Amen.

The Epistle.

Gal. vj. 11

YE see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised, only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

The

The xv Sunday after Trinity

~~Trinity Sunday~~ xv.

The Goſpel.

NO man can ſerve two maſters: S. Matth. vi. 24.
for either he will hate the one, and love the other; or elſe he will hold to the one, and deſpiſe the other. Ye cannot ſerve God and Mammon. Therefore I ſay unto you, Take no thought for your life, what ye ſhall eat, or what ye ſhall drink; nor yet for your body, what ye ſhall put on: Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they ſow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: Are ye not much better than they? Which of you by taking thought can add one cubit unto his ſtature? And why take ye thought for raiment? Conſider the lilies of the field how they grow: they toil not, neither do they ſpin: And yet I ſay unto you, that even Solomon in all his glory was not arayed like one of theſe. Wherefore if God ſo clothe the graſs of the field, which to day is, and to morrow is caſt into the oven; ſhall he not much more clothe you, O ye of little faith? Therefore take no thought, ſaying, What ſhall we eat? or what ſhall we drink? or wherewithall ſhall we be clothed? (for after all theſe things do the Gentiles ſeek) for your heavenly Father knoweth that ye have need of all theſe things. But ſeek ye firſt the kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you. Take therefore no thought for the morrow; for the morrow ſhall take thought for the things of it ſelf: ſufficient unto the day is the evil thereof.

The

~~Trinity Sunday~~ XVj.

The ſixteenth Sunday after Trinity.

The Collect.

O Lord, we beſeech thee, let thy continual pity cleanſe and defend thy church; and becauſe it cannot continue in ſafety without thy ſuccour, preſerve it evermore by thy help and goodneſs, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

Epheſ. iij. 13. I Deſire that ye faint not at my tribulations for you, which is your glory. For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be ſtrengthned with might by his Spirit in the inner man: That Chriſt may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all ſaints, what is the breadth, and length, and depth, and height; and to know the love of Chriſt, which paſſeth knowledge, that ye might be filled with all the fulneſs of God. Now unto him that is able to do exceeding abundantly above all that we aſk or think, according to the power that worketh in us, unto him be glory in the Church by Chriſt Jeſus, throughout all ages, world without end. Amen.

The

~~Trinity Sunday xvij.~~

The Goſpel.

AND it came to paſs the day after, that Jeſus went into a city called Nain, and many of his diſciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only ſon of his mother, and ſhe was a widow; and much people of the city was with her. And when the Lord ſaw her, he had compaſſion on her, and ſaid unto her, Weep not. And he came and touched the biere, (and they that bare him ſtood ſtill) and he ſaid, Young man, I ſay unto thee, Ariſe. And he that was dead, ſat up, and began to ſpeak: and he delivered him to his mother. And there came a fear on all, and they glorified God, ſaying, that a great Prophet is riſen up among us, and that God hath viſited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about. S. Luk. vij, 11.

The ſeventeenth Sunday after Trinity.

The Collect.

LORD, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jeſus Chriſt our Lord. Amen.

~~Trinity Sunday xvij.~~

The Epiſtle.

Eph. iv. 1. 

Therefore the priſoner of the Lord beſeech you that ye walk worthy of the vocation wherewith ye are called, with all lowlineſs, and meekneſs, with long-ſuffering, forbearing one another in love; endeavouring to keep the unity of the ſpirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptiſm, one God and Father of all, who is above all, and through all, and in you all.

The Goſpel.

S. Luk. xiv. 1. 

It came to paſs, as Jeſus went into the houſe of one of the chief Phariſees to eat bread on the ſabbath-day, that they watched him. And behold, there was a certain man before him who had the dropſie. And Jeſus anſwering, ſpake unto the lawyers and Phariſees, ſaying, Is it lawful to heal on the ſabbath-day? And they held their peace. And he took him, and healed him, and let him go; and anſwered them, ſaying, Which of you ſhall have an aſs, or an ox fallen into a pit, and will not ſtraight-way pull him out on the ſabbath-day? And they could not anſwer him again to theſe things. And he put forth a parable to thoſe who were bidden, when he marked how they choſe out the chief rooms, ſaying unto them, When thou art bidden of any man to a wedding, ſit not down in the higheſt room, leſt a more honourable man than thou be bidden of him: And he that bade thee and him, come and ſay to thee, Give this man place; and thou begin with ſhame to take the loweſt room. But when thou art bidden, go and ſit down in the loweſt room, that when he that bade thee, cometh, he may ſay unto thee, Friend, go up higher:

~~Trinity Sunday xviij.~~

higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

The eighteenth Sunday after Trinity.

The Collect.

LOrd, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God, through Jesus Christ our Lord. Amen.

The Epistle.

I Thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge, even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. 1 Cor. i. 4.

The Gospel.

WHen the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, who was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, S. Matth. xxij. 34.

~~Trinity Sunday xix.~~

and with all thy ſoul, and with all thy mind. This is the firſt and great commandment. And the ſecond is like unto it, Thou ſhalt love thy neighbour as thy ſelf. On theſe two commandments hang all the law and the prophets. While the Phariſees were gathered together, Jeſus asked them, ſaying, What think ye of Chriſt? whoſe ſon is he? They ſay unto him, The ſon of David. He ſaith unto them, How then doth David in Spirit call him Lord, ſaying, The Lord ſaid unto my Lord, Sit thou on my right hand, till I make thine enemies thy footſtool? If David then call him Lord, how is he his Son? And no man was able to anſwer him a word, neither durſt any man (from that day forth) ask him any moe queſtions.

The nineteenth Sunday after Trinity.

The Collect.

O God, for as much as without thee we are not able to pleaſe thee; Mercifully grant, that thy holy Spirit may in all things direct, and rule our hearts, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

Eph. iv. 17.

This I ſay therefore, and teſtifie in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind; having the underſtanding darkned, being alienated from the life of God through the ignorance that is in them, becauſe of the blindneſs of their heart: who being paſt feeling, have given themſelves over unto laſciviouſneſs, to work all uncleanneſs with greedineſs. But ye have not ſo learned Chriſt: If ſo be that ye have heard him, and have been taught

~~Trinity Sunday xix.~~

taught by him, as the truth is in Jesus: That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousnes and true holines. Wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another. Be ye angry and sin not. Let not the sun go down upon your wrath: Neither give place to the devil. Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitternes, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christs sake hath forgiven you.

The Gospel.

JEsus entred into a ship, and passed over, and came into his own city. S Matth. ix. 1. And behold, they brought to him a man sick of the palsie, lying on a bed. And Jesus seeing their faith, said unto the sick of the palsie, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the Scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee? or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsie) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his

The xx Sunday after Trinity

~~Trinity Sunday~~ xx.

house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men.

The twentieth Sunday after Trinity.

The Collect.

OAlmighty and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we being ready both in body and soul, may chearfully accomplish those things that thou wouldest have done, through Jesus Christ our Lord. Amen.

The Epistle.

Eph. v. 15. SEe then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to your selves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord; giving thanks always for all things unto God, and the Father, in the Name of our Lord Jesus Christ; submitting your selves one to another in the fear of God.

The Gospel.

S. Matth. xxij. 1. JEsus said, The kingdom of heaven is like unto a certain king, who made a marriage for his son; and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them who are bidden, Behold, I have prepared my dinner; my

Trinity Sunday xxj.

my oxen and my fatlings are killed, and all things are ready, come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the high-ways, and as many as ye shall find bid to the marriage. So those servants went out into the high-ways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man who had not on a wedding garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: There shall be weeping and gnashing of teeth. For many are called, but few are chosen.

The one and twentieth Sunday after Trinity.

The Collect.

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

The

The xxi Sunday after Trinity

~~Trinity Sunday xxj.~~

The Epiſtle.

Eph. vj. 10. MY brethren, be ſtrong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the devil. For we wraſtle not againſt fleſh and bloud, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high places. Wherefore take unto you the whole armour of God, that ye may be able to withſtand in the evil day, and having done all, to ſtand. Stand therefore having your loins girt about with truth, and having on the breaſt-plate of righteouſneſs; and your feet ſhod with the preparation of the goſpel of peace: Above all taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked. And take the helmet of ſalvation, and the ſword of the Spirit, which is the word of God: Praying always with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance and ſupplication for all ſaints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the myſtery of the goſpel; for which I am an ambaſſadour in bonds, that therein I may ſpeak boldly, as I ought to ſpeak.

The Goſpel.

S. Joh. iv. 46. THere was a certain noble man, whoſe ſon was ſick at Capernaum. When he heard that Jeſus was come out of Judea into Galilee, he went unto him, and beſought him, that he would come down, and heal his ſon; for he was at the point of death. Then ſaid Jeſus

~~Trinity Sunday xxij.~~

Jeſus unto him, Except ye ſee ſigns and wonders, ye will not believe. The noble man ſaith unto him, Sir, come down ere my child die. Jeſus ſaith unto him, Go thy way, thy ſon liveth. And the man believed the word that Jeſus had ſpoken unto him, and he went his way. And as he was now going down, his ſervants met him, and told him, ſaying, Thy ſon liveth. Then enquired he of them the hour when he began to amend: And they ſaid unto him, Yeſterday at the ſeventh hour the fever left him. So the father knew that it was at the ſame hour, in the which Jeſus ſaid unto him, Thy ſon liveth; and himſelf believed, and his whole houſe. This is again the ſecond miracle that Jeſus did when he was come out of Judea into Galilee.

The two and twentieth Sunday after Trinity.

The Collect.

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

The Epiſtle.

I Thank my God upon every remembrance of you, (always in every prayer of mine for you all, making requeſt with joy) for your fellowſhip in the goſpel from the firſt day until now; being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jeſus Chriſt; even as it is meet for me to think this of you all, becauſe I have you in my heart, in- Phil. i. 3.

~~Trinity Sunday xxij.~~

inaſmuch as both in my bonds, and in the defence and confirmation of the goſpel ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jeſus Chriſt. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment: That ye may approve things that are excellent, that ye may be ſincere, and without offence till the day of Chriſt: Being filled with the fruits of righteouſneſs, which are by Jeſus Chriſt, unto the glory and praiſe of God.

The Goſpel.

S. Matt. xviij. 21.

PEter ſaid unto Jeſus, Lord, how oft ſhall my brother ſin againſt me, and I forgive him? till ſeven times? Jeſus ſaith unto him, I ſay not unto thee, until ſeven times; but until ſeventy times ſeven. Therefore is the kingdom of heaven likened unto a certain king, who would take account of his ſervants. And when he had begun to reckon, one was brought unto him, who ought him ten thouſand talents. But foraſmuch as he had not to pay, his lord commanded him to be ſold, and his wife and children, and all that he had, and payment to be made. The ſervant therefore fell down and worſhipped him, ſaying, Lord, have patience with me, and I will pay thee all. Then the lord of that ſervant was moved with compaſſion, and looſed him, and forgave him the debt. But the ſame ſervant went out and found one of his fellow-ſervants, who ought him an hundred pence; and he laid hands on him, and took him by the throat, ſaying, Pay me that thou oweſt. And his fellow-ſervant fell down at his feet, and beſought him, ſaying, Have patience with me, and I will pay thee all. And he would not; but went and caſt him into priſon, till he ſhould pay the debt. So when his fellow-ſervants ſaw what was done, they were very ſorry, and came and told unto their lord all that was done. Then his lord after that he had

Trinity Sunday xxiij.

had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormenters, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The three and twentieth Sunday after Trinity.

The Collect.

O God, our refuge and strength, who art the authour of all godliness, be ready we beseech thee, to hear the devout prayers of thy church; and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord. Amen.

The Epistle.

Brethren, be followers together of me, and mark them who walk so, as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things) For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Phil. iij. 17.

The

~~Trinity Sunday xxiv.~~

The Gospel.

S. Matth. xxij. 15.

Then went the Pharisees and took counsel how they might intangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-mony. And they brought unto him a peny. And he saith unto them, Whose is this image and superscription? They say unto him, Cesars. Then saith he unto them, Render therefore unto Cesar, the things which are Cesars; and unto God, the things that are Gods. When they had heard these words, they marvelled, and left him, and went their way.

The four and twentieth Sunday after Trinity.

The Collect.

O Lord, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed: Grant this, O heavenly Father, for Jesus Christs sake, our blessed Lord and Saviour, Amen.

The

~~Trinity Sunday xxiv.~~

The Epiſtle.

WE give thanks to God, and the Father of our Lord Jeſus Chriſt, praying alwayes for you, ſince we heard of your faith in Chriſt Jeſus, and of the love which ye have to all the ſaints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Goſpel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth alſo in you, ſince the day ye heard of it, and knew the grace of God in truth. As ye alſo learned of Epaphras our dear fellow-ſervant, who is for you a faithful miniſter of Chriſt; who alſo declared unto us your love in the Spirit. For this cauſe we alſo, ſince the day we heard it, do not ceaſe to pray for you, and to deſire that ye might be filled with the knowledge of his will in all wiſdom and ſpiritual underſtanding. That ye might walk worthy of the Lord unto all pleaſing, being fruitful in every good work, and increaſing in the knowledge of God; ſtrengthned with all might, according to his glorious power, unto all patience and long-ſuffering, with joyfulneſs; giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the ſaints in light. Col. j. 3.

The Goſpel.

WHile Jeſus ſpake theſe things unto Johns diſciples, behold, there came a certain ruler and worſhipped him, ſaying, My daughter is even now dead; but come and lay thy hand upon her, and ſhe ſhall live. (And Jeſus aroſe, and followed him, and ſo did his diſciples. And behold, a woman who was diſeaſed with an iſſue of bloud twelve years, came behind him, and touched the hem of his garment: For ſhe ſaid S. Mat. ix. 18.

The xxv Sunday after Trinity

~~Trinity Sunday xxv.~~

within her ſelf, If I may but touch his garment, I ſhall be whole. But Jeſus turned him about, and when he ſaw her, he ſaid, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour) And when Jeſus came into the rulers houſe, and ſaw the minſtrels and the people making a noiſe, he ſaid unto them, Give place; for the maid is not dead, but ſleepeth. And they laughed him to ſcorn. But when the people were put forth, he went in, and took her by the hand, and the maid aroſe. And the fame hereof went abroad into all that land.

The twentyfifth Sunday after Trinity.

The Collect.

STir up, we beſeech thee, O Lord, the wills of thy faithful people, that they plenteouſly bringing forth the fruit of good works, may of thee be plenteouſly rewarded, through Jeſus Chriſt our Lord. Amen.

For the Epiſtle.

Jer. xxiij. 5. BEhold, the days come, ſaith the Lord, that I will raiſe unto David a righteous branch, and a King ſhall reign, and proſper, and ſhall execute judgement and juſtice in the earth. In his days Judah ſhall be ſaved and Iſrael ſhall dwel ſafely: and this is his Name whereby he ſhall be called, THE LORD OUR RIGHTEOUSNES. Therefore behold, the days come, ſaith the Lord, that they ſhall no more ſay, The Lord liveth who brought up the children of Iſrael out of the land of Egypt; but the Lord liveth, who brought up, and who led the ſeed of the houſe of Iſrael out of the north-countrey, and from all countreys whither I had driven them, and they ſhall dwell in their own land.

The

The xxv Sunday aftir Trinity

~~Trinity Sunday xxv.~~

The Goſpel.



When Jeſus then lift up his eyes, and ſaw a great company come unto him, he ſaith unto Philip, Whence ſhall we buy bread that theſe may eat? (And this he ſaid to prove him: for he himſelf knew what he would do) Philip anſwered him, Two hundred peny-worth of bread is not ſufficient for them, that every one of them may take a little. One of his diſciples, Andrew, Simon Peters brother, ſaith unto him, There is a lad here, who hath five barley loaves, and two ſmall fiſhes; but what are they among ſo many? And Jeſus ſaid, Make the men ſit down. Now there was much graſs in the place. So the men ſat down, in number about five thouſand. And Jeſus took the loaves, and when he had given thanks, he diſtributed to the diſciples, and the diſciples to them that were ſet down, and likewiſe of the fiſhes, as much as they would. When they were filled, he ſaid unto his diſciples, Gather up the fragments that remain, that nothing be loſt. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then thoſe men, when they had ſeen the miracle that Jeſus did, ſaid, This is of a truth that Prophet that ſhould come into the world. S. John vj. 5.

¶ If there be any moe Sundaies before Advent-Sunday, the ſervice of ſome of thoſe Sundaies that were omitted after the Epiphany, ſhall be taken in to ſupply ſo many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this laſt Collect, Epiſtle, and Goſpel ſhall always be uſed upon the Sunday next before Advent.

Saint Andrews Day.

The Collect.

ALmighty God, who didſt give ſuch grace unto thy holy Apoſtle Saint Andrew, that he readily obeyed the calling of thy Son Jeſus Chriſt, and followed him without delay; Grant unto us all, that we being called by thy holy word, may forthwith give up our ſelves obediently to fulfil thy holy commandments, through the ſame Jeſus Chriſt our Lord. Amen.

The Epiſtle.

Rom. x. 9.

IF thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart, that God hath raiſed him from the dead, thou ſhalt be ſaved. For with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation. For the Scripture ſaith, Whoſoever believeth on him ſhall not be aſhamed. For there is no difference between the Jew and the Greek: for the ſame Lord over all is rich unto all that call upon him. For whoſoever ſhall call upon the Name of the Lord ſhall be ſaved. How then ſhall they call on him in whom they have not believed? And how ſhall they believe in him of whom they have not heard? and how

how ſhall they hear without a preacher? And how ſhall they preach, except they be ſent? as it is written, How beautiful are the feet of them that preach the Goſpel of peace, and bring glad tidings of good things! But they have not all obeyed the Goſpel. For Eſaias ſaith, Lord, who hath believed our report? So then, faith cometh by hearing, and hearing by the word of God. But I ſay, Have they not heard? Yes verily, their ſound went into all the earth, and their words unto the ends of the world. But I ſay, Did not Iſrael know? Firſt Moſes ſaith, I will provoke you to jealouſie by them that are no people, and by a fooliſh nation I will anger you. But Eſaias is very bold, and ſaith, I was found of them that ſought me not; I was made manifeſt unto them that asked not after me. But to Iſrael he ſaith, All day long I have ſtretched forth my hands unto a diſobedient and gain-ſaying people.

The Goſpel.

JEſus walking by the ſea of Galilee, S. Mat. iv. 18. ſaw two brethren, Simon called Peter, and Andrew his brother, caſting a net into the ſea (for they were fiſhers) And he ſaith unto them, Follow me; and I will make you fiſhers of men. And they ſtraitway left their nets, and followed him. And going on from thence, he ſaw other two brethren, James the ſon of Zebedee, and John his brother in a ſhip with Zebedee their father, mending their nets; and he called them. And they immediately left the ſhip and their father, and followed him.

S. Thomas. the Apostle

Saint Thomas the Apoſtle.

The Collect.

ALmighty and everliving God, who for the more confirmation of the faith didſt ſuffer thy holy Apoſtle Thomas to be doubtful in thy Sons reſurrection; Grant us ſo perfectly, and without all doubt to believe in thy Son Jeſus Chriſt, that our faith in thy ſight may never be reproved. Hear us, O Lord, through the ſame Jeſus Chriſt, to whom with thee and the holy Ghoſt be all honour and glory now and for evermore. Amen.

The Epiſtle.

Eph. ij. 19. NOw therefore ye are no more ſtrangers and foreiners, but fellow-citizens with the ſaints, and of the houſhold of God; and are built upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief corner-ſtone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye alſo are builded together for an habitation of God through the Spirit.

The Goſpel.

S. Joh. xx. 24. THomas, one of the twelve, called Didymus, was not with them when Jeſus came. The other diſciples therefore ſaid unto him, We have ſeen the Lord. But he ſaid unto them, Except I ſhall ſee in his hands the print of the nails, and put my finger into the

the print of the nails, and thruſt my hand into his ſide, I will not believe. And after eight days again his diſciples were within, and Thomas with them: then came Jeſus, the doors being ſhut, and ſtood in the midſt, and ſaid, Peace be unto you. Then ſaith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thruſt it into my ſide, and be not faithleſs, but believing. And Thomas anſwered and ſaid unto him, My Lord, and my God. Jeſus ſaith unto him, Thomas, becauſe thou haſt ſeen me, thou haſt believed; bleſſed are they that have not ſeen, and yet have believed. And many other ſigns truly did Jeſus in the preſence of his diſciples, which are not written in this book. But theſe are written that ye might believe that Jeſus is the Chriſt, the Son of God; and that believing ye might have life through his Name.

The Converſion of Saint Paul.

The Collect.

O God, who through the preaching of the bleſſed Apoſtle Saint Paul haſt cauſed the light of the Goſpel to ſhine throughout the world; Grant, we beſeech thee, that we having his wonderful converſion in remembrance, may ſhew forth our thankfulneſs unto thee for the ſame, by following the holy doctrine which he taught, through Jeſus Chriſt our Lord. Amen.

For

The Conversion of S. Paul.

For the Epiſtle.

Acts ix. 1.

AND Saul yet breathing out threatnings and ſlaughter againſt the diſciples of the Lord, went unto the high prieſt, and deſired of him letters to Damaſcus to the ſynagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jeruſalem. And as he journeyed he came near Damaſcus, and ſuddenly there ſhined round about him a light from heaven. And he fell to the earth, and heard a voice ſaying unto him, Saul, Saul, why perſecuteſt thou me? And he ſaid, Who art thou, Lord? And the Lord ſaid, I am Jeſus whom thou perſecuteſt: it is hard for thee to kick againſt the pricks. And he trembling and aſtoniſhed, ſaid, Lord, what wilt thou have me to do? And the Lord ſaid unto him, Ariſe, and go into the city, and it ſhall be told thee what thou muſt do. And the men which journeyed with him ſtood ſpeechleſs, hearing a voice, but ſeeing no man. And Saul aroſe from the earth, and when his eyes were opened, he ſaw no man; but they led him by the hand, and brought him into Damaſcus. And he was three days without ſight, and neither did eat nor drink. And there was a certain diſciple at Damaſcus, named Ananias, and to him ſaid the Lord in a viſion, Ananias. And he ſaid, Behold, I am here, Lord. And the Lord ſaid unto him, Ariſe, and go into the ſtreet which is called Straight, and enquire in the houſe of Judas for one called Saul, of Tarſus: for behold, he prayeth, and hath ſeen in a viſion a man named Ananias, coming in, and putting his hand on him, that he might receive his ſight. Then Ananias anſwered, Lord, I have heard by many of this man, how much evil he hath done to thy ſaints at Jeruſalem; and here he hath authority from the chief prieſts to bind all that call on thy Name. But

the

the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my Name before the Gentiles, and kings, and the children of Israel. For I will shew him how great things he must suffer for my Names sake. And Ananias went his way, and entred into the house; and putting his hands on him, said, Brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthned. Then was Saul certain days with the disciples which were at Damascus. And straitway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

The Gospel.

PEter answered and said unto Jesus, Behold, we have forsaken all and followed thee, what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my Names sake shall receive an hundred fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first. S. Mat. xix. 27.

The

The Purification. of S^t Mary

The Preſentation of Chriſt in the temple, commonly called, The Purification of Saint Mary the Virgin.

The Collect.

ALmighty and everliving God, we humbly beſeech thy Majeſty, that as thy only begotten Son was this day preſented in the temple in ſubſtance of our fleſh; ſo we may be preſented unto thee with pure and clean hearts, by the ſame thy Son Jeſus Chriſt our Lord. Amen.

For the Epiſtle.

Mal. iij. 1. BEhold, I will ſend my meſſenger, and he ſhall prepare the way before me: and the Lord whom ye ſeek, ſhall ſuddenly come to his temple; even the meſſenger of the covenant, whom ye delight in; behold, he ſhall come, ſaith the Lord of hoſts. But who may abide the day of his coming? and who ſhall ſtand when he appeareth? for he is like a refiners fire, and like fullers ſope. And he ſhall ſit as a refiner and purifier of ſilver; and he ſhall purifie the ſons of Levi, and purge them as gold and ſilver, that they may offer unto the Lord an offering in righteouſneſs. Then ſhall the offerings of Judah and Jeruſalem be pleaſant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgement, and I will be a ſwift witneſs againſt the ſorcerers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that oppreſs the hireling in his wages, the widow and the fatherleſs, and that turn aſide the ſtranger from his right, and fear not me, ſaith the Lord of hoſts.

The

The Purification. of s^t Mary

The Goſpel.

AND when the days of her purification, according to the law of Moſes, were accompliſhed, they brought him to Jeruſalem to preſent him to the Lord (as it is written in the law of the Lord, Every male that openeth the womb, ſhall be called holy to the Lord) And to offer a ſacrifice according to that which is ſaid in the law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jeruſalem, whoſe name was Symeon; and the ſame man was juſt and devout, waiting for the conſolation of Iſrael: and the holy Ghoſt was upon him. And it was revealed unto him by the holy Ghoſt, that he ſhould not ſee death, before he had ſeen the Lords Chriſt. And he came by the Spirit into the temple, and when the parents brought in the child Jeſus, to do for him after the cuſtom of the law, then took he him up in his arms, and bleſſed God, and ſaid, Lord, now letteſt thou thy ſervant depart in peace, according to thy word. For mine eyes have ſeen thy ſalvation; which thou haſt prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Iſrael. And Joſeph and his mother marvelled at thoſe things which were ſpoken of him. And Symeon bleſſed them, and ſaid unto Mary his mother, Behold, this child is ſet for the fall and riſing again of many in Iſrael; and for a ſign which ſhall be ſpoken againſt, (Yea a ſword ſhall pierce through thy own ſoul alſo) that the thoughts of many hearts may be revealed. And there was one Anna a prophetes, the daughter of Phanuel, of the tribe of Aſer; ſhe was of a great age, and had lived with an husband ſeven years from her virginity. And ſhe was a widow of about fourſcore and four years; which departed not from the temple, but ſerved God with faſtings and prayers night and day. And ſhe coming S. Luke ij. 22.

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in that inſtant gave thanks likewiſe unto the Lord, and ſpake of him to all them that looked for redemption in Jeruſalem. And when they had perfourmed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed ſtrong in ſpirit, filled with wiſdom; and the grace of God was upon him.

Saint Matthias day.

The Collect.

O Almighty God, who into the place of the traitor Judas didſt chooſe thy faithful ſervant Matthias to be of the number of the twelve Apoſtles; Grant that thy Church being alway preſerved from falſe Apoſtles, may be ordered and guided by faithful and true paſtours, through Jeſus Chriſt our Lord. Amen.

For the Epiſtle.

Acts j. 15. IN thoſe days Peter ſtood up in the midſt of the diſciples, and ſaid, (The number of the names together, were about an hundred and twenty) Men and brethren, this Scripture muſt needs have been fulfilled, which the holy Ghoſt by the mouth of David ſpake before concerning Judas, who was guide to them that took Jeſus: for he was numbred with us, and had obtained part of this miniſtry. Now this man purchaſed a field with the reward of iniquity, and falling head-long he burſt aſunder in the midſt, and all his bowels guſhed out. And it was known unto all the dwellers at Jeruſalem, inſomuch

insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of bloud. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and his bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us; beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witnes with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen; that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbred with the eleven Apostles.

The Gospel.

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delibered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him. Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easie, and my burden is light. S. Mat. xj. 25.

The Annunciation. of the Virgin Mary

The Annunciation of the bleſſed Virgin Mary.

The Collect.

WE beſeech thee, O Lord, pour thy grace into our hearts, that as we have known the incarnation of thy Son Jeſus Chriſt by the meſſage of an angel; ſo by his croſs and paſſion we may be brought unto the glory of his reſurrection, through the ſame Jeſus Chriſt our Lord. Amen.

For the Epiſtle.

Iſa. vij. 10. MOreover the Lord ſpake again unto Ahaz, ſaying, Ask thee a ſign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz ſaid, I will not ask, neither will I tempt the Lord. And he ſaid, Hear ye now, O houſe of David, Is it a ſmall thing for you to weary men, but will ye weary my God alſo? Therefore the Lord himſelf ſhall give you a ſign, Behold, a virgin ſhall conceive and bear a Son, and ſhall call his name Immanuel. Butter and honey ſhall he eat, that he may know to refuſe the evil, and chooſe the good.

The Goſpel.

S. Luk. j. 26. AND in the ſixth month the angel Gabriel was ſent from God unto a city of Galilee, named Nazareth, to a virgin eſpouſed to a man, whoſe name was Joſeph, of the houſe of David; and the virgins name was Mary. And the angel came in unto her, and ſaid, Hail, thou that art highly faboured, the Lord is with thee; bleſſed art thou among women. And when

ſhe

she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his Name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God. And behold, thy cosin Elizabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren. For with God nothing shall be unpossible. And Mary said, Behold the hand-maid of the Lord; be it unto me according to thy word. And the angel departed from her.

Saint Marks day.

The Collect.

O Almighty God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist saint Mark; Give us grace, that being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel, through Jesus Christ our Lord. Amen.

S. Mark's Day

The Epiſtle.

Eph. iv. 7. UNto every one of us is given grace accord-
ing 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 paſtours 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 know-
ledge of the Son of God, unto a perfect man, unto the
meaſure of the ſtature of the fulneſs of Chriſt; that we
henceforth be no more children toſſed to and fro, and
carried about with every wind of doctrine, by the ſleight
of men, and cunning craftineſs, whereby they lie in wait
to deceive; but ſpeaking the truth in love, may grow
up into him in all things, which is the head, even
Chriſt. From whom the whole body fitly joyned toge-
ther, and compacted by that which every joynt ſuppli-
eth, according to the effectual working in the meaſure
of every part, maketh increaſe of the body, unto the edi-
fying of it ſelf in love.

The Goſpel.

S. Joh. xv. 1. I Am the true vine, and my Father
is the husbandman. Every branch
in me that beareth not fruit, he
taketh away; and every branch
that beareth fruit, he purgeth it,
that it may bring forth more fruit.
Now ye are clean through the
word which I have ſpoken unto
you. Abide in me, and I in you. As the branch cannot
bear fruit of it ſelf, except it abide in the vine; no more
can ye, except ye abide in me. I am the vine, ye are the
branches.

branches. He that abideth in me, and I in him, the ſame bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is caſt forth as a branch, and is withered; and men gather them, and caſt them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye ſhall aſk what ye will, and it ſhall be done unto you. Herein is my Father glorified, that ye bear much fruit; ſo ſhall ye be my diſciples. As the Father hath loved me, ſo have I loved you; continue ye in my love. If ye keep my commandments, ye ſhall abide in my love; even as I have kept my Fathers commandments, and abide in his love. Theſe things have I ſpoken unto you, that my joy might remain in you, and that your joy might be full.

Saint Philip and Saint James day.

The Collect.

ALmighty God, whom truly to know is everlaſting life; grant us perfectly to know thy Son Jeſus Chriſt to be the way, the truth, and the life, that following the ſteps of thy holy Apoſtles, ſaint Philip and ſaint James, we may ſtedfaſtly walk in the way that leadeth to eternal life, through the ſame thy Son Jeſus Chriſt our Lord. Amen.

The Epiſtle.

JAmes a ſervant of God, and of the Lord Jeſus Chriſt, to the twelve tribes which are ſcattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wiſdom, let him aſk of God, that giveth to all men liberally, and upbraideth S. Jam. j. 1.

braideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoyce in that he is exalted; but the rich in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he is tryed, he shall receive the crown of life, which the Lord hath promised to them that love him.

The Gospel.

S. Joh. xiv. 1.

AND Jesus said unto his disciples, Let not your heart be troubled; ye believe in God, believe also in me. In my Fathers house are many mansions; if it were not so, I would have told you. I go to prepare a place for you: And if I go and prepare a place for you, I will come again, and receive you unto my self, that where I am, there ye may be also. And whither I go, ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that

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S. Barnabas. ye Apostle

I ſpeak unto you, I ſpeak not of my ſelf; but the Father that dwelleth in me, he doth the works. Believe me, that I am in the Father, and the Father in me; or elſe believe me for the very works ſake. Verily, verily I ſay unto you, He that believeth on me, the works that I do, ſhall he do alſo, and greater works than theſe ſhall he do; becauſe I go unto my Father. And whatſoever ye ſhall aſk in my Name, that will I do, that the Father may be glorified in the Son. If ye ſhall aſk any thing in my Name, I will do it.

Saint Barnabas the Apoſtle.

The Collect.

O Lord God Almighty, who didſt endue thy holy apoſtle Barnabas with ſingular gifts of the holy Ghoſt; Leave us not, we beſeech thee, deſtitute of thy manifold gifts, nor yet of grace to uſe them alway to thy honour and glory, through Jeſus Chriſt our Lord. Amen.

For the Epiſtle.

TIdings of theſe things came unto the ears of the Church which was in Jeruſalem; and they ſent forth Barnabas, that he ſhould go as far as Antioch. Who when he came, and had ſeen the grace of God, was glad, and exhorted them all that with purpoſe of heart they would cleave unto the Lord. For he was a good man, and full of the holy Ghoſt, and of faith; and much people was added unto the Lord. Then departed Barnabas to Tarſus for to ſeek Saul. And when Acts xj. 22.

S. Barnabas. ey Apostle

when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, and taught much people; and the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cesar. Then the disciples, every man according to his ability determined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

The Gospel.

S. Joh. xv. 12.

THis is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my Name, he may give it you.

Saint

S. John Baptiſt.'s Day

Saint John Baptiſt.

The Collect.

ALmighty God, by whoſe providence thy ſervant John Baptiſt was wonderfully born, and ſent to prepare the way of thy Son our Saviour by preaching of repentance; Make us ſo to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example conſtantly ſpeak the truth, boldly rebuke vice, and patiently ſuffer for the truths ſake, through Jeſus Chriſt our Lord. Amen.

For the Epiſtle.

COmfort ye, comfort ye my people, ſaith your God. Speak ye comfortably to Jeruſalem, and cry unto her, that her warfare is accompliſhed, that her iniquity is pardoned; for ſhe hath received of the Lords hand double for all her ſins. The voice of him that cryeth in the wilderneſs, prepare ye the way of the Lord, make ſtrait in the deſert a high way for our God. Every valley ſhall be exalted, and every mountain and hill ſhall be made low, and the crooked ſhall be made ſtrait, and the rough places plain. And the glory of the Lord ſhall be revealed, and all fleſh ſhall ſee it together; for the mouth of the Lord hath ſpoken it. The voice ſaid, Cry. And he ſaid, What ſhall I cry? All fleſh is graſs, and all the goodlineſs thereof is as the flower of the field. The graſs withereth, the flower fadeth, becauſe the Spirit of the Lord bloweth upon it: Iſai. xl. 1.

it: ſurely the people is graſs. The graſs withereth, the flower fadeth, but the word of our God ſhall ſtand for ever. O Zion, that bringeſt good tidings, get thee up into the high mountain: O Jeruſalem, that bringeſt good tidings, lift up thy voice with ſtrength; lift it up, be not afraid: ſay unto the cities of Judah, Behold your God. Behold, the Lord God will come with ſtrong hand, and his arm ſhall rule for him; behold, his reward is with him, and his work before him. He ſhall feed his flock like a ſhepherd, he ſhall gather the lambs with his arm, and carry them in his boſom, and ſhall gently lead thoſe that are with young.

The Goſpel.

S. Luke j. 57. ELizabeths full time came that ſhe ſhould be delivered; and ſhe brought forth a ſon. And her neighbours and her coſins heard how the Lord had ſhewed great mercy upon her, and they rejoyced with her. And it came to paſs, that on the eighth day they came to circumciſe the child, and they called him Zacharias, after the name of his father. And his mother anſwered and ſaid, Not ſo; but he ſhall be called John. And they ſaid unto her, There is none of thy kindred that is called by this name. And they made ſigns to his father, how he would have him called. And he asked for a writing-table, and wrote, ſaying, his name is John. And they marvelled all. And his mouth was opened immediately, and his tongue looſed, and he ſpake and praiſed God. And fear came on all that dwelt round about them; and all theſe ſayings were noiſed abroad throughout all the hill-countrey of Judea. And all they that had heard them,

them, laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God, whereby the Day-spring from on high hath visited us; to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

Saint Peters day.

The Collect.

O Almighty God, who by thy Son Jesus Christ didst give to thy Apostle saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee,

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all bishops and pastours, diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord. Amen.

For the Epistle.

Acts xij. 1.



About that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread) And when he had apprehended him, he put him in prison, and delibered him to four quaternions of souldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two souldiers, bound with two chains; and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thy self, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out and followed him, and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the

the Lord hath ſent his angel, and hath delibered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The Goſpel.

WHen Jeſus came into the coaſts of Ceſarea Philippi, he asked his diſciples, ſaying, Whom do men ſay, that I, the Son of man, am? And they ſaid, Some ſay that thou art John the Baptiſt, ſome Elias, and others Jeremias, or one of the prophets. He ſaith unto them, But whom ſay ye that I am? And Simon Peter anſwered and ſaid, Thou art Chriſt, the Son of the living God. And Jeſus anſwered and ſaid unto him, Bleſſed art thou, Simon Barjona: for fleſh and bloud hath not revealed it unto thee, but my Father which is in heaven. And I ſay alſo unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell ſhall not prevail againſt it. And I will give unto thee the keys of the kingdom of heaven: and whatſoever thou ſhalt bind on earth, ſhall be bound in heaven; and whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven. S. Matth. xvj. 13.

Saint James the Apoſtle.

The Collect.

GRant, O merciful God, that as thine holy Apoſtle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jeſus Chriſt, and followed him; ſo we forſaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jeſus Chriſt our Lord. Amen.

S. James. ye Apostle

For the Epiſtle.

Acts xj. 27, ~~and part of Chap. xij.~~

IN thoſe days came prophets from Jeruſalem unto Antioch. And there ſtood up one of them named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throughout all the world; which came to paſs in the days of Claudius Ceſar. Then the diſciples, every man according to his ability, determined to ſend relief unto the brethren which dwelt in Judea. Which alſo they did, and ſent it to the elders by the hands of Barnabas and Saul. Now about that time, Herod the king ſtretched forth his hands to vex certain of the Church. And he killed James the brother of John with the ſword. And becauſe he ſaw it pleaſed the Jews, he proceeded further to take Peter alſo.

The Goſpel.

S. Matth. xx. 20.

THen came to him the mother of Zebedees children, with her ſons worſhipping him, and deſiring a certain thing of him. And he ſaid unto her, What wilt thou? She ſaith unto him, Grant that theſe my two ſons may ſit, the one on thy right hand, and the other on the left, in thy kingdom. But Jeſus anſwered and ſaid, Ye know not what ye aſk. Are ye able to drink of the cup that I ſhall drink of, and to be baptized with the baptiſm that I am baptized with? They ſay unto him, We are able. And he ſaith unto them, Ye ſhall drink indeed of my cup, and be baptized with the baptiſm that I am baptized with: but to ſit on my right hand, and on my left, is not mine to give, but it ſhall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation againſt the two brethren. But Jeſus called them unto him, and ſaid, Ye know that the princes of the Gentiles exerciſe dominion over them, and they that are great,

exerciſe

exerciſe authority upon them. But it ſhall not be ſo among you: but whoſoever will be great among you, let him be your miniſter; and whoſoever will be chief among you, let him be your ſervant: Even as the Son of man came not to be miniſtred unto, but to miniſter, and to give his life a ranſome for many.

Saint Bartholomew the Apoſtle.

The Collect.

O Almighty and everlaſting God, who didſt give to thine Apoſtle Bartholomew grace truly to believe and to preach thy word; Grant, we beſeech thee, unto thy Church to love that word which he believed, and both to preach and receive the ſame, through Jeſus Chriſt our Lord. Amen.

For the Epiſtle.

BY the hands of the Apoſtles were many ſigns and wonders wrought among the people, (and they were all with one accord in Solomons porch. And of the reſt durſt no man join himſelf to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women) Inſomuch that they brought forth the ſick into the ſtreets, and laid them on beds and couches, that at the leaſt the ſhadow of Peter paſsing by might overſhadow ſome of them. There came alſo a multitude out of the cities round about unto Jeruſalem, bringing ſick folks, and them which were vexed with unclean ſpirits, and they were healed every one. Act. V. 12.

S. Matthew. apostle

The Goſpel.

S. Luk. XXII. 24.

AND there was alſo a ſtrife among them, which of them ſhould be accounted the greateſt. And he ſaid unto them, The kings of the Gentiles exerciſe lordſhip over them; and they that exerciſe authority upon them, are called benefactors. But ye ſhall not be ſo: but he that is greateſt among you, let him be as the younger; and he that is chief, as he that doth ſerve. For whether is greater he that ſitteth at meat, or he that ſerveth? is not he that ſitteth at meat? but I am among you as he that ſerveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and ſit on thrones judging the twelve tribes of Iſrael.

Saint Matthew the Apoſtle.

The Collect.

O Almighty God, who by thy bleſſed Son didſt call Matthew from the receit of cuſtom to be an Apoſtle and Evangeliſt; Grant us grace to forſake all covetous deſires and inordinate love of riches, and to follow the ſame thy Son Jeſus Chriſt, who liveth and reigneth with thee and the holy Ghoſt, one God, world without end. Amen.

The

S. Matthew. *apostle.*

The Epiſtle.

THerefore ſeeing we have this miniſtery, as we have received mercy we faint not; but have renounced the hidden things of diſhoneſty, not walking in craftineſs, nor handling the word of God deceitfully, but by manifeſtation of the truth, commending our ſelves to every mans conſcience in the ſight of God. But if our Goſpel be hid, it is hid to them that are loſt: In whom the God of this world hath blinded the minds of them which believe not, leſt the light of the glorious Goſpel of Chriſt, who is the image of God, ſhould ſhine unto them. For we preach not our ſelves, but Chriſt Jeſus the Lord; and our ſelves your ſervants for Jeſus ſake. For God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt. 2 Cor. IV. 1.

The Goſpel.

AND as Jeſus paſſed forth from thence, he ſaw a man named Matthew, ſitting at the receit of cuſtom: and he ſaith unto him, Follow me. And he aroſe, and followed him. And it came to paſs, as Jeſus ſat at meat in the houſe, behold, many Publicans and ſinners came and ſat down with him and his diſciples. And when the Phariſees ſaw it, they ſaid unto his diſciples, Why eateth your maſter with Publicans and ſinners? But when Jeſus heard that, he ſaid unto them, They that be whole need not a Phyſician, but they that are ſick. But go ye and learn what that meaneth, I will have mercy, and not ſacrifice; for I am not come to call the righteous, but ſinners to repentance. S. Matt. IX. 9.

S. Michael.

and all Angels

Saint Michael and all Angels.

The Collect.

OEverlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels alway do thee service in heaven; so by thy appointment they may succour and defend us on earth, through Jesus Christ our Lord. Amen.

For the Epistle.

Rev. XII. 7. THere was war in heaven: Michael and his Angels fought against the dragon, and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoyce, ye heavens, and ye that dwell in them. Wo to the inhabiters of the earth and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

The

S. Luke. ye Euangelist

The Goſpel.

AT the ſame time came the diſciples unto Jeſus, ſaying, Who is the greateſt in the kingdom of heaven? And Jeſus called a little child unto him, and ſet him in the midſt of them, and ſaid, Verily I ſay unto you, Except ye be converted, and become as little children, ye ſhall not enter into the kingdom of heaven. Whoſoever therefore ſhall humble himſelf as this little child, the ſame is greateſt in the kingdom of heaven. And whoſo ſhall receive one ſuch little child in my Name, receiveth me. But whoſo ſhall offend one of theſe little ones which believe in me, it were better for him that a mil-ſtone were hanged about his neck, and that he were drowned in the depth of the ſea. Wo unto the world, becauſe of offences: for it muſt needs be that offences come; but wo to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and caſt them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be caſt into everlaſting fire. And if thine eye offend thee pluck it out, and caſt it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be caſt into hell fire. Take heed that ye deſpiſe not one of theſe little ones; for I ſay unto you, that in heaven their angels do always behold the face of my Father which is in heaven. S. Mat. XVIII. 1.

Saint Luke the Evangeliſt.

The Collect.

ALmighty God, who calledſt Luke the Phyſician, whoſe praiſe is in the Goſpel, to be an Evangeliſt, and Phyſician of the ſoul; May it pleaſe thee, that by the wholſom medicines of the doctrine delivered by him, all the diſeaſes of our ſouls may be healed, through the merits of thy Son Jeſus Chriſt our Lord. Amen.

The

S. Luke. ye Euangelist

The Epiſtle.

2 Tim. IV. 5.



Watch thou in all things, endure afflictions, do the worke of an Evangeliſt, make full proof of thy miniſtery. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finiſhed my courſe, I have kept the faith. Henceforth there is laid up for me a crown of righteouſneſs, which the Lord the righteous judge ſhall give me at that day: and not to me onely, but unto all them alſo that love his appearing. Doe thy diligence to come ſhortly unto me: For Demas hath forſaken me, having loved this preſent world, and is departed unto Theſſalonica; Creſcens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the miniſtery. And Tychicus have I ſent to Epheſus. The cloak that I left at Troas with Carpus, when thou comeſt bring with thee, and the bookes, but eſpecially the parchments. Alexander the coppersmith did me much evil: the Lord reward him according to his workes. Of whom be thou ware alſo, for he hath greatly withſtood our words.

The Goſpel.

S. Luke X. 1.



The Lord appointed other ſeventy alſo, and ſent them two and two before his face into every city and place whither he himſelf would come. Therefore ſaid he unto them, The harveſt truly is great, but the labourers are few; pray ye therefore the Lord of the harveſt that he would ſend forth labourers into his harveſt. Go your wayes, behold, I ſend you forth as lambs among wolves. Carry neither purſe, nor ſcrip, nor ſhoes, and ſalute no man by the way. And into whatſoever houſe ye enter, firſt ſay, Peace be to this houſe. And if the ſon of peace be there,

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your peace ſhall reſt upon it: if not, it ſhall turn to you again. And in the ſame houſe remain, eating and drinking ſuch things as they give: for the labourer is worthy of his hire.

Saint Simon and Saint Jude Apoſtles.

The Collect.

O Almighty God, who haſt built thy Church upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the head corner-ſtone; Grant us ſo to be joyned together in unity of ſpirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

JUde the ſervant of Jeſus Chriſt, and brother of James, to them that are ſanctified by God the Father, and preſerved in Jeſus Chriſt, and called: Mercy unto you, and peace, and love be multiplyed. Beloved, when I gave all diligence to write unto you of the common ſalvation, it was needful for me to write unto you, and exhort you, that ye ſhould earneſtly contend for the faith which was once delivered unto the ſaints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into laſcivioufneſs, and denying the only Lord God, and our Lord Jeſus Chriſt. I will therefore put you in remembrance, though ye once knew this, how that the Lord having ſaved the people out of the land of Egypt, afterward deſtroyed them that believed not. And the angels which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs unto the judgement of the great day. S. Jude 1.

day. Even as Sodom and Gomorrha, and the cities about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

The Gospel.

S Joh. XV. 17.

THese things I command you, that ye love one another. If the world hate you, ye know that it hated me, before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than the Lord: if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my Names sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen, and hated both me and my Father. But this cometh to pass that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testifie of me. And ye also shall bear witness, because ye have been with me from the beginning.

All

All Saints. Day

All Saints day.

The Collect:

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 us grace so to follow thy blessed Saints in all vertuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord. Amen.

For the Epistle.

AND I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel. Revel. vij. 2.

Of the tribe of Juda were sealed twelve thousand.
Of the tribe of Reuben were sealed twelve thousand.
Of the tribe of Gad were sealed twelve thousand.
Of the tribe of Aser were sealed twelve thousand.
Of the tribe of Nephthalim were sealed twelve thousand.
Of the tribe of Manasses were sealed twelve thousand.
Of the tribe of Simeon were sealed twelve thousand.
Of the tribe of Levi were sealed twelve thousand.
Of the tribe of Issachar were sealed twelve thousand.

Of

All Saints. Day

Of the tribe of Zabulon were ſealed twelve thouſand.
Of the tribe of Joſeph were ſealed twelve thouſand.
Of the tribe of Benjamin were ſealed twelve thouſand.

After this I beheld, and lo, a great multitude which no man could number, of all nations, and kinreds, and people, and tongues, ſtood before the throne, and before the Lamb, clothed with white robes, and palms in their hands: And cried with a loud voice, ſaying, Salvation to our God, which ſitteth upon the throne, and unto the Lamb. And all the angels ſtood round about the throne, and about the elders, and the four beaſts, and fell before the throne on their faces, and worſhipped God, ſaying, Amen; Bleſſing, and glory, and wiſdom, and thankſgiving, and honour, and power, and might be unto our God for ever and ever. Amen.

The Goſpel.

S. Matth. v. 1. JEſus ſeeing the multitudes, went up into a mountain; and when he was ſet, his diſciples came unto him. And he opened his mouth, and taught them, ſaying, Bleſſed are the poor in ſpirit: for theirs is the kingdom of heaven. Bleſſed are they that mourn: for they ſhall be comforted. Bleſſed are the meek: for they ſhall inherit the earth. Bleſſed are they which do hunger and thirſt after righteouſneſs: for they ſhall be filled. Bleſſed are the merciful: for they ſhall obtain mercy. Bleſſed are the pure in heart: for they ſhall ſee God. Bleſſed are the peace-makers: for they ſhall be called the children of God. Bleſſed are they which are perſecuted for righteouſneſs ſake: for theirs is the kingdom of heaven. Bleſſed are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſly for my ſake. Rejoyce and be exceeding glad; for great is your reward in heaven: for ſo perſecuted they the prophets which were before you.

THE



The Order

For the Adminiſtration of the Lords Supper, or Holy Communion.

¶ SO many as intend to be partakers of the holy Communion ſhall ſignifie their names to the Curate at leaſt ſometime the day before.

¶ And if any of thoſe be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, ſo that the Congregation be thereby offended; the Curate having knowledge thereof, ſhall call him and advertiſe him, that in any wiſe he preſume not to come to the Lords table, until he hath openly declared himſelf to have truly repented and amended his former naughty life, that the Congregation may thereby be ſatisfied, which before were offended; and that he hath recompenſed the parties to whom he hath done wrong, or at leaſt declare himſelf to be in full purpoſe ſo to do, aſſoon as he conveniently may.

¶ The ſame order ſhall the Curate uſe with thoſe betwixt whom he perceiveth malice and hatred to reign; not ſuffering them to be partakers of the Lords Table, until he know them to be reconciled. And if one of the parties ſo at variance be content to forgive from the bottom of his heart all that the other hath treſpaſſed againſt him, and to make amends for that he himſelf hath offended; and the other party will not be perſwaded to a godly unity, but re-

main ſtill in his frowardneſs and malice: the Miniſter in that caſe ought to admit the penitent perſon to the holy Communion, and not him that is obſtinate. Provided that every Miniſter ſo repelling any, as is ſpecified in this, or the next precedent Paragraph of this Rubrick, ſhall be obliged to give an account of the ſame to the Ordinary within fourteen dayes after at the fartheſt. And the Ordinary ſhall proceed againſt the offending perſon according to the Canon.

¶ The Table at the Communion-time having a fair white linen cloth upon it, ſhall ſtand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be ſaid. And the Prieſt ſtanding at the north ſide of the Table ſhall ſay the Lords Prayer, with the Collect following, the people kneeling.

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

The Collect.

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

¶ Then ſhall the Prieſt, turning to the people, rehearſe diſtinctly all the TEN COMMANDMENTS; and the people ſtill kneeling, ſhall after every Commandment ask God mercy for their tranſgreſſion thereof for the time paſt, and grace to keep the ſame for the time to come, as followeth.

Miniſter.

The Communion.

Miniſter.

GOD ſpake theſe wordes and ſaid, I am the Lord thy God: Thou ſhalt have none other Gods but me.

People.

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

Miniſter.

Thou ſhalt not make to thy ſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou 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.

People.

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

Miniſter.

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.

People.

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

Miniſter.

Remember that thou keep holy the Sabbath day. Six dayes 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 cattel, and the ſtranger that is within thy gates. For in ſix dayes the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day: wherefore the Lord bleſſed the ſeventh day, and hallowed it.

People.

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

The Communion.

Minister.

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

People.

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

Minister.

Thou shalt do no murther.

People.

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

Minister.

Thou shalt not commit adultery.

People.

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

Minister.

Thou shalt not steal.

People.

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

Minister.

Thou shalt not bear false witness against thy neighbour.

People.

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

Minister.

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

People.

Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ Then

The Communion.

¶ Then ſhall follow one of theſe two Collects for the King, the Prieſt ſtanding as before, and ſaying,

Let us pray.



Almighty God, whoſe kingdom is everlaſting, and power infinite; have mercy upon the whole Church, and ſo rule the heart of thy choſen ſervant Charles, **our King and Governour, that he (knowing whoſe miniſter he is) may above all things ſeek thy honour and glory; and that we and all his ſubjects (duly conſidering whoſe authority he hath) may faithfully ſerve, honour, and humbly obey him, in thee, and for thee, according to thy bleſſed word and ordinance, through Jeſus Chriſt our Lord, who with thee and the holy Ghoſt, liveth and reigneth ever one God, world without end.** Amen.

¶ Or.



Almighty and everlaſting God, we are taught by thy holy Word, that the hearts of kings are in thy rule and governance, and that thou doſt diſpoſe and turn them as it ſeemeth beſt to thy godly wiſdom; We humbly beſeech thee ſo to diſpoſe and govern the heart of CHARLES **thy ſervant, our King and Governour, that in all his thoughts, words and works, he may ever ſeek thy honour and glory, and ſtudy to preſerve thy people committed to his charge, in wealth, peace and godlineſs. Grant this, O merciful Father, for thy dear Sons ſake Jeſus Chriſt our Lord.** Amen.

¶ Then ſhall be ſaid the Collect of the day. And immediately after the Collect the Prieſt ſhall read the Epiſtle, ſaying, *The Epiſtle* [or, *The portion of Scripture appointed for the Epiſtle*] *is written in the—Chapter of—beginning at the—verſe.* And the Epiſtle ended, he ſhall ſay, *Here endeth the Epiſtle.* Then ſhall he read the Goſpel (the people all ſtanding up) ſaying, *The holy Goſpel is written in the—Chapter of—beginning at the—verſe.* And the Goſpel ended, ſhall be ſung or ſaid the Creed following, the people ſtill ſtanding, as before.

The Communion.

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

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

And I believe in the holy Ghost, The Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the life of the world to come. Amen.

¶ Then the Curate shall declare unto the people what holy-dayes, or fasting-dayes are in the week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and the banns of Matrimony published; and Briefs, Citations and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: Nor by him any thing, but what is prescribed in the Rules of this Book, or enjoyned by the King, or by the Ordinary of the place.

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

¶ Then

The Communion.

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

LEt your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in heaven. S.Matt.V.16.

Lay not up for your ſelves treaſure upon the earth, where the ruſt and moth doth corrupt, and where thieves break through and ſteal: but lay up for your ſelves treaſures in heaven, where neither ruſt nor moth doth corrupt, and where thieves do not break through and ſteal. S.Matth.VI. 19,20.

Whatſoever ye would that men ſhould doe unto you, eben ſo doe unto them; for this is the law and the prophets. S.Matt.VII. 12.

Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven. S.Matth.VII. 21.

Zaccheus 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 XIX. 8.

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

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

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.IX. 13,14.

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 grudgingly, or of neceſsity; for God loveth a chearful giver. 2Cor.IX.6,7.

Let

The Communion.

Gal. VI. 6, 7. 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. VI. 10. While we have time let us do good unto all men, and specially unto them that are of the household of faith.

1 Tim. VI. 6, 7. 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. VI. 17, 18, 19. 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.

Heb. VI. 10. God is not unrighteous, that he will forget your works and labour that proceedeth of love; which love ye have shewed for his Names sake, who have ministred unto the saints, and yet do minister.

Heb. XIII. 16. To do good, and to distribute, forget not; for with such sacrifices God is pleased.

1 S. Joh. III. 17. Who so hath this worlds good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?

Tob. IV. 7. Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee.

Tob. IV. 8, 9. Be merciful after thy power. If thou hast much, give plenteously. If thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thy self a good reward in the day of necessity.

Prov. XIX. 17. He that hath pity upon the poor, lendeth unto the Lord: and look what he layeth out, it shall be paid him again.

Psal. XLI. 1. Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble.

¶ Whilst these Sentences are in reading, the Deacons, Churchwardens, or other fit person appointed for that purpose, shall receive the alms for the poor, and other devotions of the people, in a decent basin, to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.

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

The Communion.

Let us pray for the whole ſtate of Chriſts 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 oblations, and] to receive theſe our prayers, which we offer unto thy divine Majeſty, beſeeching thee to inſpire continually the univerſal Church with the ſpirit of truth, unity, and concord: and grant that all they that do confeſs thy holy Name, may agree in the truth of thy holy word, and live in unity and godly love. We beſeech thee alſo to ſave and defend all Chriſtian kings, princes and governours; and ſpecially thy ſervant CHARLES our King, that under him we may be godly and quietly governed: and grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently miniſter juſtice, to the puniſhment of wickedneſs and vice, and to the maintenance of thy true religion and vertue. 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 eſpecially 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 dayes 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 departed 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 Chriſts ſake our only Mediatour and Advocate. Amen.

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

¶ When

The Communion.

¶ When the Miniſter giveth warning for the celebration of the holy Communion, (which he ſhall alwayes do upon the Sunday or ſome holy-day immediately preceding) After the Sermon, or Homily ended, he ſhall read this exhortation following.



Early beloved, on ——— day next I purpoſe, through Gods aſſiſtance to adminiſter to all ſuch as ſhall be religiouſly and devoutly diſpoſed, the moſt comfortable Sacrament of the Body and Bloud of Chriſt, to be by them received in remembrance of his meritorious croſs and paſsion, whereby alone we obtain remiſsion of our ſins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render moſt humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jeſus Chriſt, not onely to die for us, but alſo to be our ſpiritual food and ſuſtenance in that holy Sacrament. Which being ſo divine and comfortable a thing to them who receive it worthily, and ſo dangerous to them that will preſume to receive it unworthily; my duty is to exhort you in the mean ſeaſon to conſider the dignity of that holy myſtery, and the great peril of the unworthy receiving thereof, and ſo to ſearch and examine your owne conſciences, (and that not lightly, and after the manner of diſſemblers with God; but ſo) that ye may come holy and clean to ſuch a heavenly feaſt, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is: Firſt, to examine your lives and converſations by the rule of Gods commandments; and wherein ſoever ye ſhall perceive your ſelves to have offended, either by will, word, or deed, there to bewail your own ſinfulneſs, and to confeſs your ſelves to Almighty God, with full purpoſe of amendment of life. And if ye ſhall

perceive

perceive your offences to be such as are not onely against God, but also against your neighbours, then ye shall reconcile your selves unto them, being ready to make restitution and satisfaction according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at Gods hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envie, or in any other grievous crime; Repent you of your sins, or else come not to that holy Table, lest after the taking of that holy Sacrament, the devil enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel; let him come to me, or to some other discreet and learned Minister of Gods word, and open his grief, that by the ministery of Gods holy word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ Or

The Communion.

¶ Or in caſe he ſhall ſee the people negligent to come to the holy Communion, in ſtead of the former, he ſhall uſe this exhortation.

DEarly beloved brethren, on —— I intend, by Gods grace, to celebrate the Lords Supper: unto which in Gods behalf I bid you all that are here preſent, and beſeech you for the Lord Jeſus Chriſts 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 your ſelves from this holy Supper, provoke Gods indignation againſt you. It is an eaſie matter for a man to ſay, I will not communicate, becauſe I am otherwiſe hindred 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 you will not come? When ye ſhould return to God, will ye excuſe your ſelves, and ſay ye are not ready? Conſider earneſtly with your ſelves, 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

and according to mine office, I bid you in the name of God, I call you in Christs behalf, I exhort you, as you love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Crosse for your salvation: so it is your duty to receive the Communion, in remembrance of the sacrifice of his death, as he himself hath commanded: Which if ye shall neglect to do, consider with your selves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lords Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by Gods grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

¶ At the time of the Celebration of the Communion the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this exhortation.

DEarly beloved in the Lord, ye that mind to come to the holy Communion of the body and blood of our Saviour Christ, 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 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 our own damnation, not considering the Lords body; we kindle Gods wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore your selves, brethren, that ye be not judged of the Lord; repent you truely 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 those holy mysteries. 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 Crosse, for us miserable sinners, who lay in darknes 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 onely Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious bloud-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges 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 our selves wholly to his holy will and pleasure, and studying to serve him in true holines and righteousnes all the dayes of our life. Amen.

The Communion.

¶ Then ſhall the Prieſt 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 wayes; 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 burthen of them is intolerable. Have mercy upon us, Have mercy upon us, moſt merciful Father; For thy Son our Lord Jeſus Chriſts 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.

The Communion.

¶ Then ſhall the Prieſt (or the Biſhop being preſent) ſtand up, and turning himſelf to the people, pronounce this abſolution.

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

¶ Then ſhall the Prieſt ſay,

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

S.Mat.XI.28. COme unto me all that travel and are heavy laden, and I will refreſh you.

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

Hear alſo what S. Paul ſaith.

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

Hear alſo what S. John ſaith.

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

¶ After which the Prieſt ſhall proceed, ſaying,

Lift up your hearts.

Anſwer.

We lift them up unto the Lord.

Prieſt.

Let us give thanks unto our Lord God.

Anſwer.

It is meet and right ſo to do.

¶ Then

The Communion.

¶ Then ſhall the Prieſt turn to the Lords 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 magnifie 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 dayes 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 dayes 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 ~~&c.~~ *with Angels &c.*

¶ Upon Aſcenſion day, and ſeven dayes 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, ~~&c.~~ *with Angles &c.*

The Communion.

¶ Upon Whitſunday, and ſix dayes 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 errour 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 onely 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 ~~&c.~~ 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 magnifie thy glorious Name, evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of hoſts, heaven and earth are full of thy glory. Glory be to thee, O Lord, moſt high. Amen.

¶ Then ſhall the Prieſt kneeling down at the Lords 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 crums under thy Table. But thou art the ſame Lord, whoſe property is always to have mercy; Grant us therefore,

The Communion.

foꝛe, gracious Loꝛd, ſo to eat the fleſh of thy dear Son Jeſus Chꝛiſt, and to dꝛink his bloud, that our ſinful bodies may be made clean by his body, and our ſouls waſhed thꝛough his moſt pꝛecious bloud, and that we may evermoꝛe dwell in him, and he in us. Amen.

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

ALmighty God, our heavenly Father, who of thy tender mercy didſt give thine onely Son Jeſus Chꝛiſt to ſuffer death upon the cꝛoſs foꝛ our redemption, who made there (by his one oblation of himſelf once offered) a full, perfect, and ſufficient ſacꝛifice, oblation and ſatisfaction foꝛ the ſins of the whole woꝛld, and did inſtitute, and in his holy Goſpel command us to continue a pꝛepetual memoꝛy of that his pꝛecious death, until his coming again; Hear us, O mercꝛiful Father, we moſt humbly beſeech thee, and gꝛant that we ꝛeceiving theſe thy cꝛeatures of bꝛead and wine, accoꝛding to thy Son our Saviour Jeſus Chꝛiſts holy inſtitution, in ꝛemembꝛance of his death and paſſion, may be paꝛtakeꝛs of his moſt bleſſed body and bloud: Who in the ſame night that he was betꝛayed (a) took bꝛead, and when he had given thanks, (b) he bꝛake it, and gave it to his diſciples, ſaying, Take, eat, (c) this is my body which is given foꝛ you, do this in ꝛemembꝛance of me. Likewiſe after Supper (d) he took the cup, and when he had given thanks, he gave it to them, ſaying, Dꝛink ye all of this, foꝛ this (e) is my bloud of the New Teſtament, which is ſhed foꝛ you and foꝛ many foꝛ the ꝛemiſsion of ſins: Doe this, as oft as ye ſhall dꝛink it, in ꝛemembꝛance of me. Amen.

(a) Here the Prieſt is to take the Paten into his hands:
(b) And here to break the bread:
(c) And here to lay his hand upon all the bread.
(d) Here he is to take the cup into his hand:
(e) And here to lay his hand upon every veſſel (be it Chalice or Flagon) in which there is any wine to be conſecrated.

¶ Then

The Communion.

¶ Then ſhall the Miniſter firſt receive the Communion in both kinds himſelf, and then proceed to deliver the ſame to the Biſhops, Prieſts, 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 to any one, he ſhall ſay,

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

¶ And the Miniſter that delivereth the cup to any one, ſhall ſay,

THe bloud of our Lord Jeſus Chriſt, which was ſhed for thee, preſerve thy body and ſoul unto everlaſting life. Drink this in remembrance that Chriſts bloud was ſhed for thee, and be thankful.

¶ If the conſecrated bread or wine be all ſpent before all have communicated; the Prieſt is to conſecrate 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 Lords Table, and reverently place upon it what remaineth of the conſecrated Elements, covering the ſame with a fair linen cloth.

¶ Then ſhall the Prieſt ſay the Lords 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

The Communion.

¶ 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 ſacrifice of praiſe and thankſgiving; moſt humbly beſeeching thee to grant, that by the merits and death of thy Son Jeſus Chriſt, and through faith in his bloud, 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, our ſelves, 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.

A Lmighty and everliving God, we moſt heartily thank thee, for that thou doſt vouchſafe to feed us, who have duly received theſe holy myſteries, with the ſpiritual food of the moſt precious body and bloud 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

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

O Lord, the onely 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 Priest (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

The Communion.

¶ 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.

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

O Almighty Lord, and everlaſting God, vouchſafe, we beſeech thee, to direct, ſanctifie, and govern both our hearts and bodies in the wayes 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.

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 glorifie thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. Amen.

Almighty

The Communion.

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 Sons 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.

¶ UPon the Sundaies and other holy days (if there be no Communion) ſhall be ſaid all that is appointed at the Communion, until the end of the general Prayer [*For the ~~good eſtate of the~~ ~~Catholick~~ Church ~~of Chriſt~~*] together with one or moe of theſe Collects laſt before rehearſed, concluding with the Bleſsing.

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

¶ And if there be not above twenty perſons in the Pariſh of diſcretion to receive the Communion; yet there ſhall be no Communion, except four (or three at the leaſt) communicate with the Prieſt.

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

¶ And

The Communion.

¶ 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.

¶ And if any of the Bread and Wine remain unconſecrated, the Curate ſhall have it to his own uſe: but if any remain of that which was conſecrated, it ſhall not be carried out of the Church, but the Prieſt 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 Curate and the Church-wardens, at the charges of the Pariſh.

¶ And note, that every Pariſhioner ſhall communicate at the leaſt three times in the year, of which Eaſter to be one. And yearly at Eaſter every Pariſhioner ſhall reckon with the Parſon, Vicar, or Curate; or his or their Deputy, or Deputies, and pay to them or him all Eccleſiaſtical duties, accuſtomably due, then and at that time to be paid.

¶ After the Divine Service ended, the money given at the Offertory ſhall be diſpoſed of to ſuch pious and charitable uſes, as the Miniſter and Church-wardens ſhall think fit. Wherein if they diſagree, it ſhall be diſpoſed of as the Ordinary ſhall appoint.

WHereas it is ordained in this Office for the Adminiſtration of the Lords Supper, that the Communicants ſhould receive the ſame Kneeling; (which Order is well meant, for a ſignification of our humble and grateful acknowledgement of the benefits of Chriſt therein given to all worthy Receivers, and for the avoiding of ſuch profanation, and diſorder in the holy Communion, as might otherwiſe enſue) Yet, leſt the ſame Kneeling ſhould by any perſons, either out of ignorance and infirmity, or out of malice and obſtinacy, be miſconſtrued and depraved; It is here declared, that thereby no Adoration is intended, or ought to be done, either unto the Sacramental bread ~~and~~ wine, or there bodily received, or unto any Corporal Preſence of Chriſts natural Fleſh, and Blond. For the Sacramental bread and wine remain ſtill in their very Natural Subſtances, and therefore may not be adored, (for that were Idolatrie, to be abhorred of all faithful Chriſtians) And the Natural body and bloud of our Saviour Chriſt are in Heaven, and not here; it being againſt the truth of Chriſts Natural body, to be at one time in more places than one.

THE MINISTRATION OF Publick Baptiſm of *INFANTS* to be uſed in the Church.

¶ THe people are to be admoniſhed, that it is moſt convenient that Baptiſm ſhould not be adminiſtred but upon Sundays and other holy-dayes, when the moſt number of people come together: as well for that the Congregation there preſent may teſtifie the receiving of them that be newly baptized into the number of Chriſts Church; as alſo becauſe in the Baptiſm of Infants, every man preſent may be put in remembrance of his own profeſsion made to God in his Baptiſm. For which cauſe alſo it is expedient that Baptiſm be miniſtred in the vulgar tongue. Nevertheleſs (if neceſsity ſo require) children may be baptized upon any other day.

¶ And note, that there ſhall be for every male child to be baptized two Godfathers and one Godmother: and for every female, one Godfather and two Godmothers.

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

Hath this child been already baptized, or no?

¶ If

# of Infants.

¶ If they answer, No: Then shall the Priest proceed as followeth.

DEarly beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to this child that thing which by nature he cannot have, that he may be baptized with water and the holy Ghost, and received into Christs holy Church, and be made a lively member of the same.

¶ Then shall the Priest say,

Let us pray.

ALmighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water, and also didst safely lead the children of Israel thy people through the red sea, figuring thereby thy holy baptism; and by the baptism of thy wel-beloved Son Jesus Christ in the river Jordan didst sanctifie water to the mystical washing away of sin; We beseech thee for thine infinite mercies that thou wilt mercifully look upon this child; wash him and sanctifie him with the holy Ghost, that he being delivered from thy wrath, may be received into the ark of Christs Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesom world, that finally he may come to the land of everlasting life; there to reign with thee world without end, through Jesus Christ our Lord. Amen.

Publick Baptiſm



Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for ſuccour, the life of them that believe, and the reſurrection of the dead; We call upon thee for this infant, that he coming to thy holy baptiſm, may receive remiſsion of his ſins by ſpiritual regeneration. Receive him, O Lord, as thou haſt promiſed by thy well-beloved Son, ſaying, Ask, and ye ſhall have; ſeek, and ye ſhall finde; knock, and it ſhall be opened unto you: So give now unto us that ask; let us that ſeek finde; open the gate unto us that knock; that this infant may enjoy the everlaſting benediction of thy heavenly waſhing, and may come to the eternal kingdom which thou haſt promiſed, by Chriſt our Lord. Amen.

¶ Then ſhall the people ſtand up, and the Prieſt ſhall ſay,

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

S. Mark X. 13.



They brought young children to Chriſt, that he ſhould touch them; and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not; for of ſuch is the kingdom of God. Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not enter therein. And he took them up in his arms, put his hands upon them, and bleſſed them.

*

¶ After

# of Infants.

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

BEloved, ye hear in this Goſpel the words of our Saviour Chriſt, that he commanded the children to be brought unto him; how he blamed thoſe that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward geſture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and bleſſed them. Doubt ye not therefore, but earneſtly believe, that he will likewiſe favourably receive this preſent Infant, that he will embrace him with the arms of his mercy, that he will give unto him the bleſſing of eternal life, and make him partaker of his everlaſting kingdome. Wherefore we being thus perſwaded of the good will of our heavenly Father towards this Infant, declared by his Son Jeſus Chriſt, and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing this Infant to his holy baptiſm, let us faithfully and devoutly give thanks unto him, and ſay,

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

¶ Then

Publick Baptiſm

¶ Then ſhall the Prieſt ſpeak unto the Godfathers and Godmothers on this wiſe.

DEarly beloved, ye have brought this child here to be baptized, ye have prayed that our Lord Jeſus Chriſt would vouchſafe to receive him, to releaſe him of his ſins, to ſanctifie him with the holy Ghoſt, to give him the kingdom of heaven, and everlaſting life. Ye have heard alſo that our Lord Jeſus Chriſt hath promiſed in his Goſpel to grant all theſe things that ye have prayed for: which promiſe he for his part will moſt ſurely keep and perform. Wherefore after this promiſe made by Chriſt, this infant muſt alſo faithfully for his part, promiſe by you that are his ſureties (until he come of age to take it upon himſelf) that he will renounce the devil and all his works, and conſtantly believe Gods holy word, and obediently keep his commandments.

I demand therefore,

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

Anſwer.

I renounce them all.

Miniſter.

DOſt thou believe in God the Father Almighty, maker of heaven and earth?

And in Jeſus Chriſt his onely begotten Son our Lord? And that he was conceived by the holy Ghoſt; born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again at the end of the world, to judge the quick and the dead?

And

And doſt thou believe in the holy Ghoſt; the holy Catholick Church, the Communion of ſaints; the remiſsion of ſins; the reſurrection of the fleſh; and everlaſting life after death?

Anſwer.

All this I ſtedfaſtly believe.

Miniſter.

WIlt thou be baptized in this faith?

Anſwer.

That is my deſire.

Miniſter.

WIlt thou then obediently keep Gods holy will and commandments, and walk in the ſame all the dayes of thy life?

Anſwer.

I will.

¶ Then ſhall the Prieſt ſay,

OMerciful God; grant that the old Adam in this child may be ſo buried, that the new man may be raiſed up in him. Amen.

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

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

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

Almighty

Publick Baptiſm



ALmighty everliving God, whoſe moſt dearly beloved Son Jeſus Chriſt, for the forgiveneſs of our ſins, did ſhed out of his moſt precious ſide both water and bloud, and gave commandment to his diſciples, that they ſhould go teach all nations, and baptize them in the Name of the Father, and of the Son, and of the holy Ghoſt; Regard, we beſeech thee, the ſupplications of thy congregation; ſanctifie this water to the myſtical waſhing away of ſin: and grant that this child now to be baptized therein, may receive the fulneſs of thy grace, and ever remain in the number of thy faithful and elect children, through Jeſus Chriſt our Lord. Amen.

¶ Then the Prieſt ſhall take the child into his hands, and ſhall ſay to the Godfathers and Godmothers,

Name this child.

And then naming it after them (if they ſhall certifie him that the child may well endure it) he ſhall dip it in the water diſcreetly and warily, ſaying,

N. I baptize thee in the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ But if they certifie, that the childe is weak, it ſhall ſuffice to pour water upon it, ſaying the foreſaid words,

N. I baptize thee in the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ Then the Prieſt ſhall ſay,

WE receive this child into the congregation of Chriſts flock, † and do ſigne him with the ſigne of the croſs, in token that hereafter he ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner, againſt ſin, the world, and the devil, and to continue Chriſts faithful ſouldier and ſervant unto his lives end. Amen.

† Here the Prieſt ſhall make a croſs upon the childs forehead.

¶ Then

# of Infants.

¶ Then ſhall the Prieſt ſay,

SEeing now, dearly beloved brethren, that this child is regenerate and grafted into the body of Chriſts Church, let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that this child may lead the reſt of his life according to this beginning.

¶ Then ſhall be ſaid, all kneeling,



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

¶ Then ſhall the Prieſt ſay,



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

¶ Then

Publick Baptiſm

¶ Then all ſtanding up, the Prieſt ſhall ſay to the Godfathers and Godmothers this exhortation following.

FOraſmuch as this child hath promiſed by you his ſureties to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember that it is your parts and duties to ſee that this infant be taught, ſo ſoon as he ſhall be able to learn, what a ſolemn vow, promiſe and profeſsion he hath here made by you. And that he may know theſe things the better, ye ſhall call upon him to hear Sermons, and chiefly ye ſhall provide that he may learn the Creed, the Lords Prayer, and the ten Commandments in the vulgar tongue, and all other things which a Chriſtian ought to know and believe to his ſouls health; and that this child may be vertuouſly brought up to lead a godly and a Chriſtian life; remembring alwayes that baptiſm doth repreſent unto us our profeſsion, which is, to follow the example of our Saviour Chriſt, and to be made like unto him; that as he died and roſe again for us; ſo ſhould we who are baptized, die from ſin, and riſe again unto righteouſneſs, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godlineſs of living.

¶ Then ſhall he adde and ſay,

YE are to take care that this child be brought to the Biſhop to be confirmed by him, ſo ſoon as he can ſay the Creed, the Lords Prayer, and the ten Commandments in the vulgar tongue, and be further inſtructed in the Church-Catechiſm ſet forth for that purpoſe.

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

TO take away all ſcruple concerning the uſe of the ſigne of the Croſs in Baptiſm; the true Explication thereof, and the juſt reaſons for the retaining of it may be ſeen in the xxx^th Canon, firſt publiſhed in the year MDCIV.

The

THE MINISTRATION OF Private Baptiſm of *CHILDREN* in Houſes.

¶ THe Curates of every Pariſh ſhall often admoniſh the people, that they deferre not the Baptiſm of their children longer than the firſt or ſecond Sunday next after their birth, or other holy-day falling between, unleſs upon a great and reaſonable cauſe, to be approved by the Curate.

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

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

N. I baptize thee in the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ Then

Private Baptiſm.

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

WE yield thee hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate this infant with thy holy Spirit; to receive him for thine own child by adoption, and to incorporate him into thy holy Church. And we humbly beſeech thee to grant, that as he is now made partaker of the death of thy Son, ſo he may be alſo of his reſurrection: And that finally with the reſidue of thy Saints he may inherit thine everlaſting kingdom, through the ſame thy Son Jeſus Chriſt our Lord. Amen.

¶ And let them not doubt, but that the child ſo baptized is lawfully and ſufficiently baptized, and ought not to be baptized again. Yet nevertheleſs, if the child which is after this ſort Baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that if the Miniſter of the ſame Pariſh did himſelf Baptize that child, the Congregation may be certified of the true form of Baptiſm, by him privately before uſed: In which caſe he ſhall ſay thus,

I certifie you, that according to the due and preſcribed order of the Church, at ſuch a time, and at ſuch a place, before divers witneſſes I baptized this child.

¶ BUt if the child were baptized by any other lawful Miniſter; then the Miniſter of the Pariſh where the child was born or chriſtned, ſhall examine and try whether the child be lawfully baptized, or no. In which caſe, if thoſe that bring any child to the Church, do anſwer that the ſame child is already baptized, then ſhall the Miniſter examine them further, ſaying,

BY whom was this child baptized?
Who was preſent when this child was baptized?

Becauſe

Private Baptiſm.

Becauſe ſome things eſſential to this ſacrament may happen to be omitted through fear or haſte, in ſuch times of extremity; therefore I demand further of you,

With what matter was this child baptized?
With what words was this child baptized?

¶ And if the Miniſter ſhall find by the anſwers of ſuch as bring the child, that all things were done as they ought to be; then ſhall not he chriſten the child again, but ſhall receive him as one of the flock of true Chriſtian people, ſaying thus,

I Certifie you, that in this caſe all is well done, and according unto due order, concerning the baptizing of this child; who being born in original ſin, and in the wrath of God, is now by the laver of Regeneration in Baptiſm received into the number of the children of God, and heirs of everlaſting life: For our Lord Jeſus Chriſt doth not deny his grace and mercy unto ſuch infants, but moſt lovingly doth call them unto him, as the holy Goſpel doth witneſs to our comfort on this wiſe.

~~The Goſpel.~~

They brought young children to Chriſt, that he ſhould touch them; and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not; for of ſuch is the kingdom of God. Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not enter therein. And he took them up in his arms, put his hands upon them, and bleſſed them. S. Mark X. 13.

Private Baptiſm.

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

BEloved, ye hear in this Goſpel the words of our Saviour Chriſt, that he commanded the children to be brought unto him; how he blamed thoſe that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward geſture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and bleſſed them. Doubt ye not therefore, but earneſtly believe, that he hath likewiſe favourably received this preſent infant, that he hath embraced him with the arms of his mercy, and (as he hath promiſed in his holy word) will give unto him the bleſſing of eternal life, and make him partaker of his everlaſting kingdome. Wherefore we being thus perſwaded of the good will of our heavenly Father, declared by his Son Jeſus Chriſt towards this infant, let us faithfully and devoutly give thanks unto him, and ſay the Prayer which the Lord himſelf taught us.

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

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee; Increaſe this knowledge, and confirm this faith in us evermore. Give thy holy Spirit

to

to this infant, that he being born again, and being made an heir of everlaſting ſalvation, through our Lord Jeſus Chriſt, may continue thy ſervant, and attain thy promiſe, through the ſame our Lord Jeſus Chriſt thy Son, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ Then ſhall the Prieſt demand the Name of the child, which being by the Godfathers and Godmothers pronounced, the Miniſter ſhall ſay,

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

Anſwer.

I renounce them all.

Miniſter.

DOſt thou believe in God the Father Almighty, maker of heaven and earth?

And in Jeſus Chriſt his onely begotten Son our Lord? And that he was conceived by the holy Ghoſt; born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again at the end of the world to judge the quick and the dead?

And doſt thou believe in the holy Ghoſt; the holy Catholick Church, the Communion of ſaints; the remiſsion of ſins; the reſurrection of the fleſh; and everlaſting life after death?

Anſwer.

All this I ſtedfaſtly believe.

Miniſter.

WIlt thou then obediently keep Gods holy will and commandments, and walk in the ſame all the dayes of thy life?

Anſwer.

I will.

¶ Then

Private Baptiſm.

¶ Then the Prieſt ſhall ſay,

† The Prieſt ſhall make a croſs upon the childs forehead.

WE receive this child into the congregation of Chriſts flock, and do † ſigne him with the ſigne of the croſs, in token that hereafter he ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner againſt ſin, the world, and the devil; and to continue Chriſts faithful ſouldier and ſervant unto his lives end. Amen.

¶ Then ſhall the Prieſt ſay,

SEeing now, dearly beloved brethren, that this child is by Baptiſm regenerate and grafted into the body of Chriſts Church, let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that he may lead the reſt of his life according to this beginning.

¶ Then ſhall the Prieſt ſay,

WE yield thee moſt hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate this infant with thy holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Church. And humbly we beſeech thee to grant, that he being dead unto ſin, and living unto righteouſneſs, and being buried with Chriſt in his death, may crucifie the old man, and utterly abolish the whole body of ſin, and that as he is made partaker of the death of thy Son, he may alſo be partaker of his reſurrection; ſo that finally with the reſidue of thy holy Church, he may be an inheritour of thine everlaſting kingdom, through Jeſus Chriſt our Lord. Amen.

¶ Then

Private Baptiſm.

¶ Then all ſtanding up, the Miniſter ſhall make this exhortation to the Godfathers and Godmothers.

FOraſmuch as this child hath promiſed by you his ſureties, to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember that it is your parts and duties to ſee that this infant be taught, ſo ſoon as he ſhall be able to learn, what a ſolemn vow, promiſe and profeſſion he hath made by you. And that he may know theſe things the better, ye ſhall call upon him to hear Sermons, and chiefly ye ſhall provide that he may learn the Creed, the Lords Prayer, and the ten Commandments in the vulgar tongue, and all other things which a Chriſtian ought to know and believe to his ſouls health; and that this child may be vertuouſly brought up to lead a godly and a Chriſtian life; remembring alway, that Baptiſm doth repreſent unto us our profeſsion, which is to follow the example of our Saviour Chriſt, and be made like unto him; that as he died and roſe again for us; ſo ſhould we who are baptized, die from ſin, and riſe again unto righteouſneſs, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godlineſs of living.

¶ BUt if they which bring the infant to the Church do make ſuch uncertain anſwers to the Prieſts queſtions, as that it cannot appear that the child was baptized with water, In the Name of the Father, and of the Son, and of the holy Ghoſt (which are eſſential parts of Baptiſm) then let the Prieſt baptize it in the form before appointed for Publick Baptiſm of infants; ſaving that at the dipping of the child in the Font, he ſhall uſe this form of words.

IF thou art not already baptized, N. I baptize thee In the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

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

¶ WHen any ſuch perſons as are of riper years are to be baptized, timely notice ſhall be given to the Biſhop, or whom he ſhall appoint for that purpoſe, a week before at the leaſt, by the Parents, or ſome other diſcreet perſons; that ſo due care may be taken for their examination, whether they be ſufficiently inſtructed in the principles of the Chriſtian Religion; and that they may be exhorted to prepare themſelves with prayers and faſting for the receiving of this holy Sacrament.

¶ And if they ſhall be found fit, then the Godfathers and Godmothers (the people being aſſembled upon the Sunday or Holy-day appointed) ſhall be ready to preſent them at the Font immediately after the ſecond Leſſon, either at Morning or Evening Prayer, as the Curate in his diſcretion ſhall think fit.

¶ And ſtanding there, the Prieſt ſhall ask whether any of the perſons here preſented be baptized or no: If they ſhall anſwer, **No**: then ſhall the Prieſt ſay thus,

DEarly beloved; Forasmuch as all men are conceived and born in ſin, (and that which is born of the fleſh is fleſh,) and they that are in the fleſh cannot pleaſe God, but live in ſin, committing many actual tranſgreſſions; and that our Saviour Chriſt ſaith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the holy Ghoſt; I be-

ſeech

Publick

Such as are of riper yeares

Baptiſm of ~~thoſe, &c.~~

ſeech you to call upon God the Father, through our Lord Jeſus Chriſt, that of his bounteous goodneſs he will grant to theſe perſons that which by nature they cannot have, that they may be baptized with water and the holy Ghoſt, and received into Chriſts holy Church, and be made lively members of the ſame.

¶ Then ſhall the Prieſt ſay,

Let us pray.

(¶ And here all the Congregation ſhall kneel.)

ALmighty and everlaſting God, who of thy great mercy didſt ſave Noah and his family in the ark from periſhing by water, and alſo didſt ſafely lead the children of Iſrael thy people through the red ſea, figuring thereby thy holy baptiſm; and by the baptiſm of thy wel-beloved Son Jeſus Chriſt in the river Jordan didſt ſanctifie the element of water to the myſtical waſhing away of ſin; We beſeech thee for thine infinite mercies, that thou wilt mercifully look upon theſe thy ſervants; waſh them, and ſanctifie them with the holy Ghoſt, that they being delivered from thy wrath may be received into the ark of Chriſts Church; and being ſtedfaſt in faith, joyful through hope, and rooted in charity, may ſo paſs the waves of this troubleſom world, that finally they may come to the land of everlaſting life, there to reign with thee world without end, through Jeſus Chriſt our Lord. Amen.

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for ſuccour, the life of them that believe, and the reſurrection of the dead; We call upon thee for theſe perſons, that they coming to thy holy baptiſm, may receive remiſſion of their ſins by ſpiritual regeneration. Receive them, O Lord, and as thou haſt promiſed by thy wel-beloved Son, ſaying, Aſk, and ye ſhall receive; ſeek, and ye ſhall find; knock,

Such

Publick Baptiſm of ~~thoſe~~

knock, and it ſhall be opened unto you; So give now unto us that aſk; let us that ſeek find; open the gate unto us that knock; that theſe perſons may enjoy the everlaſting benediction of thy heavenly waſhing, and may come to the eternal kingdom which thou haſt promiſed by Chriſt our Lord. Amen.

¶ Then ſhall the people ſtand up, and the Prieſt ſhall ſay,

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

S. John III. 1. THere was a man of the Phariſees, named Nicodemus, a ruler of the Jews. The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher come from God; for no man can do theſe miracles that thou doſt, except God be with him. Jeſus anſwered and ſaid unto him, Verily, verily I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God. Nicodemus ſaith unto him, How can a man be born when he is old? Can he enter the ſecond time into his mothers womb, and be born? Jeſus anſwered, Verily, verily I ſay unto thee, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God. That which is born of the fleſh is fleſh; and that which is born of the Spirit is ſpirit. Marvel not that I ſaid unto thee, Ye muſt be born again. The wind bloweth where it liſteth, and thou heareſt the ſound thereof; but canſt not tell whence it cometh, and whither it goeth: ſo is every one that is born of the Spirit.

¶ After which he ſhall ſay this exhortation following.

BEloved, ye hear in this Goſpel the expreſs words of our Saviour Chriſt, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great neceſsity of this Sacrament, where it may be had. Likewiſe immediately before his aſcenſion into heaven (as we read in the laſt Chapter of Saint

Marks

as are of riper years.

Marks Gospel,) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we doe? replyed and said unto them, Repent and be baptized every one of you for the remission of sins, and ye shall receive the gift of the holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save your selves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe that he will favourably receive these present persons, truly repenting and coming unto him by faith, that he will grant them remission of their sins, and bestow upon them the holy Ghost; that he will give them the blessing of eternal life, and make them partakers of his everlasting kingdom.

Wherefore we being thus perswaded of the good will of our heavenly Father towards these persons, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him and say,

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

¶ Then

Such

Publick Baptiſm of ~~thoſe~~

¶ Then the Prieſt ſhall ſpeak to the *perſons* to be baptized on this wiſe.

WEll beloved, who are come hither deſiring to receive holy Baptiſm, ye have heard how the congregation hath prayed that our Lord Jeſus Chriſt would vouchſafe to receive you and bleſs you, to releaſe you of your ſins, to give you the kingdom of heaven and everlaſting life. Ye have heard alſo that our Lord Jeſus Chriſt hath promiſed in his holy word to grant all thoſe things that we have prayed for; which promiſe he for his part will moſt ſurely keep and perform.

Wherefore after this promiſe made by Chriſt, ye muſt alſo faithfully for your part promiſe in the preſence of theſe your witneſſes, and this whole congregation, that ye will renounce the devil and all his works, and conſtantly believe Gods holy word, and obediently keep his commandments.

¶ Then ſhall the Prieſt demand of each of the perſons to be baptized ſeverally theſe queſtions following.

Queſtion.

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

Anſwer.

I renounce them all.

Queſtion.

DOſt thou believe in God the Father Almighty, maker of heaven and earth?

And in Jeſus Chriſt his only begotten Son our Lord? And that he was conceived by the holy Ghoſt; born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again at the end of the world to judge the quick and the dead? *

And

as are of riper years.

And doſt thou believe in the holy Ghoſt; the holy Catholick Church, the Communion of ſaints; the remiſsion of ſins; the reſurrection of the fleſh; and everlaſting life after death?

Anſwer.

All this I ſtedfaſtly believe.

Queſtion.

WIlt thou be baptized in this faith?

Anſwer.

That is my deſire.

Queſtion.

WIlt thou then obediently keep Gods holy will and commandments, and walk in the ſame all the dayes of thy life?

Anſwer.

I will endeabour ſo to do, God being my helper.

¶ Then ſhall the Prieſt ſay,

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

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

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

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

Almighty

Such

Publick Baptiſm of ~~thoſe~~

ALmighty everliving God, whoſe moſt dearly beloved Son Jeſus Chriſt, for the forgiveneſs of our ſins did ſhed out of his moſt precious ſide both water and bloud, and gave commandment to his diſciples, that they ſhould go teach all nations, and baptize them In the Name of the Father, and of the Son, and of the holy Ghoſt; Regard, we beſeech thee, the ſupplications of this congregation; ſanctifie this water to the myſtical waſhing away of ſin: and grant that the perſons now to be baptized therein, may receive the fulneſs of thy grace, and ever remain in the number of thy faithful and elect children, through Jeſus Chriſt our Lord. Amen.

¶ Then ſhall the Prieſt take each perſon to be baptized by the right hand, and placing him conveniently by the Font, according to his diſcretion, ſhall ask the Godfathers and Godmothers the Name; and then ſhall dip him in the water, or pour water upon him, ſaying,

N. I baptize thee In the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ Then ſhall the Prieſt ſay,

† Here the Prieſt ſhall make a croſs upon the perſons forehead.

WE receive this perſon into the congregation of Chriſts flock, and † do ſigne him with the ſigne of the croſs, in token that hereafter he ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner againſt ſin, the world, and the devil; and to continue Chriſts faithful ſouldier and ſervant unto his lives end. Amen.

¶ Then ſhall the Prieſt ſay,

SEeing now, dearly beloved brethren, that theſe perſons are regenerate and grafted into the body of Chriſts Church, let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that they may lead the reſt of their life according to this beginning.

¶ Then

as are of riper years.

¶ Then ſhall be ſaid the Lords Prayer, all kneeling.



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



We yield thee humble thanks, O heavenly Father, that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee; Increaſe this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to theſe perſons, that being now born again, and made heirs of everlaſting ſalvation through our Lord Jeſus Chriſt, they may continue thy ſervants, and attain thy promiſes, through the ſame Lord Jeſus Chriſt thy Son, who liveth and reigneth with thee in the unity of the ſame holy Spirit everlaſtingly. Amen.

¶ Then all ſtanding up, the Prieſt ſhall uſe this exhortation following; ſpeaking to the Godfathers and Godmothers firſt.



Foraſmuch as theſe perſons have promiſed in your preſence to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember that it is your part and dutie to put them in mind what a ſolemn vow, promiſe and profeſsion they have now made before this congregation, and eſpecially before you their choſen witneſſes. And ye are alſo to call upon them to uſe all diligence to be rightly inſtructed in Gods holy word, that ſo they may grow in grace, and in the knowledge of our Lord Jeſus Chriſt, and live godly, righteouſly and ſoberly in this preſent world.

(¶ And then, ſpeaking to the new baptized perſons, he ſhall proceed, and ſay,)

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

¶ It is expedient that every perſon thus baptized ſhould be confirmed by the Biſhop ſo ſoon after his Baptiſm as conveniently may be; that ſo he may be admitted to the holy Communion.

¶ If any perſons not baptized in their infancy ſhall be brought to be baptized before they come to years of diſcretion to anſwer for themſelves; it may ſuffice to uſe the Office for Publick Baptiſm of infants, or (in caſe of extreme danger) the Office for Private Baptiſm, onely changing the word [*Infant*] for [*Child* or *Perſon*] as occaſion requireth.

A CATECHISM,

That is to ſay,

An Inſtruction to be learned of every perſon, before he be brought to be confirmed by the Biſhop.

Queſtion.

What is your name?

Anſwer

N. or M.

Queſtion.

Who gave you this name?

Anſwer.

My Godfathers and Godmothers in my Baptiſm, wherein I was made a member of Chriſt, the child of God, and an inheritor of the Kingdom of heaven.

Queſtion.

What did your Godfathers and Godmothers then for you?

Anſwer.

They did promiſe and vow three things in my name. Firſt, that I ſhould renounce the devil and all his works, the pomps and vanity of this wicked world, and all the ſinful luſts of the fleſh. Secondly, that I ſhould believe all the articles of the Chriſtian faith. And thirdly, that I ſhould keep Gods holy will and commandments, and walk in the ſame all the dayes of my life.

A Catechiſm.

Queſtion.

Doſt thou not think that thou art bound to believe, and to doe, as they have promiſed for thee?

Anſwer.

Yes verily; and by Gods help ſo I will. And I heartily thank our heavenly Father, that he hath called me to this ſtate of ſalvation, through Jeſus Chriſt our Saviour. And I pray unto God to give me his grace, that I may continue in the ſame unto my lives end.

Catechiſt.

Rehearſe the Articles of thy belief.

Anſwer.

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

And in Jeſus Chriſt his only Son our Lord, Who was conceived by the holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried, he deſcended into 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.

A Catechiſm.

Queſtion.

You ſaid that your Godfathers and Godmothers did promiſe for you, that you ſhould keep Gods 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 thy ſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou 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 dayes ſhalt thou labour, and do all that thou haſt to doe; but the ſeventh day is the Sabbath of the Lord thy God. In it thou ſhalt doe no manner of work, thou, and thy ſon, and thy daughter, thy manſervant and thy maid-ſervant, thy cattel and the ſtranger that is within thy gates. For in ſix dayes 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 dayes may be long in the land which the Lord thy God giveth thee.

VI. Thou ſhalt do no murther.

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 neighbours houſe, thou ſhalt not covet thy neighbours 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 beliefve 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 dayes of my life.

Queſtion.

What is thy duty towards thy neighbour?

Anſwer

My duty towards my neighbour, is to love him as my ſelf, and to do 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 King, and all that are put in authority under him. To ſubmit my ſelf to all my governours, teachers, ſpiritual paſtours and maſters. To order my ſelf lowly and reverently to all my betters. To hurt no body by word, or deed. To be true and juſt in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and ſtealing, and my tongue from evil ſpeaking, lying and ſlandering.

A Catechiſm.

To keep my body in temperance, ſoberneſs, and chaſtity. Not to covet nor deſire other mens 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 thy ſelf, nor to walk in the commandments of God, and to ſerve him without his ſpecial grace, which thou muſt learn at all times to call for by diligent prayer. Let me hear therefore if thou canſt ſay the Lords 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 doe of his mercy and goodneſs, through our Lord Jeſus Chriſt. And therefore I ſay, Amen. So be it.

Queſtion.

A Catechiſm.

Queſtion.

HOw many Sacraments hath Chriſt ordained in his Church?

Anſwer.

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

Queſtion.

What meaneſt thou by this word Sacrament?

Anſwer.

I mean an outward and viſible ſigne of an inward and ſpiritual grace, given unto us, ordained by Chriſt himſelf, as a meanes whereby we receive the ſame, and a pledge to aſſure us thereof.

Queſtion.

How many parts are there in a Sacrament?

Anſwer.

Two: the outward viſible ſigne, and the inward ſpiritual grace.

Queſtion.

What is the outward viſible ſigne or forme in Baptiſm?

Anſwer.

Water: wherein the perſon is baptized, In the Name of the Father, and of the Son, and of the holy Ghoſt.

Queſtion.

What is the inward and ſpiritual grace?

Anſwer.

A death unto ſin, and a new birth unto righteouſneſs: for being by nature born in ſin, and the children of wrath, we are hereby made the children of grace.

Queſtion.

What is required of perſons to be baptized?

Anſwer.

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

Queſtion.

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

Anſwer.

A Catechiſm.

Anſwer.

Becauſe they promiſe them both by their ſureties: which promiſe, when they come to age, themſelves are bound to perform.

Queſtion.

Why was the Sacrament of the Lords Supper ordained?

Anſwer.

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

Queſtion.

What is the outward part or ſigne of the Lords 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 bloud of Chriſt, which are verily and indeed taken and received by the faithful in the Lords Supper.

Queſtion.

What are the benefits whereof we are partakers thereby?

Anſwer.

The ſtrengthning and refreſhing of our ſouls by the body and bloud of Chriſt, as our bodies are by the bread and wine.

Queſtion.

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

Anſwer.

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

¶ The

A Catechiſm.

¶ The Curate of every Pariſh ſhall diligently upon Sundayes and Holydayes, after the ſecond Leſſon at Evening Prayer openly in the Church inſtruct and examine ſo many children of his Pariſh ſent unto him, as he ſhall think convenient, in ſome part of this Catechiſm.

¶ And all Fathers, Mothers, Maſters and Dames, ſhall cauſe their children, ſervants and prentices (which have not learned their Catechiſm) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until ſuch time as they have learned all that is here appointed for them to learn.

¶ So ſoon as Children are come to a competent age, and can ſay in their Mother tongue the Creed, the Lords Prayer, and the ten Commandments; and alſo can anſwer to the other queſtions of this ſhort Catechiſm; they ſhall be brought to the Biſhop. And every one ſhall have a Godfather, or a Godmother, as a witneſs of their Confirmation.

¶ And 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 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 miniſtred 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 Lords Prayer, and the ten Commandments; and can alſo anſwer to ſuch other queſtions, as in the ſhort Catechiſm are contained: Which Order is very convenient to be obſerved, to the end, that children being now come to the years of diſcretion, and having learned what their Godfathers and Godmothers promiſed for them in Baptiſm, they may themſelves with their own mouth and conſent openly before the Church ratifie and confirm the ſame; and alſo promiſe that by the grace of God they will evermore endeavour themſelves faithfully to obſerve ſuch things as they by their own confeſsion have aſſented unto.

¶ Then

Confirmation.

¶ Then ſhall the Biſhop ſay,

DO ye here in the preſence of God and of this congregation renew the ſolemn promiſe and vow that was made in your name at your Baptiſm; ratifying and confirming the ſame in your own perſons, and acknowledging your ſelves bound to believe and to doe all thoſe things, which your Godfathers and Godmothers then undertook for you?

¶ And every one ſhall audibly anſwer,

I doe.

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.

Biſhop.

Let us pray.

ALmighty and everliving God, who haſt vouchſafed to regenerate theſe thy ſervants by water and the holy Ghoſt, and haſt given unto them forgiveneſs of all their ſins; 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

Confirmation.

¶ 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 ~~everlaſting~~ God, euerliuing 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 certifie them (by this ſign) of thy favour and gracious goodneſs towards them. Let thy Fatherly hand, we beſeech thee, ever be over them; let thy holy Spirit ever be with them; and ſo lead them in the knowledge and obedience of thy

Confirmation.

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.

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctifie 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.

¶ 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.

The FORM
OF SOLEMNIZATION OF MATRIMONY

¶ FIrſt the Banns of all that are to be married together, muſt be publiſhed in the Church three ſeveral Sundaies or Holy-daies, in the time of Divine Service, immediately before the ſentences for the Offertory; the Curate ſaying after the accuſtomed manner,

I publiſh the Banns of marriage between M. of— and N. of— **If any of you know cauſe or juſt impediment, why theſe two perſons ſhould not be joyned together in holy matrimony, ye are to declare it: This is the Firſt** [ſecond, or third] **time of asking.**

¶ And if the perſons that are to be married, dwell in divers Pariſhes, the Banns muſt be asked in both Pariſhes; and the Curate of the one Pariſh ſhall not ſolemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Pariſh.

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

# of Matrimony.



Early beloved, we are gathered together here in the ſight of God, and in the face of this congregation, to joyn together this man and this woman in holy matrimony, which is an honourable eſtate inſtituted of God in the time of mans 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 enterprized, nor taken in hand unadviſedly, lightly, or wantonly, to ſatisfie mens carnal luſts and appetites, like brute beaſts that have no underſtanding; but reverently, diſcreetly, adviſedly, ſoberly, and in the fear of God, duly conſidering the cauſes for which matrimony was ordained.

Firſt, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praiſe of his holy Name.

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

Thirdly, it was ordained for the mutual ſociety, help and comfort that the one ought to have of the other, both in proſperity and adverſity: Into which holy eſtate theſe two perſons preſent come now to be joyned. Therefore if any man can ſhew any juſt cauſe why they may not lawfully be joyned together, let him now ſpeak, or elſe hereafter for ever hold his peace.

¶ And

¶ And alſo ſpeaking ~~to~~ the perſons that ſhall be married, he *vnto* 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 joyned together in matrimony, ye do now confeſs it. For be ye well aſſured, that ſo many as are coupled together otherwiſe than Gods Word doth allow, are not joyned together by God, neither is their matrimony lawful.

¶ At which day of marriage, if any man do alledge and declare any impediment why they may not be coupled together in matrimony, by Gods Law, or the Laws of this Realm, and will be bound, and ſufficient ſureties with him, to the parties, or elſe put in a caution (to the full value of ſuch charges as the perſons to be married do thereby ſuſtain) to prove his allegation: Then the ſolemnization muſt be deferred until ſuch time as the truth be tryed.

¶ If no impediment be alleadged, then ſhall the curate ſay unto the man,

N. WIlt thou have this woman to thy wedded wife, to live together after Gods 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?

¶ The man ſhall anſwer,

I will.

¶ Then ſhall the Prieſt ſay unto the woman.

N. WIlt thou have this man to thy wedded husband, to live together after Gods ordinance, in the holy eſtate of matrimony? Wilt thou obey him, 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? *and*

¶ 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 fathers or friends hands, ſhall cauſe the man with his right hand to take the woman by her right hand, and to ſay after him as followeth.

I N. take thee N. to my wedded wife, to have and to hold from this day forward, for better for worſe, for richer for poorer, in ſickneſs and in health, to love and to cheriſh, till death us do part, according to Gods 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 N. to my wedded husband, to have and to hold from this day forward, for better for worſe, for richer for poorer, in ſickneſs and in health, to love, cheriſh, and to obey, till death us do part, according to Gods 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 book, with the accuſtomed duty to the Prieſt and Clerk. And the Prieſt taking the ring, ſhall deliver it unto the man, to put it upon the fourth finger of the womans left hand. And the man holding the ring there, and taught by the Prieſt, ſhall ſay,

With this ring I thee wed, with my body I thee worſhip, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ Then

¶ Then the man leaving the ring upon the fourth finger of the womans left hand, they ſhall both kneel down, and the Miniſter ſhall ſay,

Let us pray.



Eternal God, creatour 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 Prieſt joyn their right hands together, and ſay,

Thoſe whom God hath joyned together, let no man put aſunder.

¶ Then ſhall the Miniſter ſpeak unto the people.

FOraſmuch as N. and N. have conſented together in holy wedlock, and have witneſſed the ſame before God and this company, and thereto have given and pledged their troth either to other, and have declared the ſame by giving and receiving of a ring, and by joyning 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.

¶ Then

# of Matrimony.

¶ Then the Miniſter or Clerks going to the Lords table, ſhall ſay or ſing this Pſalm following.

Beati omnes. Pſal. cxxviij.



Leſſed 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 thy 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 childrens 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. Pſal. lxvij.



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 rejoyce 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

Then ſhall the earth bring forth her increaſe: and God, even our own God ſhall gibe 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 Lords Table, the Prieſt 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. Gibe us this day our daily bread. And forgibe us our treſpaſſes, As we forgibe them that treſpaſs againſt us. And lead us not into temptation: But deliber us from evil. Amen.

Miniſter.

O Lord, ſabe thy ſerbant, and thy handmaid;

Anſwer.

Who put their truſt in thee.

Miniſter.

O Lord, ſend them help from thy holy place.

Anſwer.

And ebermore 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.

Miniſter.



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 in deed 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.

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



Merciful Lord and heavenly Father, by whoſe gracious gift mankind is increaſed; We beſeech thee aſſiſt with thy bleſſing theſe two perſons, that they may both be fruitful in procreation of children, and alſo live together ſo long in godly love and honeſty, that they may ſee their children Chriſtianly and vertuouſly brought up, to thy praiſe and honour, through Jeſus Chriſt our Lord. Amen.



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 haſt made one: O God, who haſt conſecrated

the

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 Prieſt ſay,

ALmighty God who at the beginning did create our firſt parents, Adam and Eve, and did ſanctifie and joyn them together in marriage; Pour upon you the riches of his grace, ſanctifie 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 ſhall read as followeth.

ALl ye that are married, or that intend to take the holy eſtate of matrimony upon you, hear what the holy Scripture doth ſay as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul in his Epiſtle to the Epheſians, the Fifth Chapter, doth give this commandment to all married men, Husbands, love your wives, even as Chriſt alſo loved the Church, and gave himſelf for it, that he might Eph. v. 25.

might ſanctifie and cleanſe it with the waſhing of water, by the word; that he might preſent it to himſelf a glorious Church, not having ſpot or wrinkle, or any ſuch thing; but that it ſhould be holy and without blemiſh. So ought men to love their wives as their own bodies: He that loveth his wife, loveth himſelf. For no man ever yet hated his own fleſh, but nouriſheth and cheriſheth it, even as the Lord the Church: For we are members of his body, of his fleſh, and of his bones. For this cauſe ſhall a man leave his father and mother, and ſhall be joyned unto his wife, and they two ſhall be one fleſh. This is a great myſtery; but I ſpeak concerning Chriſt and the Church. Nevertheleſs, let every one of you in particular, ſo love his wife, even as himſelf.

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

Hear alſo what Saint Peter the Apoſtle of Chriſt, who was himſelf a married man, ſaith unto them that
—1 S.Pet.iij. 7. are marryed, Ye husbands, dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker veſſel, and as being heirs together of the grace of life, that your prayers be not hindred.

Hitherto ye have heard the duty of the husband toward the wife. Now likewiſe, ye wives, hear and learn your duties toward your husbands, even as it is plainly ſet forth in holy Scripture.

Saint Paul in the aforenamed Epiſtle to the Epheſi-
—Eph.v.22. ans, teacheth you thus; Wives, ſubmit your ſelves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Chriſt is the head of the Church: and he is the Saviour of the body. Therefore as the Church is ſubject unto Chriſt, ſo let the wives be to their own husbands in every thing. And again he ſaith, Let the wife ſee that ſhe reverence her husband.

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

Saint

Matrimony.

Saint Peter also doth instruct you very well, thus saying, Ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time, the holy women also who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him Lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement. 1 S. Pet. iij. 1.

¶ It is convenient that the new married persons should receive the holy Communion at the time of their marriage, or at the first opportunity after their marriage.

The ORDER

For the

VISITATION OF THE SICK.

¶ When any perſon is ſick, notice ſhall be given thereof to the Miniſter of the Pariſh; who coming into the ſick perſons houſe, ſhall ſay,

PEace be to this houſe, and to all that dwell in it.

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

REmember not, Lord, our iniquities, nor the iniquities of our fore-fathers. Spare us, good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious bloud, and be not angry with us for ever.

Anſwer.

Spare us, good Lord.

¶ 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. Amen.

Miniſter.

The Viſitation, &c. of the Sick

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. Sanctifie, 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 Gods 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 Gods mercy, for his dear Son Jeſus Chriſts ſake, and render unto him humble thanks for his Fatherly viſitation, ſubmitting your ſelf 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 Curate may end his exhoration 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 chaſtneth, and ſcourgeth every ſon whom he receiveth. If ye endure chaſtning, God dealeth with you as with ſons; for what ſon is he whom the father chaſtneth not? But if ye be without chaſtiſement, whereof all are partakers,

kers, 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 chaſtned 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 Stripture for our comfort and inſtruction, that we ſhould patiently, and with thankſgiving bear our heavenly Fathers 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 entred not into his glory before he was crucified. So truly our way to eternal joy is to ſuffer here with Chriſt; and our door to enter into eternal life is gladly to die with Chriſt; that we may riſe again from death, and dwell with him in everlaſting life. Now therefore taking your ſickneſs, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profeſſion which you made unto God in your baptiſm. And for as much as after this life there is an account to be given unto the righteous Judge, by whom all muſt be judged without reſpect of perſons; I require you to examine your ſelf and your eſtate, both toward God and man; ſo that accuſing and condemning your ſelf for your own faults, you may find mercy at our heavenly Fathers hand for Chriſts ſake, and not be accuſed and condemned in that fearful judgement. Therefore I ſhall rehearſe to you the Articles of our Faith, that you may know whether you do believe as a Chriſtian man ſhould, or no.

The Viſitation

¶ Here the Miniſter ſhall rehearſe the Articles of the Faith, ſaying thus,



DOſt thou believe in God the Father Almighty, maker of heaven and earth?

And in Jeſus Chriſt his only begotten Son our Lord? and that he was conceived by the holy Ghoſt, born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty, and from thence ſhall come again at the end of the world to judge the quick and the dead?

And doſt thou believe in the holy Ghoſt, the holy Catholick Church, the Communion of Saints, the remiſſion of ſins, the reſurrection of the fleſh, and everlaſting life after death?

¶ The ſick perſon ſhall anſwer,

All this I ſtedfaſtly believe.

¶ Then ſhall the 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 ſetling of their temporal eſtates, whilſt they are in health.

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

¶ The

of the Sick.

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

¶ Here ſhall the ſick perſon be moved to make a ſpecial confeſſion of his ſins, if he feel his conſcience troubled with any weighty matter. After which confeſſion, the Prieſt ſhall abſolve him (if he humbly and heartily deſire it) after this ſort.



Our Lord Jeſus Chriſt, who hath left power to his Church to abſolve all ſinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I abſolve thee from all thy ſins, In the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ And then the Prieſt ſhall ſay the Collect following.

Let us pray.



Moſt merciful God, who according to the multitude of thy mercies, doſt ſo put away the ſins of thoſe who truly repent, that thou remembreſt them no more; Open thine eye of mercy upon this thy ſervant, who moſt earneſtly deſireth pardon and forgiveneſs. Renew in him (moſt loving Father) whatſoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailneſs; preſerve and continue this ſick member in the unity of the Church; conſider his contrition, accept his tears, aſſwage his pain, as ſhall ſeem to thee moſt expedient for him. And forasmuch as he putteth his full truſt only in thy mercy, impute not unto him his former ſins; but ſtrengthen him with thy bleſſed Spirit, and when thou art pleaſed to take him hence, take him unto thy favour, through the merits of thy moſt dearly beloved Son Jeſus Chriſt our Lord. Amen.

¶ Then

The Viſitation

¶ Then ſhall the Miniſter ſay this Pſalm.

In te, Domine ſperavi.
Pſal. lxxj.

IN thee, O Lord, have I put my truſt, let me never be put to confuſion: but rid me and deliver me in thy righteouſneſs; incline thine ear unto me, and ſave me.

Be thou my ſtrong hold, whereunto I may alway reſort: thou haſt promiſed to help me, for thou art my houſe of defence, and my caſtle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

Through thee have I been holden up ever ſince I was born: thou art he that took me out of my mothers womb; my praiſe ſhall alway be of thee.

I am become as it were a monſter unto many: but my ſure truſt is in thee.

O let my mouth be filled with thy praiſe: that I may ſing of thy glory and honour all the day long.

Caſt me not away in the time of age: forſake me not when my ſtrength faileth me.

For mine enemies ſpeak againſt me, and they that lay wait for my ſoul, take their counſel together, ſaying: God hath forſaken him, perſecute him, and take him; for there is none to deliver him.

Go not far from me, O God: my God, haſte thee to help me.

Let them be confounded and periſh that are againſt my ſoul: let them be covered with ſhame and diſhonour, that ſeek to do me evil.

As for me, I will patiently abide alway: and will praiſe thee more and more.

My mouth ſhall daily ſpeak of thy righteouſneſs and ſalvation: for I know no end thereof.

I will go forth in the ſtrength of the Lord God: and will make mention of thy righteouſneſs only.

Thou,

of the Sick.

Thou, O God, haſt taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forſake me not, O God, in mine old age, when I am gray-headed: until I have ſhewed thy ſtrength unto this generation, and thy power to all them that are yet for to come.

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

Glory 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.

¶ Adding this.

O Saviour of the world, who by thy croſs and precious bloud 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 Gods 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.

The Viſitation

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 flie 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 errours 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

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.



Almighty God, with whom do live the ſpirits of juſt men made perfect, after they are delivered from their earthly priſons; We humbly commend the ſoul of this thy ſervant, our dear brother, into thy hands, as into the hands of a faithful Creatour, and moſt merciful Saviour; moſt humbly beſeeching thee that it may be precious in thy ſight. Waſh it, we pray thee, in the blood of that immaculate Lamb that was ſlain to take away the ſins of the world; that whatſoever defilements it 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, it may be preſented pure and without ſpot before thee. And teach us who ſurvive, in this and other like daily ſpectacles of mortality, to ſee how frail and uncertain our own condition is, and ſo to number our days, that we may ſeriouſly apply our hearts to that holy and heavenly wiſdom, whilſt we live here, which may in the end bring us to life everlaſting, through the merits of Jeſus Chriſt thine only Son our Lord. Amen.

of the Sick

The Viſitation, &c.

A Prayer for perſons troubled in mind or in conſcience.



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 rejoyce. 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

The COMMUNION of the Sick.

¶ FOraſmuch as all mortal men be ſubject to many ſudden perils, diſeaſes and ſickneſſes, and ever uncertain what time they ſhall depart out of this life; therefore, to the intent they may be always in a readineſs to die whenſoever it ſhall pleaſe Almighty God to call them, the Curates ſhall diligently from time to time (but eſpecially in the time of peſtilence, or other infectious ſickneſs) exhort their Pariſhioners to the often receiving of the holy Communion of the body and bloud of our Saviour Chriſt, when it ſhall be publickly adminiſtred in the Church; that ſo doing, they may in caſe of ſudden viſitation, have the leſs cauſe to be diſquieted for lack of the ſame. But if the ſick perſon be not able to come to the Church, and yet is deſirous to receive the Communion in his houſe; then he muſt give timely notice to the Curate, ſignifying alſo how many there are to communicate with him (which ſhall be three, or two at the leaſt) and having a convenient place in the ſick mans houſe, with all things neceſſary ſo prepared, that the Curate may reverently miniſter, he ſhall there celebrate the holy Communion, beginning with the Collect, Epiſtle and Goſpel here following.

The Collect.

Almighty everliving God, maker of mankind, who doſt correct thoſe whom thou doſt love, and 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 Communion, &c. of ye Sick

The Epiſtle.

Heb. xij. 5. My ſon, deſpiſe not thou the chaſtning of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chaſtneth, and ſcourgeth every ſon whom he receiveth.

The Goſpel.

S. John v. 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 Prieſt 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 Prieſt ſhall firſt receive the Communion himſelf, and after miniſter unto them that are appointed to communicate with the ſick, and laſt of all to the ſick perſon.

¶ But if a man, either by reaſon of extremity of ſickneſs, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other juſt impediment, do not receive the Sacrament of Chriſts body and bloud, the Curate 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 bloud for his redemption, earneſtly remembring the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the body and bloud of our Saviour Chriſt profitably to his ſouls health, although he do not receive the Sacrament with his mouth.

¶ When the ſick perſon is viſited, and receiveth the holy Communion all at one time, then the Prieſt, for more expedition, ſhall cut off the form of the Viſitation at the Pſalm [*In thee, O Lord, have I put my truſt*] and go ſtraight to the Communion.

¶ In the time of the plague, ſweat, or ſuch other like contagious times of ſickneſs or diſeaſes, when none of the Pariſh or neighbours can be gotten to communicate with the ſick in their houſes, for fear of the infection, upon ſpecial requeſt of the diſeaſed, the Miniſter may only communicate with him.

The ORDER

For the

BURIAL of the DEAD.

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

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

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 xj. 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 my ſelf, and mine eyes ſhall behold, and not another. Job. xix. 25, 26, 27.

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

At the Burial of the Dead.

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

Dixi, cuſtodiam. Pſal. xxxix.

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.

myne

Lord, let me know my 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.

LOrd, thou haſt been our refuge: from one generation to another. *Domine, refugium.* Pſal. xc.

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 ſaiſt, 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.

Aſſoon 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, dryed 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.

So 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 ſatisfie us with thy mercy, and that ſoon: ſo ſhall we rejoyce and be glad all the days of our life.

at the

Burial of the Dead.

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. xv. 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 Christs, 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 rejoycing,

rejoycing, 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 quickned, 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 quickning 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 born 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

at the

Burial of the Dead.

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.

¶ When they come to the grave, while the corps is made ready to be laid into the earth, the Prieſt ſhall ſay, or the Prieſt and Clerks ſhall ſing,

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.

Prayer

Thou knoweſt, Lord, the ſecrets of our hearts; ſhut not thy merciful ears to our ~~prayers~~; 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

At the Burial of the Dead.

¶ Then while the earth ſhall be caſt upon the body by ſome ſtanding by, the Prieſt ſhall ſay,

FOraſmuch as it hath pleaſed Almighty God of his great mercy to take unto himſelf 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 to eternal life, through our Lord Jeſus Chriſt, who ſhall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to ſubdue all things to himſelf. Rev. xiv. 13.

¶ 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.

¶ Then the Prieſt ſhall ſay,

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

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

Prieſt.

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 that it hath pleaſed thee to deliver this our

brother

brother out of the miſeries of this ſinful world; 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 mediatour and redeemer. Amen.

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

The Thankſgiving of Women after Child-birth,

Commonly called,

The Churching of Women.

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

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 Prieſt ſay ~~this~~ Pſalm) ℣ 116

I Am well pleaſed: that the Lord hath heard the voice of my prayer. *Dilexi, quoniam.* Pſal. cxvj.

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

Churching of Women.

The ~~Thanksgiving~~

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 lyars.

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 Lords 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 ~~this~~ Psalm. 127

Nisi Dominus. Psal. cxxvij.

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

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.

¶ Then the Prieſt 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, And 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.

The Churching of Women.

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, muſt offer accuſtomed offerings; and if there be a Communion, it is convenient that ſhe receive the holy Communion.

A COMMINATION,

OR

Denouncing of Gods anger and judgements againſt ſinners, with certain, prayers to be uſed on the firſt day of Lent, and at other times, as the Ordinary ſhall appoint.

¶ After Morning Prayer the Litany ended according to the accuſtomed manner, the Prieſt ſhall in the reading Pew or Pulpit, ſay,

BRethren, in the primitive Church there was a godly diſcipline, that at the beginning of Lent, ſuch perſons as ſtood convicted of notorious ſin, were put to open penance, and puniſhed in this world, that their ſouls might be ſaved in the day of the Lord; and that others admoniſhed by their example, might be the more afraid to offend.

Inſtead whereof (until the ſaid diſcipline may be reſtored, again, which is much to be wiſhed (it is thought good, that at this time (in the preſence of you all) ſhould be read the general ſentences of Gods curſing againſt impenitent ſinners, gathered out of the ſeven and twentieth Chapter of Deuteronomy, & other places of Scripture; and that ye ſhould anſwer to every ſentence, Amen: To the intent that being admoniſhed of the great indignation of God againſt ſinners, ye may

the rather be moued to earneſt and true repentance, and may walk more warily in theſe dangerous dayes; fleeing from ſuch vices, for which ye affirm with your own mouths the curſe of God to be due.

Deut. xxvij. 15. CUrſed is the man that maketh any carued or molten image, to worſhip it.

¶ And the people ſhall anſwer and ſay,

Amen.

Miniſter.

16. Curſed is he that curſeth his father and mother.

Anſwer.

Amen.

Miniſter.

17. Curſed is he that remoueth his neighbours land-mark.

Anſwer.

Amen.

Miniſter.

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

Anſwer.

Amen.

Miniſter.

19. Curſed is he that perverteth the iudgement of the ſtranger, the fatherleſs, and widow.

Anſwer.

Amen.

Miniſter.

24. Curſed is he that ſmiteth his neighbour ſecretly.

Anſwer.

Amen.

Miniſter.

Leu. xx. 10. Curſed is he that lieth with his neighbours wife.

Anſwer.

Amen.

Miniſter.

Deut. xxvij. 25. Curſed is he that taketh reward to ſlay the innocent.

Anſwer.

Amen.

Miniſter.

A Commination.

Miniſter.

Curſed is he that putteth his truſt in man, and taketh man for his defence, and in his heart goeth from the Lord. Jer. xvij. 5.

Anſwer.

Amen.

Miniſter.

Curſed are the unmerciful, fornicators, and adulterers, covetous perſons, idolaters, ſlanderers, drunkards, and extortioners. S. Matt. xxv. 41. 1 Cor. vj. 9, 10.

Anſwer.

Amen.

Miniſter.

NOw ſeeing that all they are accurſed (as the prophet David beareth witneſs) who do erre and go aſtray from the commandments of God, let us (remembring the dreadful judgement hanging over our heads, and always ready to fall upon us) return 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 penance. For now is the ax put unto the root of the trees, ſo that every tree that bringeth not forth good fruit, is hewn down and caſt into the fire. It is a fearful thing to fall into the hands of the living God: he ſhall pour down rain upon the ſinners, ſnares, fire and brimſtone, ſtorm and tempeſt; this ſhall be their portion to drink. For lo, the Lord is come out of his place to viſit the wickedneſs of ſuch as dwell upon the earth. But who may abide the day of his coming? Who ſhall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn, but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men ſhall ſay, Peace, Pſal. cxix. 21. S. Mat. iij. 10. Heb. x. 31. Pſal. xj. 6. Iſa. xxvj. 21. Mal. iij. 2. S. Matt. iij. 12. 1 Theſ. v. 2, 3.

and all things are ſafe, then ſhall ſudden deſtruction come upon them, as ſorrow cometh upon a woman travelling with child, and they ſhall not eſcape. Then
Rom. ij. 4, 5. ſhall appear the wrath of God in the day of vengeance, which obſtinate ſinners, through the ſtubbornneſs of their heart, have heaped unto themſelves, which deſpiſed the goodneſs, patience and long-ſufferance of God,
calleth when he called them continually to repentance. Then
Prov. j. 28, 29, 30. ſhall they call upon me (ſaith the Lord) but I will not hear; they ſhall ſeek me early, but they ſhall not find me, and that becauſe they hated knowledge, and received not the fear of the Lord, but abhorred my counſel, and deſpiſed my correction. Then ſhall it
S. Matth. xxv. 10, 11, 12. be too late to knock when the door ſhall be ſhut; and too late to cry for mercy when it is the time of juſtice. O terrible voice of moſt juſt judgement which ſhall be pronounced upon them, when it ſhall be ſaid unto
S. Matt. xxv. 41. them, Go ye curſed into the fire everlaſting, which is prepared for the devil and his angels. Therefore, bre-
2 Cor. vj. 2. thren, take we heed betime, while the day of ſalvation
S. John ix. 4. v xij. 35, 36. laſteth; for the night cometh, when none can work: but let us, while we have the light, believe in the light, and walk as children of the light, that we be
S. Matth. xxv. 30. not caſt into utter darkneſs, where is weeping and gnaſhing of teeth. Let us not abuſe the goodneſs of God, who calleth us mercifully to amendment, and of his endleſs pity promiſeth us forgiveneſs of that which is paſt, if with a perfect and true heart we re-
Iſa. j. 18. turn unto him. For though our ſins be as red as ſcarlet, they ſhall be made white as ſnow: and though they be like purple, yet they ſhall be made white as wooll.
Ezek. xviij. 30, 31, 32. Turn ye (ſaith the Lord) from all your wickedneſs, and your ſin ſhall not be your deſtruction. Caſt away from you all your ungodlineſs that ye have done, make you new hearts, and a new ſpirit: Wherefore will ye die, O ye houſe of Iſrael, ſeeing that I have no pleaſure in the death of him that dieth, ſaith the Lord
1 S. John. ij. 1. 2. God? Turn ye then, and ye ſhall live. Although we have ſinned, yet have we an advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation

for

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 our ſelves that he is ready to receive us, and moſt willing to pardon us, if we come unto him with faithful repentance; if we will ſubmit our ſelves unto him, and from henceforth walk in his ways; if we will take his eaſie yoke, and light burden upon us, to follow him in lowlineſs, patience, and charity, and be ordered by the governance of his holy Spirit; ſeeking always his glory, and ſerving him duly in our vocation with thankſgiving. This if we do, Chriſt will deliver us from the curſe of the law, and from the extream malediction which ſhall light upon them that ſhall be ſet on the left hand; and he will ſet us on his right hand, and give us the gracious benediction of his Father, commanding us to take poſſeſſion of his glorious kingdom: unto which he vouchſafe to bring us all, for his infinite mercy. Amen.

Iſa. liij. 5.

S. Matth. xj. 29, 30.

S. Matth. xxv. 33, 34.

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

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

Miſerere mei, Deus. Pſal. lj.

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,

A Commination.

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 rejoyce.

away Turn thy face 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 bloud-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-offerings.

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

A Commination.

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 Names sake.

Minister.

O Lord, hear our prayer.

Answer.

And let our cry come unto thee.

Minister.

A Commination.

Miniſter.

Let us pray.



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.

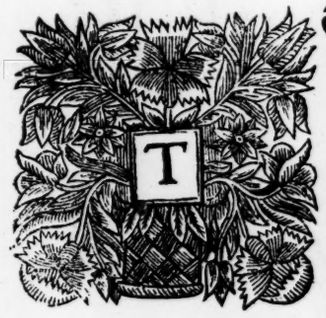


HAſt mighty God, and merciful Father, who haſt compaſſion upon all men, and hateſt nothing that thou haſt made, who wouldeſt not the death of a ſinner, but that he ſhould rather turn from his ſin, and be ſaved; Mercifully forgive us our treſpaſſes; receive and comfort us, who are grieved and wearied with the burthen 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

A Commination.

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



Urn thou us, O good Lord, and ſo ſhall we be turned. Be fabourable, O Lord, Be fabourable 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.



THE

Pſalter or Pſalms

OF

DAVID,

After the Tranſlation of the Great

BIBLE,

Pointed as they are to be Sung or Said in

CHURCHES.



LONDON,

Printed by the Printers to the Kings moſt Excellent Majeſty. MDCLXII.

CUM PRIVILEGIO.

THE

Pſalms of David.

the 1 Pſalme.

Beatus vir, qui non abiit &c. Pſal. 1.

The j. DAY. *Morning Prayer.*

BLeſſed is the man that hath not walked in the counſel of the ungodly, nor ſtood in the way of ſinners: and hath not ſat in the ſeat of the ſcornful.

2 But his delight is in the law of the Lord: and in his law will he exerciſe himſelf day and night.

3 And he ſhall be like a tree planted by the waterſide: that will bring forth his fruit in due ſeaſon.

4 His leaf alſo ſhall not wither: and look whatſoever he doth, it ſhall proſper.

5 As for the ungodly it is not ſo with them: but they are like the chaff which the wind ſcattereth away from the face of the earth.

6 Therefore the ungodly ſhall not be able to ſtand in the judgment: neither the ſinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly ſhall periſh.

The Pſalms.

The j. DAY.

the ii Pſalm.

Quare fremuerunt gentes? ~~Pſal. ij.~~

WHy do the heathen ſo furiouſly rage together: and why do the people imagine a vain thing?

2 The kings of the earth ſtand up, and the rulers take counſel together: againſt the Lord, and againſt his anointed.

3 Let us break their bonds aſunder: and caſt away their cords from us.

4 He that dwelleth in heaven, ſhall laugh them to ſcorn: the Lord ſhall have them in deriſion.

5 Then ſhall he ſpeak unto them in his wrath: and vex them in his ſore diſpleaſure.

6 Yet have I ſet my king: upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath ſaid unto me: Thou art my Son, this day have I begotten thee.

8 Deſire of me, and I ſhall give thee the heathen for thine inheritance: and the utmoſt parts of the earth for thy poſſeſsion.

9 Thou ſhalt bruiſe them with a rod of iron: and break them in pieces like a potters veſſel.

10 Be wiſe now therefore, O ye kings: be learned, ye that are judges of the earth.

11 Serve the Lord in fear: and rejoyce unto him with reverence.

12 Kiſs the Son, leſt he be angry, and ſo ye periſh from the right way: if his wrath be kindled (yea, but a little) bleſſed are all they that put their truſt in him.

the iii Pſalm.

Domine, quid multiplicati? ~~Pſal. iij.~~

LOrd, how are they increaſed that trouble me: many are they that riſe againſt me.

2 Many one there be that ſay of my ſoul: there is no help for him in his God.

3 But thou, O Lord, art my defender: thou art my worſhip, and the lifter up of my head.

4 I did call upon the Lord with my voice: and he heard me out of his holy hill.

5 I laid me down and ſlept, and roſe up again: for the Lord ſuſtained me.

6 I

6 I will not be afraid for ten thouſands of the people: that have ſet themſelves againſt me round about. The j. DAY.

7 Up Lord, and help me, O my God: for thou ſmiteſt all mine enemies upon the cheekbone; thou haſt broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy bleſſing is upon thy people.

the iv Pſalm.

Cum invocarem. ~~Pſal. iv.~~

HEar me when I call, O God of my righteouſneſs: thou haſt ſet me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

2 O ye ſons of men, how long will ye blaſpheme mine honour: and have ſuch pleaſure in vanity, and ſeek after leaſing?

3 Know this alſo, that the Lord hath choſen to himſelf the man that is godly: when I call upon the Lord, he will hear me.

4 Stand in awe, and ſin not: commune with your own heart, and in your chamber, and be ſtill.

5 Offer the ſacrifice of righteouſneſs: and put your truſt in the Lord.

6 There be many that ſay: who will ſhew us any good?

7 Lord, lift thou up: the light of thy countenance upon us.

8 Thou haſt put gladneſs in my heart: ſince the time that their corn and wine and oyl increaſed.

9 I will lay me down in peace, and take my reſt: for it is thou, Lord, only that makeſt me dwell in ſafety.

the v Pſalm.

Verba mea auribus. ~~Pſal. v.~~

POnder my words, O Lord: conſider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God: for unto thee will I make my prayer.

3 My voice ſhalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

The j. DAY.

4 For thou art the God that haſt no pleaſure in wickedneſs: neither ſhall any evil dwell with thee.

5 Such as be fooliſh ſhall not ſtand in thy ſight: for thou hateſt all them that work vanity.

6 Thou ſhalt deſtroy them that ſpeak leaſing: the Lord will abhor both the bloud-thirſty and deceitful man.

7 But as for me, I will come into thine houſe, even upon the multitude of thy mercy: and in thy fear will I worſhip toward thy holy temple.

8 Lead me, O Lord, in thy righteouſneſs, becauſe of mine enemies: make thy way plain before my face.

9 For there is no faithfulneſs in his mouth: their inward parts are very wickedneſs.

10 Their throat is an open ſepulchre: they flatter with their tongue.

11 Deſtroy thou them, O God, let them periſh through their own imaginations: caſt them out in the multitude of their ungodlineſs; for they have rebelled againſt thee.

12 And let all them that put their truſt in thee rejoyce: they ſhall ever be giving of thanks, becauſe thou defendeſt them; they that love thy Name, ſhall be joyful in thee;

13 For thou, Lord, wilt give thy bleſſing unto the righteous: and with thy favourable kindneſs wilt thou defend him as with a ſhield.

the vj Pſalme

Domine ne. ~~Pſal. vj.~~

Evening Prayer.

O Lord, rebuke me not in thine indignation: neither chaſten me in thy diſpleaſure.

2 Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

3 My ſoul alſo is ſore troubled: but, Lord, how long wilt thou puniſh me?

4 Turn thee, O Lord, and deliver my ſoul: O ſave me for thy mercies ſake.

5 For in death no man remembreth thee: and who will give thee thanks in the pit?

6 I

6 I am weary of my groaning, every night waſh I my bed: and water my couch with my tears.
7 My beauty is gone for very trouble: and worn away becauſe of all mine enemies.
8 Away from me, all ye, that work vanity: for the Lord hath heard the voice of my weeping.
9 The Lord hath heard my petition: the Lord will receive my prayer.
10 All mine enemies ſhall be confounded, and ſore vexed: they ſhall be turned back, and put to ſhame ſuddenly.

The j. DAY.

Pſalm vij. Domine, Deus meus.

O Lord my God, in thee have I put my truſt: ſave me from all them that perſecute me, & deliver me;
2 Leſt he devour my ſoul like a lion, and tear it in pieces: while there is none to help.
3 O Lord my God, if I have done any ſuch thing: or if there be any wickedneſs in my hands;
4 If I have rewarded evil unto him that deale friendly with me: yea, I have delivered him that without any cauſe is mine enemy;
5 Then let mine enemy perſecute my ſoul, and take me: yea, let him tread my life down upon the earth, and lay mine honour in the duſt.
6 Stand up, O Lord, in thy wrath, and lift up thy ſelf, becauſe of the indignation of mine enemies: ariſe up for me in the judgment that thou haſt commanded.
7 And ſo ſhall the congregation of the people come about thee: for their ſakes therefore lift up thy ſelf again.
8 The Lord ſhall judge the people; give ſentence with me, O Lord: according to my righteouſneſs, and according to the innocency that is in me.
9 O let the wickedneſs of the ungodly come to an end: but guide thou the juſt.
10 For the righteous God: trieth the very hearts and reins.
11 My help cometh of God: who preſerveth them that are true of heart.
12 God is a righteous judge, ſtrong and patient: and God is provoked every day.
13 If a man will not turn, he will whet his ſword: he hath bent his bow, and made it ready. 14 He

The j. DAY.

14 He hath prepared for him the instruments of death: he ordaineth his arrows against the persecutours.
15 Behold, he travelleth with mischief: he hath conceived sorrow, and brought forth ungodliness.
16 He hath graven and digged up a pit: and is fallen himself into the destruction that he made for other.
17 For his travel shall come upon his own head: and his wickedness shall fall on his own pate.
18 I will give thanks unto the Lord, according to his righteousness: and I will praise the Name of the Lord most High.

the viii Psalm.

Domine, Dominus noster. ~~Psal. viij.~~

O Lord our governour, how excellent is thy Name in all the world: thou that hast set thy glory above the heavens!
2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy and the avenger.
3 For I will consider thy heavens, even the works of thy fingers: the moon and the stars which thou hast ordained.
4 What is man, that thou art mindful of him: and the son of man, that thou visitest him?
5 Thou madest him lower than the angels: to crown him with glory and worship.
6 Thou makest him to have dominion of the works of thy hands: and thou hast put all things in subjection under his feet;
7 All sheep and oxen: yea, and the beasts of the field;
8 The fowls of the air, and the fishes of the sea: and whatsoever walketh through the paths of the seas.
9 O Lord our governour: how excellent is thy Name in all the world!

the ix Psalm.
Confitebor tibi. ~~Psal. ix.~~

Morning Prayer.

I Will give thanks unto thee, O Lord, with my whole heart: I will speak of all thy marvellous works.

2 I will be glad and rejoyce in thee: yea, my songs will I make of thy Name, O thou most Highest.

3 While mine enemies are driven back: they shall fall and perish at thy presence.

4 For thou hast maintained my right, and my cause: thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly: thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end: even as the cities which thou hast destroyed; their memorial is perished with them.

7 But the Lord shall endure for ever: he hath also prepared his seat for judgment.

8 For he shall judge the world in righteousness: and minister true judgment unto the people.

9 The Lord also will be a defence for the oppressed: even a refuge in due time of trouble.

10 And they that know thy Name, will put their trust in thee: for thou, Lord, hast never failed them that seek thee.

11 O praise the Lord which dwelleth in Sion: shew the people of his doings.

12 For when he maketh inquisition for blood, he remembreth them: and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord, consider the trouble which I suffer of them that hate me: thou that liftest me up from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion: I will rejoyce in thy salvation.

15 The

The ij. DAY.

15 The heathen are ſunk down in the pit that they made: in the ſame net which they hid priuily, is their foot taken.

16 The Lord is known to execute judgment: the ungodly is trapped in the work of his own hands.

17 The wicked ſhall be turned into hell: and all the people that forget God.

18 For the poor ſhall not alway be forgotten: the patient abiding of the meek ſhall not periſh for ever.

19 Up Lord, and let not man have the upper hand: let the heathen be judged in thy ſight.

20 Put them in fear, O Lord: that the heathen may know themſelves to be but men.

the x Pſalm.

Ut quid, Domine? ~~Pſal. x.~~

WHy ſtandeſt thou ſo far off, O Lord: and hideſt thy face in the needful time of trouble?

2 The ungodly for his own luſt doth perſecute the poor: let them be taken in the crafty wilineſs that they have imagined.

3 For the ungodly hath made boaſt of his own hearts deſire: and ſpeaketh good of the covetous whom God abhorreth.

4 The ungodly is ſo proud, that he careth not for God: neither is God in all his thoughts.

5 His ways are alway grievous: thy judgments are far above out of his ſight, and therefore defieth he all his enemies.

6 For he hath ſaid in his heart, Tuſh, I ſhall never be caſt down: there ſhall no harm happen unto me.

7 His mouth is full of curſing, deceit, and fraud: under his tongue is ungodlineſs and vanity.

8 He ſitteth lurking in the thievish corners of the ſtreets: and priuily in his lurking dens doth he murther the innocent; his eyes are ſet againſt the poor.

9 For he lieth waiting ſecretly, even as a lion lurketh he in his den: that he may raviſh the poor.

10 He doth raviſh the poor: when he getteth him into his net.

11 He falleth down and humbleth himſelf: that the congregation

congregation of the poor may fall into the hands of his captains. The ij. DAY.

12 He hath ſaid in his heart, Tuſh, God hath forgotten: he hideth away his face, and he will never ſee it.

13 Ariſe, O Lord God, and lift up thine hand: forget not the poor.

14 Wherefore ſhould the wicked blaſpheme God: while he doth ſay in his heart, Tuſh, thou God careſt not for it.

15 Surely thou haſt ſeen it: for thou beholdeſt ungodlineſs and wrong.

16 That thou mayeſt take the matter into thy hand: the poor committeth himſelf unto thee; for thou art the helper of the friendleſs.

17 Break thou the power of the ungodly and malicious: take away his ungodlineſs, and thou ſhalt find none.

18 The Lord is King for ever and ever: and the heathen are periſhed out of the land.

19 Lord, thou haſt heard the deſire of the poor: thou preparest their heart, and thine ear hearkneth thereto.

20 To help the fatherleſs and poor unto their right: that the man of the earth be no more exalted againſt them.

the xi Pſalme.

In Domino confido. ~~Pſal. xj.~~

IN the Lord put I my truſt: how ſay ye then to my ſoul, that ſhe ſhould flee as a bird unto the hill?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver: that they may privily ſhoot at them which are true of heart.

3 For the foundations will be caſt down: and what hath the righteous done?

4 The Lord is in his holy temple: the Lords ſeat is in heaven.

5 His eyes conſider the poor: and his eye-lids try the children of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedneſs doth his ſoul abhor.

7 Upon the ungodly he ſhall rain ſnares, fire and brimſtone,

The ij. DAY.

brimstone, storm, and tempest: this shall be their portion to drink.

8 For the righteous Lord loveth righteousness: his countenance will behold the thing that is just.

the xii Psalm

Salvum me fac. ~~Psal. xij.~~

Evening Prayer.

HElp me, Lord, for there is not one godly man left: for the faithful are minished from among the children of men.

2 They talk of vanity every one with his neighbour: they do but flatter with their lips, and dissemble in their double heart.

3 The Lord shall root out all deceitful lips: and the tongue that speaketh proud things.

4 Which have said, With our tongue will we prevail: we are they that ought to speak, who is Lord over us?

5 Now for the comfortless troubles sake of the needy: and because of the deep sighing of the poor;

6 I will up, saith the Lord: and will help every one from him that swelleth against him, and will set him at rest.

7 The words of the Lord are pure words: even as the silver, which from the earth is tryed, and purified seven times in the fire.

8 Thou shalt keep them, O Lord: thou shalt preserve him from this generation for ever.

9 The ungodly walk on every side: when they are exalted, the children of men are put to rebuke.

the xiii Psalm

Usque quo, Domine? ~~Psal. xiij.~~

HOw long wilt thou forget me, O Lord, for ever: how long wilt thou hide thy face from me?

2 How long shall I seek counsel in my soul, and be so vexed in my heart: how long shall mine enemies triumph over me?

3 Consider and hear me, O Lord my God: lighten mine eyes, that I sleep not in death.

4 Lest mine enemy say, I have prevailed against him: for if I be cast down, they that trouble me, will rejoyce at it.

5 But my trust is in thy mercy: and my heart is joyful in thy salvation.

6 I

6 I will ſing of the Lord, becauſe he hath dealt ſo lovingly with me: yea, I will praiſe the name of the Lord moſt Higheſt.

The ij. DAY.

the xiv Pſalm.

Dixit inſipiens. ~~Pſal. xiv.~~

THe fool hath ſaid in his heart: There is no God.

2 They are corrupt, and become abominable in their doings: there is none, that doth good, no not one.

3 The Lord looked down from heaven upon the children of men: to ſee if there were any, that would underſtand, and ſeek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none, that doth good, no not one.

5 Their throat is an open ſepulchre, with their tongues have they deceived: the poiſon of aſps is under their lips.

6 Their mouth is full of curſing, and bitterneſs; their feet are ſwift to ſhed bloud.

7 Deſtruction, and unhappineſs is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.

8 Have they no knowledge, that they are all ſuch workers of miſchief: eating up my people as it were bread, and call not upon the Lord?

9 There were they brought in great fear, even where no fear was: for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counſel of the poor: becauſe he putteth his truſt in the Lord.

11 Who ſhall give ſalvation unto Iſrael out of Sion? When the Lord turneth the captivity of his people: then ſhall Jacob rejoyce, and Iſrael ſhall be glad.

The iij. DAY.

Morning Prayer.

the xv Psalm.
Domine, quis habitabit. ~~Psal. xv.~~

LOrd, who shall dwell in thy tabernacle: or who shall rest upon thy holy hill?

2 Even he, that leadeth an uncorrupt life: and doth the thing, which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour: and hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes: and maketh much of them, that fear the Lord.

5 He that sweareth unto his neighbour, and disappointeth him not: though it were to his own hindrance.

6 He that hath not given his money upon usury: nor taken reward against the innocent.

7 Whoso doth these things: shall never fall.

the xvi Psalm.
Conserva me, Domine. ~~Psal. xvi.~~

PReserve me, O God: for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord: Thou art my God, my goods are nothing unto thee.

3 All my delight is upon the saints, that are in the earth: and upon such, as excel in vertue.

4 But they, that run after another god: shall have great trouble.

5 Their drink-offerings of bloud will I not offer: neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup: thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground: yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning: my reins also chasten me in the night-season.

9 I have

9 I have set God always before me: for he is on my right hand, therefore I shall not fall.

The iij. DAY.

10 Wherefore my heart was glad, and my glory rejoyced: my flesh also shall rest in hope.

11 For why? thou shalt not leave my soul in hell: neither shalt thou suffer thy holy One to see corruption.

12 Thou shalt shew me the path of life; in thy presence is the fulness of joy: and at thy right hand there is pleasure for evermore.

the xvii Psalm.

Exaudi, Domine. ~~Psal. xvij.~~

HEar the right, O Lord, consider my complaint: and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence: and let thine eyes look upon the thing that is equal.

3 Thou hast proved, and visited mine heart in the night season; thou hast tryed me, and shalt find no wickedness in me: for I am utterly purposed, that my mouth shall not offend.

4 Because of mens works, that are done against the words of thy lips: I have kept me from the ways of the destroyer.

5 O hold thou up my goings in thy paths: that my footsteps slip not.

6 I have called upon thee, O God, for thou shalt hear me: incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving kindness, thou that art the Saviour of them, which put their trust in thee: from such as resist thy right hand.

8 Keep me as the apple of an eye: hide me under the shadow of thy wings.

9 From the ungodly, that trouble me: mine enemies compass me round about to take away my soul.

10 They are inclosed in their own fat: and their mouth speaketh proud things.

11 They lie waiting in our way on every side: turning their eyes down to the ground.

The iij. DAY.

12 Like as a lion that is greedy of his prey: and as it were a lions whelp, lurking in secret places.

13 Up, Lord, disappoint him, and cast him down: deliver my soul from the ungodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men, I say, and from the evil world: which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire: and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness: and when I awake up after thy likeness, I shall be satisfied with it.

the xviii Psalm

Diligam te, Domine. ~~Psal. xviij.~~

Evening Prayer.

I Will love thee, O Lord, my strength; the Lord is my stony rock, and my defence: my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorrows of death compassed me: and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me: the snares of death overtook me.

5 In my trouble I will call upon the Lord: and complain unto my God.

6 So shall he hear my voice out of his holy temple: and my complaint shall come before him, it shall enter even into his ears.

7 The earth trembled, and quaked: the very foundations also of the hills shook, and were removed, because he was wroth.

8 There went a smoke out in his presence: and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down: and it was dark under his feet.

10 He

10 He rode upon the Cherubins, and did flie: he came flying upon the wings of the wind.

The iij. DAY.

11 He made darkneſs his ſecret place: his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightneſs of his preſence his clouds removed: hail-ſtones, and coals of fire.

13 The Lord alſo thundred out of heaven, and the higheſt gave his thunder: hail-ſtones, and coals of fire.

14 He ſent out his arrows, and ſcattered them: he caſt forth lightnings, and deſtroyed them.

15 The ſprings of waters were ſeen, and the foundations of the round world were diſcovered at thy chiding, O Lord: at the blaſting of the breath of thy diſpleaſure.

16 He ſhall ſend down from on high to fetch me: and ſhall take me out of many waters.

17 He ſhall deliver me from my ſtrongeſt enemy, and from them, which hate me: for they are too mighty for me.

18 They prevented me in the day of my trouble: but the Lord was my upholder.

19 He brought me forth alſo into a place of liberty: he brought me forth, even becauſe he had a favour unto me.

20 The Lord ſhall reward me after my righteous dealing: according to the cleanneſs of my hands ſhall he recompenſe me.

21 Becauſe I have kept the waies of the Lord: and have not forſaken my God, as the wicked doth.

22 For I have an eye unto all his laws: and will not caſt out his commandments from me.

23 I was alſo uncorrupt before him: and eſchewed mine own wickedneſs.

24 Therefore ſhall the Lord reward me after my righteous dealing: and according unto the cleanneſs of my hands in his eye-ſight.

25 With the holy thou ſhalt be holy: and with a perfect man thou ſhalt be perfect.

The iij. DAY.

26 With the clean thou ſhalt be clean: and with the froward thou ſhalt learn frowardneſs.

27 For thou ſhalt ſave the people, that are in adverſity: and ſhalt bring down the high looks of the proud.

28 Thou alſo ſhalt light my candle: the Lord my God ſhall make my darkneſs to be light.

29 For in thee I ſhall diſcomfit an hoſt of men: and with the help of my God I ſhall leap over the wall.

30 The way of God is an undefiled way: the word of the Lord alſo is tried in the fire; he is the defender of all them, that put their truſt in him.

31 For who is God, but the Lord: or who hath any ſtrength, except our God?

32 It is God, that girdeth me with ſtrength of war: and maketh my way perfect.

33 He maketh my feet like harts feet: and ſetteth me up on high.

34 He teacheth mine hands to fight: and mine arms ſhall break even a bow of ſteel.

35 Thou haſt given me the defence of thy ſalvation: thy right hand alſo ſhall hold me up, and thy loving correction ſhall make me great.

36 Thou ſhalt make room enough under me for to go: that my foot-ſteps ſhall not ſlide.

37 I will follow upon mine enemies, and overtake them: neither will I turn again till I have deſtroyed them.

38 I will ſmite them, that they ſhall not be able to ſtand: but fall under my feet.

39 Thou haſt girded me with ſtrength unto the battel: thou ſhalt throw down mine enemies under me.

40 Thou haſt made mine enemies alſo to turn their backs upon me: and I ſhall deſtroy them, that hate me.

41 They ſhall cry, but there ſhall be none to help them: yea even unto the Lord ſhall they cry, but he ſhall not hear them.

42 I will beat them as ſmall as the duſt before the wind: I will caſt them out as the clay in the ſtreets.

43 Thou ſhalt deliver me from the ſtrivings of the people: and thou ſhalt make me the head of the heathen.

44 A people, whom I have not known : ſhall ſerve me.

The iiij. DAY.

45 As ſoon as they hear of me they ſhall obey me : but the ſtrange children ſhall diſſemble with me.

46 The ſtrange children ſhall fail : and be afraid out of their priſons.

47 The Lord liveth, and bleſſed be my ſtrong helper : and praiſed be the God of my ſalvation.

48 Even the God, that ſeeth that I be avenged : and ſubdueth the people unto me.

49 It is he, that delivereth me from my cruel Enemies, and ſetteth me up above mine Adverſaries : thou ſhalt rid me from the wicked man.

50 For this cauſe will I give thanks unto thee, O Lord, among the Gentiles : and ſing praiſes unto thy Name.

51 Great proſperity giveth he unto his King : and ſheweth loving kindneſs unto David his Anointed, and unto his Seed for evermore.

the xix Pſalme

Cœli enarrant. ~~Pſal. xix.~~

THe heavens declare the glory of God : and the Firmament ſheweth his handy-work.

Morning Prayer.

2 One day telleth another : and one night certifieth another.

3 There is neither ſpeech, nor language : but their voices are heard among them.

4 Their ſound is gone out into all lands : and their words into the ends of the world.

5 In them hath he ſet a tabernacle for the Sun : which cometh forth as a Bridegroom out of his chamber, and rejoyceth as a Giant to run his courſe.

6 It goeth forth from the uttermoſt part of the heaven, and runneth about unto the end of it again : and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, convert-

ing

The iiij. DAY.

ing the ſoul: the teſtimony of the Lord is ſure, and giveth wiſdom unto the ſimple.

8 The ſtatutes of the Lord are right, and rejoyce the heart: the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever: the judgements of the Lord are true, and righteous altogether.

10 More to be deſired are they than gold, yea, than much fine gold: ſweeter alſo than honey, and the honey-comb.

11 Moreover by them is thy Servant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanſe thou me from my ſecret faults.

13 Keep thy ſervant alſo from preſumptuous ſins, leſt they get the dominion over me: ſo ſhall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy ſight,

15 O Lord: my ſtrength, and my redeemer.

the xx Pſalm

Exaudiat te Dominus. ~~Pſal. xx.~~

THe Lord hear thee in the day of trouble: the Name of the God of Jacob defend thee.

2 Send thee help from the Sanctuary: and ſtrengthen thee out of Sion.

3 Remember all thy offerings: and accept thy burnt Sacrifice.

4 Grant thee thy hearts deſire: and fulfill all thy mind.

5 We will rejoyce in thy ſalvation, and triumph in the Name of the Lord our God: the Lord perform all thy petitions.

6 Now know I, that the Lord helpeth his Anointed, and will hear him from his holy Heaven: even with the wholſom ſtrength of his right hand.

7 Some put their truſt in Chariots, and ſome in Horſes: but we will remember the Name of the Lord our God.

8 They are brought down, and fain: but we are riſen, and ſtand upright.

9 Save

9 Saue, Lord, and hear us, O King of heauen: when we call upon thee.

The iiij. DAY.

the xxi Pſalm.

Domine, in virtute tua. ~~Pſal. xxj.~~

THe King ſhall reioyce in thy ſtrength, O Lord: exceeding glad ſhall he be of thy ſalvation.

2 Thou haſt given him his hearts deſire: and haſt not denied him the requeſt of his lips.

3 For thou ſhalt prevent him with the bleſſings of goodneſs: and ſhalt ſet a crown of pure gold upon his head.

4 He asked life of thee, and thou gaveſt him a long life: even for ever, and ever.

5 His honour is great in thy ſalvation: glory, and great worſhip ſhalt thou lay upon him.

6 For thou ſhalt give him everlaſting felicity: and make him glad with the joy of thy countenance.

7 And why? becauſe the King putteth his truſt in the Lord: and in the mercy of the moſt Higheſt he ſhall not miſcarry.

8 All thine enemies ſhall feel thy hand: thy right hand ſhall find out them that hate thee.

9 Thou ſhalt make them like a fiery oven in time of thy wrath: the Lord ſhall deſtroy them in his diſpleaſure, and the fire ſhall conſume them.

10 Their fruit ſhalt thou root out of the earth: and their ſeed from among the children of men.

11 For they intended miſchief againſt thee: and imagined ſuch a device as they are not able to perform.

12 Therefore ſhalt thou put them to flight: and the ſtrings of thy bow ſhalt thou make ready againſt the face of them.

13 Be thou exalted, Lord, in thine own ſtrength: ſo will we ſing, and praiſe thy power.

Deus,

The iiij. DAY.

the xxii Pſalm.

Deus, Deus meus. ~~Pſal. xxii.~~

Evening Prayer.

MY God, my God, look upon me, why haſt thou forſaken me: and art ſo far from my health, and from the words of my complaint?

2 O my God, I cry in the day time, but thou hearеſt not: and in the night ſeaſon alſo I take no reſt.

3 And thou continueſt holy: O thou worſhip of Iſrael.

4 Our fathers hoped in thee: they truſted in thee, and thou didſt deliver them.

5 They called upon thee, and were holpen: they put their truſt in thee, and were not confounded.

6 But as for me, I am a worm, and no man: a very ſcorn of men, and the out-caſt of the people.

7 All they that ſee me, laugh me to ſcorn: they ſhoot out their lips, and ſhake their heads, ſaying,

8 He truſted in God, that he would deliver him: let him deliver him, if he will have him.

9 But thou art he, that took me out of my mothers womb: thou waſt my hope, when I hanged yet upon my mothers breſts.

10 I have been left unto thee ever ſince I was born: thou art my God even from my mothers womb.

11 O go not from me, for trouble is hard at hand: and there is none to help me.

12 Many oxen are come about me: fat bulls of Baſan cloſe me in on every ſide.

13 They gape upon me with their mouths: as it were a ramping, and a roaring lion.

14 I am poured out like water, and all my bones are out of joynt: my heart alſo in the midſt of my body is even like melting wax.

15 My ſtrength is dryed up like a potſherd, and my tongue cleaveth to my gums: and thou ſhalt bring me into the duſt of death.

16 For many dogs are come about me: and the counſil of the wicked layeth ſiege againſt me.

17 They

17 They pierced my hands, and my feet, I may tell all my bones: they ſtand ſtaring, and looking upon me. The iiij. DAY.

18 They part my garments among them: and caſt lots upon my veſture.

19 But be not thou far from me, O Lord: thou art my ſuccour, haſte thee to help me.

20 Deliver my ſoul from the ſword: my darling from the power of the dog.

21 Save me from the lions mouth: thou haſt heard me alſo from among the horns of the unicorns.

22 I will declare thy name unto my brethren: in the midſt of the congregation will I praiſe thee.

23 O praiſe the Lord, ye, that fear him: magnifie him, all ye of the ſeed of Jacob, and fear him, all ye ſeed of Iſrael.

24 For he hath not deſpiſed, nor abhorred the low eſtate of the poor: he hath not hid his face from him, but when he called unto him he heard him.

25 My praiſe is of thee in the great congregation: my vows will I perform in the ſight of them, that fear him.

26 The poor ſhall eat, and be ſatisfied: they, that ſeek after the Lord, ſhall praiſe him; your heart ſhall live for ever.

27 All the ends of the world ſhall remember themſelves, and be turned unto the Lord: and all the kindreds of the nations ſhall worſhip before him.

28 For the kingdom is the Lords: and he is the governour among the people.

29 All ſuch as be fat upon earth: have eaten, and worſhipped.

30 All they, that go down into the duſt, ſhall kneel before him: and no man hath quickned his own ſoul.

31 My ſeed ſhall ſerve him: they ſhall be counted unto the Lord for a generation.

32 They ſhall come, and the heavens ſhall declare his righteouſneſs: unto a people that ſhall be born, whom the Lord hath made.

The Pſalms.

the xxiii Pſalm

Dominus regit me. ~~Pſal. xxiii.~~

The v. DAY.

THe Lord is my ſhepherd: therefore can I lack nothing.

2 He ſhall feed me in a green paſture: and lead me forth beſide the waters of comfort.

3 He ſhall convert my ſoul: and bring me forth in the paths of righteouſneſs for his Names ſake.

4 Yea, though I walk through the valley of the ſhadow of death, I will fear no evil: for thou art with me, thy rod, and thy ſtaff comfort me.

5 Thou ſhalt prepare a table before me againſt them, that trouble me: thou haſt anointed my head with oil, and my cup ſhall be full.

6 But thy loving kindneſs and mercy ſhall follow me all the days of my life: and I will dwell in the houſe of the Lord for ever.

the xxiv Pſalm

Domini eſt terra. ~~Pſal. xxiv.~~

Morning Prayer.

THe earth is the Lords, and all that therein is: the compaſs of the world, and they that dwell therein.

2 For he hath founded it upon the ſeas: and prepared it upon the floods.

3 Who ſhall aſcend into the hill of the Lord: or who ſhall riſe up in his holy place?

4 Even he, that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor ſworn to deceive his neighbour.

5 He ſhall receive the bleſsing from the Lord: and righteouſneſs from the God of his ſalvation.

6 This is the generation of them, that ſeek him: even of them, that ſeek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors: and the King of glory ſhall come in.

8 Who is the King of glory: it is the Lord ſtrong and mighty, even the Lord mighty in battel.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors: and the King of glory ſhall come in.

10 Who is the King of glory: even the Lord of hoſts, he is the King of glory.

Ad

The Psalms.

the xxv Psalm.

Ad te, Domine, levavi. ~~Psal. xxv.~~

The v. DAY.

UNto thee, O Lord, will I lift up my soul, my God, I have put my trust in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee shall not be ashamed: but such as transgress without a cause shall be put to confusion.

3 Shew me thy waies, O Lord: and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for thou art the God of my salvation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy loving kindnesses, which have been ever of old.

6 Oh remember not the sins, and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodness.

7 Gracious, and righteous is the Lord: therefore will he teach sinners in the way.

8 Them, that are meek, shall he guide in judgement: and such as are gentle, them shall he learn his way.

9 All the paths of the Lord are mercy, and truth: unto such as keep his covenant, and his testimonies.

10 For thy Names sake, O Lord: be merciful unto my sin, for it is great.

11 What man is he, that feareth the Lord: him shall he teach in the way, that he shall choose.

12 His soul shall dwell at ease: and his seed shall inherit the land.

13 The secret of the Lord is among them, that fear him: and he will shew them his covenant.

14 Mine eyes are ever looking unto the Lord: for he shall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me: for I am desolate, and in misery.

16 The sorrows of my heart are inlarged: O bring thou me out of my troubles.

The v. DAY.

17 Look upon my adversity, and misery: and forgive me all my sin.
18 Consider mine enemies how many they are: and they bear a tyrannous hate against me.
19 O keep my soul, and deliver me: let me not be confounded, for I have put my trust in thee.
20 Let perfectness, and righteous dealing wait upon me: for my hope hath been in thee.
21 Deliver Israel, O God: out of all his troubles.

the xxvi Psalme.

Judica me, Domine. ~~Psal. xxvj.~~

BE thou my Judge, O Lord, for I have walked innocently: my trust hath been also in the Lord, therefore shall I not fall.
2 Examine me, O Lord, and prove me: try out my reins, and my heart.
3 For thy loving kindness is ever before mine eyes: and I will walk in thy truth.
4 I have not dwelt with vain persons: neither will I have fellowship with the deceitfull.
5 I have hated the congregation of the wicked: and will not sit among the ungodly.
6 I will wash my hands in innocency, O Lord: and so will I go to thine altar;
7 That I may shew the voice of thanksgiving: and tell of all thy wondrous works.
8 Lord, I have loved the habitation of thy house: and the place where thine honour dwelleth.
9 O shut not up my soul with the sinners: nor my life with the bloud-thirsty;
10 In whose hands is wickedness: and their right hand is full of gifts.
11 But as for me, I will walk innocently: O deliver me, and be merciful unto me.
12 My foot standeth right: I will praise the Lord in the congregations.

Dominus

the xxvii Psalm

Dominus illuminatio. ~~Psal. xxvij.~~

Evening Prayer.

THe Lord is my light, and my salvation; whom then shall I fear: the Lord is the strength of my life; of whom then shall I be afraid?

2 When the wicked, even mine enemies, and my foes came upon me to eat up my flesh: they stumbled, and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid: and though there rose up war against me, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require: even that I may dwell in the house of the Lord all the daies of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head: above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness: I will sing, and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face: thy face, Lord, will I seek.

10 O hide not thou thy face from me: nor cast thy servant away in displeasure.

11 Thou hast been my succour: leave me not, neither forsake me, O God of my salvation.

12 When my Father, and my Mother forsake me: the Lord taketh me up.

13 Teach me thy way, O Lord: and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine ad-

The v. DAY.

versaries: for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted: but that I believe verily to see the goodness of the Lord in the land of the living.

16 O tarry thou the Lords leasure: be strong, and he shall comfort thine heart, and put thou thy trust in the Lord.

the xxviii Psalme:

Ad te, Domine. ~~Psal. xxviij.~~

UNto thee will I cry, O Lord my strength: think no scorn of me, lest if thou make as though thou hearest not, I become like them, that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee: when I hold up my hands towards the mercy-seat of thy holy temple.

3 O pluck me not away, neither destroy me with the ungodly, and wicked doers: which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds: and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands: pay them that they have deserved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands: therefore shall he break them down, and not build them up.

7 Praised be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my strength, and my shield, my heart hath trusted in him, and I am helped: therefore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength: and he is the wholsom defence of his Anointed.

10 O save thy people, and give thy blessing unto thine inheritance: feed them, and set them up for ever.

the xxix Psalme.

Afferte Domino. ~~Psal. xxix.~~

BRing unto the Lord, O ye mighty, bring young rams unto the Lord: ascribe unto the Lord worship, and strength.

2 Give

2 Give the Lord the honour due unto his Name: worſhip the Lord with holy worſhip. The vi. DAY.

3 It is the Lord, that commandeth the waters: it is the glorious God, that maketh the thunder.

4 It is the Lord, that ruleth the Sea; the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the Cedar-trees: yea, the Lord breaketh the Cedars of Libanus.

6 He maketh them alſo to skip like a calf: Libanus alſo, and Sirion like a young unicorn.

7 The voice of the Lord diuideth the flames of fire, the voice of the Lord ſhaketh the wilderneſs: yea, the Lord ſhaketh the wilderneſs of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and diſcovereth the thick buſhes: in his temple doth every man ſpeak of his honour.

9 The Lord ſitteth above the water-floud: and the Lord remaineth a King for ever.

10 The Lord ſhall give ſtrength unto his people: the Lord ſhall give his people the bleſsing of peace.

The xxx Pſalm.

Exaltabo te, Domine. ~~Pſal. xxx.~~

I Will magnifie thee, O Lord, for thou haſt ſet me up: and not made my foes to triumph over me. *Morning Prayer.*

2 O Lord my God, I cryed unto thee: and thou haſt healed me.

3 Thou, Lord, haſt brought my ſoul out of hell: thou haſt kept my life from them, that go down to the pit.

4 Sing praiſes unto the Lord, O ye ſaints of his: and give thanks unto him for a remembrance of his holineſs.

5 For his wrath endureth but the twinkling of an eye, and in his pleaſure is life: heavineſs may endure for a night, but joy cometh in the morning.

6 And in my proſperity I ſaid, I ſhall never be removed: thou, Lord, of thy goodneſs haſt made my hill ſo ſtrong.

The vi. DAY.

7 Thou didſt turn thy face from me: and I was troubled.

8 Then cried I unto thee, O Lord: and gat me to my Lord right humbly.

9 What profit is there in my bloud: when I go down to the pit?

10 Shall the duſt give thanks unto thee: or ſhall it declare thy truth?

11 Hear, O Lord, and have mercy upon me: Lord, be thou my helper.

12 Thou haſt turned my heavineſs into joy: thou haſt put off my ſack-cloth, and girded me with gladneſs.

13 Therefore ſhall every good man ſing of thy praiſe without ceaſing: O my God, I will give thanks unto thee for ever.

the xxxi Pſalm

In te, Domine, ſperavi. ~~Pſal. xxxi.~~

IN thee, O Lord, have I put my truſt: let me never be put to confuſion, deliver me in thy righteouſneſs.

2 Bow down thine ear to me: make haſte to deliver me.

3 And be thou my ſtrong rock, and houſe of defence: that thou mayeſt ſave me.

4 For thou art my ſtrong rock, and my caſtle: be thou alſo my guide, and lead me for thy Names ſake.

5 Draw me out of the net, that they have laid privily for me: for thou art my ſtrength.

6 Into thy hands I commend my ſpirit: for thou haſt redeemed me, O Lord, thou God of truth.

7 I have hated them, that hold of ſuperſtitious vanities: and my truſt hath been in the Lord.

8 I will be glad, and rejoyce in thy mercy: for thou haſt conſidered my trouble, and haſt known my ſoul in adverſities.

9 Thou haſt not ſhut me up into the hand of the enemy: but haſt ſet my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble: and mine eye is conſumed for very heavineſs; yea, my ſoul, and my body.

11 For

11 For my life is waxen old with heaviness: and my years with mourning.

12 My strength faileth me, because of mine iniquity: and my bones are consumed.

13 I became a reproof among all mine enemies, but especially among my neighbours: and they of mine acquaintance were afraid of me, and they, that did see me without, conveyed themselves from me.

14 I am clean forgotten, as a dead man out of mind: I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude: and fear is on every side, while they conspire together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, O Lord: I have said, Thou art my God.

17 My time is in thy hand, deliver me from the hand of mine enemies: and from them, that persecute me.

18 Shew thy servant the light of thy countenance: and save me for thy mercies sake.

19 Let me not be confounded, O Lord, for I have called upon thee: let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence: which cruelly, disdainfully, and despitefully speak against the righteous.

21 O how plentiful is thy goodness which thou hast laid up for them, that fear thee: and that thou hast prepared for them, that put their trust in thee, even before the sons of men!

22 Thou shalt hide them privily by thine own presence from the provoking of all men: thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord: for he hath shewed me marvellous great kindness in a strong city.

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

25 Nevertheless thou heardest the voice of my prayer: when I cryed unto thee.

The vi. DAY.

26 O love the Lord, all ye his saints: for the Lord preserveth them, that are faithful, and plenteously rewardeth the proud doer.

27 Be strong, and he shall establish your heart: all ye, that put your trust in the Lord.

the xxxii Psalm

Beati, quorum. ~~Psal. xxxii.~~

Evening Prayer.

BLessed is he, whose unrighteousness is forgiven: and whose sin is covered.

2 Blessed is the man, unto whom the Lord imputeth no sin: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me day, and night: and my moisture is like the drought in summer.

5 I will acknowledge my sin unto thee: and mine unrighteousness have I not hid.

6 I said, I will confess my sins unto the Lord: and so thou forgavest the wickedness of my sin.

7 For this shall every one, that is godly, make his prayer unto thee, in a time when thou mayest be found: but in the great water-flouds they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance.

9 I will inform thee, and teach thee in the way, wherein thou shalt go: and I will guide thee with mine eye.

10 Be ye not like to horse, and mule, which have no understanding: whose mouths must be held with bit, and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly: but whoso putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoyce in the Lord: and be joyful all ye, that are true of heart.

Exultate,

the xxxiij Pſalm

Exultate, juſti. ~~Pſal. xxxiij.~~

The vi. DAY.

REjoyce in the Lord, O ye righteous: for it becometh well the juſt to be thankful.

2 Praiſe the Lord with harp: ſing praiſes unto him with the lute, and inſtrument of ten ſtrings.

3 Sing unto the Lord a new ſong: ſing praiſes luſtily unto him with a good courage.

4 For the word of the Lord is true: and all his works are faithful.

5 He lobeth righteouſneſs, and judgement: the earth is full of the goodneſs of the Lord.

6 By the word of the Lord were the heavens made: and all the hoſts of them by the breath of his mouth.

7 He gathereth the waters of the ſea together, as it were upon an heap: and laieth up the deep, as in a treaſure-houſe.

8 Let all the earth fear the Lord: ſtand in awe of him, all ye, that dwell in the world;

9 For he ſpake, and it was done: he commanded, and it ſtood faſt.

10 The Lord bringeth the counſel of the heathen to nought: and maketh the devices of the people to be of none effect, and caſteth out the counſels of Princes.

11 The counſel of the Lord ſhall endure for ever: and the thoughts of his heart from generation to generation.

12 Bleſſed are the people, whoſe God is the Lord Jehovah: and bleſſed are the folk, that he hath choſen to him, to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling he conſidereth all them, that dwell on the earth.

14 He faſhioneth all the hearts of them: and underſtandeth all their works.

15 There is no king, that can be ſaved by the multitude of an hoſt: neither is any mighty man delivered by much ſtrength.

16 A horſe is counted but a vain thing to ſave a man:

The vi. DAY.

man: neither ſhall he deliver any man by his great ſtrength.

17 Behold, the eye of the Lord is upon them, that fear him: and upon them, that put their truſt in his mercy.

18 To deliver their ſoul from death: and to feed them in the time of dearth.

19 Our ſoul hath patiently tarried for the Lord: for he is our help, and our ſhield.

20 For our heart ſhall rejoyce in him: becauſe we have hoped in his holy name.

21 Let thy merciful kindneſs, O Lord, be upon us: like as we do put our truſt in thee.

the xxxiiij Pſalm

Benedicam Domino. ~~Pſal. xxxiiij.~~

I Will alway give thanks unto the Lord: his praiſe ſhall ever be in my mouth.

2 My ſoul ſhall make her boaſt in the Lord: the humble ſhall hear thereof, and be glad.

3 O praiſe the Lord with me: and let us magnifie his Name together.

4 I ſought the Lord, and he heard me: yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened: and their faces were not aſhamed.

6 Lo, the poor crieth, and the Lord heareth him: yea, and ſaveth him out of all his troubles.

7 The Angel of the Lord tarrieth round about them, that fear him: and delivereth them.

8 O taſte, and ſee, how gracious the Lord is: bleſſed is the man, that truſteth in him.

9 O fear the Lord, ye, that are his Saints: for they, that fear him, lack nothing.

10 The lions do lack, and ſuffer hunger: but they, who ſeek the Lord, ſhall want no manner of thing, that is good.

11 Come, ye children, and hearken unto me: I will teach you the fear of the Lord.

12 What man is he, that luſteth to live: and would fain ſee good daies?

13 Keep

13 Keep thy tongue from evil: and thy lips, that they ſpeak no guile. The vii. DAY.

14 Eſchew evil, and do good: ſeek peace, and enſue it.

15 The eyes of the Lord are over the righteous: and his ears are open unto their prayers.

16 The countenance of the Lord is againſt them, that do evil: to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

18 The Lord is nigh unto them, that are of a contrite heart: and will ſave ſuch, as be of an humble ſpirit.

19 Great are the troubles of the righteous: but the Lord delivereth him out of all.

20 He keepeth all his bones: ſo that not one of them is broken.

21 But miſfortune ſhall ſlay the ungodly: and they, that hate the righteous, ſhall be deſolate.

22 The Lord delivereth the ſouls of his ſervants: and all they, that put their truſt in him, ſhall not be deſtitute.

the xxxv Pſalm.

Judica ~~me~~, Domine. ~~Pſal. xxxv.~~

PLead thou my cauſe, O Lord, with them, that ſtrive with me: and fight thou againſt them, that fight againſt me. *Morning Prayer.*

2 Lay hand upon the ſhield, and buckler: and ſtand up to help me.

3 Bring forth the ſpear, and ſtop the way againſt them, that perſecute me: ſay unto my ſoul, I am thy ſalvation.

4 Let them be confounded, and put to ſhame, that ſeek after my ſoul: let them be turned back, and brought to confuſion, that imagine miſchief for me.

5 Let them be as the duſt before the wind: and the Angel of the Lord ſcattering them.

6 Let

The vii. DAY.

6 Let their way be dark, and slippery: and let the Angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net, that he hath laid privily, catch himself: that he may fall into his own mischief.

9 And, my soul, be joyful in the Lord: it shall rejoyce in his salvation.

10 All my bones shall say, Lord, who is like unto thee, who deliverest the poor from him, that is too strong for him: yea, the poor, and him that is in misery, from him, that spoileth him.

11 False witnesses did rise up: they laid to my charge things, that I knew not.

12 They rewarded me evil for good: to the great discomfort of my soul.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting: and my prayer shall turn into mine own bosom.

14 I behaved my self, as though it had been my friend, or my brother: I went heavily, as one, that mourneth for his mother.

15 But in mine adversity they rejoyced, and gathered themselves together: yea, the very abjects came together against me unawares, making ~~mows~~ mouthes at me, and ceased not.

16 With the flatterers were busie mockers: who gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this: O deliver my soul from the calamities, which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation: I will praise thee among much people.

19 O let not them, that are mine enemies, triumph over me ungodly: neither let them wink with their eyes, that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitful words against them, that are quiet in the land.

21 They

21 They gaped upon me with their mouths, and ſaid: Fie on thee, fie on thee, we ſaw it with our eyes.
22 This thou haſt ſeen, O Lord: hold not thy tongue then, go not far from me, O Lord.
23 Awake and ſtand up to judge my quarrel: avenge thou my cauſe, my God, and my Lord.
24 Judge me, O Lord my God, according to thy righteouſneſs: and let them not triumph over me.
25 Let them not ſay in their hearts, There there, ſo would we have it: neither let them ſay, We have deboured him.
26 Let them be put to confuſion and ſhame together, that rejoyce at my trouble: let them be clothed with rebuke and diſhonour, that boaſt themſelves againſt me.
27 Let them be glad and rejoyce, that favour my righteous dealing: yea, let them ſay alway, Bleſſed be the Lord, who hath pleaſure in the proſperity of his ſervant.
28 And as for my tongue, it ſhall be talking of thy righteouſneſs: and of thy praiſe all the day long.

The vij. DAY.

the xxxvj Pſalm

Dixit injuſtus. ~~Pſal. xxxvi.~~

MY heart ſheweth me the wickedneſs of the ungodly: that there is no fear of God before his eyes.
2 For he flattereth himſelf in his own ſight: until his abominable ſin be found out.
3 The words of his mouth are unrighteous, and full of deceit: he hath left off to behave himſelf wiſely, and to do good.
4 He imagineth miſchief upon his bed, and hath ſet himſelf in no good way: neither doth he abhor any thing that is evil.
5 Thy mercy, O Lord, reacheth unto the heavens: and thy faithfulneſs unto the clouds.
6 Thy righteouſneſs ſtandeth like the ſtrong mountains: thy judgements are like the great deep.
7 Thou, Lord, ſhalt ſave both man and beaſt; how excellent is thy mercy, O God: and the children of

The vij. DAY.

men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house: and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy loving kindness unto them, that know thee: and thy righteousness unto them, that are true of heart.

11 O let not the foot of pride come against me: and let not the hand of the ungodly cast me down.

12 There are they fain, all that work wickedness: they are cast down, and shall not be able to stand.

The xxxvii. Psalm.

Noli æmulari. ~~Psal. xxxvii.~~

Evening Prayer.

FRet not thy self because of the ungodly: neither be thou envious against the evil doers.

2 For they shall soon be cut down like the grass: and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and he shall give thee thy hearts desire.

5 Commit thy way unto the Lord, and put thy trust in him: and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light: and thy just dealing as the noon-day.

7 Hold thee still in the Lord, and abide patiently upon him: but grieve not thy self at him, whose way doth prosper, against the man, that doth after evil counsels.

8 Leave off from wrath, and let go displeasure: fret not thy self, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out: and they, that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone: thou shalt look after his place, and he shall be away.

11 But the meek-spirited shall possess the earth:

and

and ſhall be refreſhed in the multitude of peace.
12 The ungodly ſeeketh counſel againſt the juſt: and gnaſheth upon him with his teeth.
13 The Lord ſhall laugh him to ſcorn: for he hath ſeen, that his day is coming.
14 The ungodly have drawn out the ſword, and have bent their bow: to caſt down the poor and needy, and to ſlay ſuch, as are of a right converſation.
15 Their ſword ſhall go through their own heart: and their bow ſhall be broken.
16 A ſmall thing that the righteous hath: is better than great riches of the ungodly.
17 For the arms of the ungodly ſhall be broken: and the Lord upholdeth the righteous.
18 The Lord knoweth the days of the godly: and their inheritance ſhall endure for ever.
19 They ſhall not be confounded in the perillous time: and in the days of dearth they ſhall have enough.
20 As for the ungodly, they ſhall periſh, and the enemies of the Lord ſhall conſume as the fat of lambs: yea, even as the ſmoke ſhall they conſume away.
21 The ungodly borroweth, and payeth not again: but the righteous is merciful, and liberal.
22 Such, as are bleſſed of God, ſhall poſſeſs the land: and they, that are curſed of him, ſhall be rooted out.
23 The Lord ordereth a good mans going: and maketh his way acceptable to himſelf.
24 Though he fall, he ſhall not be caſt away: for the Lord upholdeth him with his hand.
25 I have been young, and now am old: and yet ſaw I never the righteous forſaken, nor his ſeed begging their bread.
26 The righteous is ever merciful, and lendeth: and his ſeed is bleſſed.
27 Flee from evil, and do the thing that is good: and dwell for evermore.
28 For the Lord loveth the thing that is right: he forſaketh not his, that be godly, but they are preſerved for ever.
29 The unrighteous ſhall be puniſhed: as for

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the seed of the ungodly, it shall be rooted ou

30 The righteous shall inherit the land: and dwel therein for ever.

31 The mouth of the righteous is exercised in wisdom: and his tongue will be talking of judgement.

32 The law of his God is in his heart: and his goings shall not slide.

33 The ungodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leave him in his hand: nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land: when the ungodly shall perish, thou shalt see it.

36 I my self have seen the ungodly in great power: and flourishing like a green bay-tree.

37 I went by, and lo, he was gone: I sought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressours, they shall perish together: and the end of the ungodly is, They shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord: who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them: he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

the xxxviii Psalme

Domine, ne in furore. ~~Psal. xxxviii.~~

Morning Prayer.

PUt me not to rebuke, O Lord, in thine anger: neither chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me: and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sin.

4 For

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4 For my wickedneſſes are gone over my head: and are like a ſore burthen, too heavy for me to bear.

5 My wounds ſtink, and are corrupt: through my fooliſhneſs.

6 I am brought into ſo great trouble, and miſery: that I go mourning all the day long.

7 For my loins are filled with a ſore diſeaſe: and there is no whole part in my body.

8 I am feeble, and ſore ſmitten: I have roared for the very diſquietneſs of my heart.

9 Lord, thou knoweſt all my deſire: and my groaning is not hid from thee.

10 My heart panteth, my ſtrength hath failed me: and the light of mine eyes is gone from me.

11 My lovers, and my neighbours did ſtand looking upon my trouble: and my kinſmen ſtood afar off.

12 They alſo, that ſought after my life, laid ſnares for me: and they, that went about to do me evil, talked of wickedneſs, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not: and as one, that is dumb, who doth not open his mouth.

14 I became even as a man, that heareth not: and in whoſe mouth are no reproofs.

15 For in thee, O Lord, have I put my truſt: thou ſhalt anſwer for me, O Lord my God.

16 I have required that they, even mine enemies, ſhould not triumph over me: for when my foot ſlipt, they rejoyced greatly againſt me.

17 And I, truly, am ſet in the plague: and my heavineſs is ever in my ſight.

18 For I will confeſs my wickedneſs: and be ſorry for my ſin.

19 But mine enemies live, and are mighty: and they, that hate me wrongfully, are many in number.

20 They alſo, that reward evil for good, are againſt me: becauſe I follow the thing that good is.

21 Forſake me not, O Lord my God: be not thou far from me.

22 Haſte thee to help me: O Lord God of my ſalvation.

The Pſalms.

the xxxix Pſalme.

Dixi, cuſtodiam. ~~Pſal. xxxix.~~

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I Said, I will take heed to my waies: that I offend not in my tongue.

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

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

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

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

6 Behold, thou haſt made my daies 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.

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

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

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

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

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

12 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.

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

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

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

Expectans

The Pſalms.

the xl Pſalm.

Expectans expectavi. ~~Pſal. xl.~~

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I Waited patiently for the Lord: and he inclined unto me, and heard my calling.

2 He brought me alſo out of the horrible pit, out of the mire, and clay: and ſet my feet upon the rock, and ordered my goings.

3 And he hath put a new ſong in my mouth: even a thankſgiving unto our God.

4 Many ſhall ſee it, and fear: and ſhall put their truſt in the Lord.

5 Bleſſed is the man, that hath ſet his hope in the Lord: and turned not unto the proud, and to ſuch as go about with lies.

6 O Lord my God, great are the wondrous works, which thou haſt done, like as be alſo thy thoughts, which are to us-ward: and yet there is no man, that ordereth them unto thee.

7 If I ſhould declare them, and ſpeak of them: they ſhould be moe than I am able to expreſs.

8 Sacrifice, and meat-offering thou wouldeſt not: but mine ears haſt thou opened.

9 Burnt-offerings, and ſacrifice for ſin haſt thou not required: then ſaid I, Lo, I come.

10 In the volume of the book it is written of me, that I ſhould fulfil thy will, O my God: I am content to do it, yea, thy law is within my heart.

11 I have declared thy righteouſneſs in the great congregation: lo, I will not refrain my lips, O Lord, and that thou knoweſt.

12 I have not hid thy righteouſneſs within my heart: my talk hath been of thy truth, and of thy ſalvation.

13 I have not kept back thy loving mercy, and truth: from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord: let thy loving kindneſs, and thy truth alway preſerve me.

15 For innumerable troubles are come about me, my ſins have taken ſuch hold upon me, that I am not able to look up: yea, they are moe in number than

the

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the hairs of my head; and my heart hath failed me.

16 O Lord, let it be thy pleaſure to deliver me: make haſte, O Lord, to help me.

17 Let them be aſhamed, and confounded together, that ſeek after my ſoul to deſtroy it: let them be driven backward, and put to rebuke, that wiſh me evil.

18 Let them be deſolate, and rewarded with ſhame: that ſay unto me, Fie upon thee, fie upon thee.

19 Let all thoſe, that ſeek thee, be joyful, and glad in thee: and let ſuch as love thy ſalvation ſay alway, The Lord be praiſed.

20 As for me, I am poor, and needy: but the Lord careth for me.

21 Thou art my helper, and redeemer: make no long tarrying, O my God.

the xli Pſalm

Beatus, qui intelligit. ~~xli.~~

Evening Prayer.

BLeſſed is he, that conſidereth the poor, and needy: the Lord ſhall deliver him in the time of trouble.

2 The Lord preſerve him, and keep him alive, that he may be bleſſed upon earth: and deliver not thou him into the will of his enemies.

3 The Lord comfort him, when he lieth ſick upon his bed; make thou all his bed in his ſickneſs.

4 I ſaid, Lord, be merciful unto me: heal my ſoul, for I have ſinned againſt thee.

5 Mine enemies ſpeak evil of me: When ſhall he die, and his name periſh?

6 And if he come to ſee me, he ſpeaketh vanity: and his heart conceiveth falſhood within himſelf, and when he cometh forth he telleth it.

7 All mine enemies whiſper together againſt me: even againſt me do they imagine this evil.

8 Let the ſentence of guiltineſs proceed againſt him: and now that he lieth, let him riſe up no more.

9 Yea, even mine own familiar friend, whom I truſted: who did alſo eat of my bread, hath laid great wait for me.

10 But

10 But be thou merciful unto me, O Lord: raiſe thou me up again, and I ſhall reward them.
11 By this I know thou favoureſt me: that mine enemy doth not triumph againſt me.
12 And when I am in my health, thou upholdeſt me: and ſhalt ſet me before thy face for ever.
13 Bleſſed be the Lord God of Iſrael: world without end. Amen.

the xlii Pſalm.

Quemadmodum. ~~Pſal. xlii.~~

LIke as the hart deſireth the water-brooks: ſo longeth my ſoul after thee, O God.
2 My ſoul is athirſt for God, yea, even for the living God: When ſhall I come to appear before the preſence of God?
3 My tears have been my meat day and night: while they daily ſay unto me, Where is now thy God?
4 Now when I think thereupon, I pour out my heart by my ſelf: for I went with the multitude, and brought them forth into the houſe of God;
5 In the voice of praiſe and thankſgiving: among ſuch as keep holy-day.
6 Why art thou ſo full of heavineſs, O my ſoul: and why art thou ſo diſquieted within me?
7 Put thy truſt in God: for I will yet give him thanks for the help of his countenance.
8 My God, my ſoul is vexed within me: therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.
9 One deep calleth another, becauſe of the noiſe of the water-pipes: all thy waves and ſtorms are gone over me.
10 The Lord hath granted his loving kindneſs on the day-time: and in the night-ſeaſon did I ſing of him, and made my prayer unto the God of my life.
11 I will ſay unto the God of my ſtrength, Why haſt thou forgotten me: why go I thus heavily, while the enemy oppreſſeth me?
12 My bones are ſmitten aſunder as with a ſword: while mine enemies that trouble me caſt me in the teeth;

13 Name-

The ix. DAY.

13 Namely, while they say daily unto me: Where is now thy God?

14 Why art thou so vexed, O my soul: and why art thou so disquieted within me?

15 O put thy trust in God: for I will yet thank him, which is the help of my countenance, and my God.

the xliii Psalm.

Judica me, Deus. ~~Psal. xliii.~~

GIve sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful, and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why go I so heavily, while the enemy oppresseth me?

3 O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy, and gladness: and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, O my soul: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

the xliv Psalm.

Deus, auribus. ~~Psal. xliv.~~

Morning Prayer.

WE have heard with our ears, O God, our fathers have told us: what thou hast done in their time of old.

2 How thou hast driven out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they got not the land in possession through their own sword: neither was it their own arm that helped them.

4 But

4 But thy right hand, and thine arm, and the light of thy countenance: because thou hadst a favour unto them.

5 Thou art my King, O God: send help unto Jacob.

6 Through thee will we overthrow our enemies: and in thy Name will we tread them under, that rise up against us.

7 For I will not trust in my bow: it is not my sword that shall help me.

8 But it is thou that savest us from our enemies: and puttest them to confusion that hate us.

9 We make our boast of God all day long: and will praise thy Name for ever.

10 But now thou art farr off, and puttest us to confusion: and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies: so that they, which hate us, spoil our goods.

12 Thou lettest us be eaten up like sheep: and hast scattered us among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest us to be rebuked of our neighbours: to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a by-word among the heathen: and that the people shake their heads at us.

16 My confusion is daily before me: and the shame of my face hath covered me;

17 For the voice of the slanderer, and blasphemer: for the enemy, and avenger.

18 And though all this be come upon us, yet do we not forget thee: nor behave our selves frowardly in thy covenant.

19 Our heart is not turned back: neither our steps gone out of thy way;

20 No, not when thou hast smitten us into the place of dragons: and covered us with the shadow of death.

21 If we have forgotten the Name of our God, and holden up our hands to any strange god: shall not God search it out? for he knoweth the very secrets of the heart.

22 For

The ix. DAY.

22 For thy sake also are we killed all the day long: and are counted as sheep appointed to be slain.

23 Up, Lord, why sleepest thou: awake, and be not absent from us for ever.

24 Wherefore hidest thou thy face: and forgettest our misery and trouble?

25 For our soul is brought low, even unto the dust: our belly cleaveth unto the ground.

26 Arise, and help us: and deliver us for thy mercies sake.

the xlv Psalm

Eructavit cor meum. ~~Psal. xlv.~~

My heart is inditing of a good matter: I speak of the things which I have made unto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer than the children of men: full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword upon thy thigh, O thou most mighty: according to thy worship, and renown.

5 Good luck have thou with thine honour: ride on, because of the word of truth, of meekness and righteousness, and thy right hand shall teach thee terrible things.

6 Thy arrows are very sharp, and the people shall be subdued unto thee: even in the midst among the kings enemies.

7 Thy seat, O God, endureth for ever: the scepter of thy kingdom is a right scepter.

8 Thou hast loved righteousness, and hated iniquity: wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

9 All thy garments smell of Myrrh, Aloes, and Cassia: out of the ivory palaces, whereby they have made thee glad.

10 Kings daughters were among thy honourable women: upon thy right hand did ſtand the Queen in a veſture of gold, wrought about with divers colours. The ix. DAY.

11 Hearken, O daughter, and conſider, encline thine ear: forget alſo thine own people, and thy fathers houſe.

12 So ſhall the King have pleaſure in thy beauty: for he is thy Lord God, and worſhip thou him.

13 And the daughter of Tyre ſhall be there with a gift: like as the rich alſo among the people ſhall make their ſupplication before thee.

14 The Kings daughter is all glorious within: her clothing is of wrought gold.

15 She ſhall be brought unto the King in raiment of needle-work: the virgins, that be her fellows, ſhall bear her company, and ſhall be brought unto thee.

16 With joy, and gladneſs ſhall they be brought: and ſhall enter into the Kings palace.

17 In ſtead of thy fathers thou ſhalt have children: whom thou mayeſt make princes in all lands.

18 I will remember thy Name from one generation to another: therefore ſhall the people give thanks unto thee, world without end.

the xlvi Pſalm

Deus noſter refugium. ~~Pſal. xlvi.~~

GOd is our hope and ſtrength: a very preſent help in trouble.

2 Therefore will we not fear though the earth be moved: and though the hills be carried into the midſt of the ſea.

3 Though the waters thereof rage, and ſwell: and though the mountains ſhake at the tempeſt of the ſame.

4 The rivers of the floud thereof ſhall make glad the city of God: the holy place of the tabernacle of the moſt higheſt.

5 God is in the midſt of her, therefore ſhall ſhe not be removed: God ſhall help her, and that right early.

6 The heathen make much ado, and the kingdoms

The ix. DAY.

are moved: but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hosts is with us: the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord: what destruction he hath brought upon the earth.

9 He maketh wars to cease in all the world: he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us: the God of Jacob is our refuge.

The xlvii Psalm

Omnes gentes, plaudite. ~~Psal. xlvij.~~

Evening Prayer.

O Clap your hands together, all ye people: O sing unto God with the voice of melody.

2 For the Lord is high, and to be feared: he is the great King upon all the earth.

3 He shall subdue the people under us: and the nations under our feet.

4 He shall choose out an heritage for us: even the worship of Jacob, whom he loved.

5 God is gone up with a merry noise: and the Lord with the sound of the trump.

6 O sing praises, sing praises unto our God: O sing praises, sing praises unto our King.

7 For God is the King of all the earth: sing ye praises with understanding.

8 God reigneth over the heathen: God sitteth upon his holy seat.

9 The princes of the people are joyned unto the people of the God of Abraham: for God, which is very high exalted, doth defend the earth, as it were with a shield.

Magnus

The Pſalms.

the xlviii Pſalm.

Magnus Dominus. ~~Pſal. xlviij.~~

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GReat is the Lord, and highly to be praiſed: in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth: upon the north-ſide lieth the city of the great King; God is well knowen in her palaces as a ſure refuge.

3 For lo, the kings of the earth: are gathered, and gone by together.

4 They marvelled to ſee ſuch things: they were aſtoniſhed, and ſuddenly caſt down.

5 Fear came there upon them, and ſorrow: as upon a woman in her travail.

6 Thou ſhalt break the ſhips of the ſea: through the eaſt-wind.

7 Like as we have heard, ſo have we ſeen in the city of the Lord of hoſts; in the city of our God: God upholdeth the ſame for ever.

8 We wait for thy loving kindneſs, O God: in the midſt of thy temple.

9 O God, according to thy Name, ſo is thy praiſe unto the worlds end: thy right hand is full of righteouſneſs.

10 Let the mount Sion rejoyce, and the daughter of Judah be glad: becauſe of thy judgements.

11 Walk about Sion, and go round about her: and tell the towers thereof.

12 Mark well her bulwarks, ſet up her houſes: that ye may tell them that come after.

13 For this God is our God for ever, and ever: he ſhall be our guide unto death.

the xlix Pſalm.

Audite hæc, omnes. ~~Pſal. xlix.~~

O hear ye this, all ye people: ponder it with your ears, all ye, that dwell in the world.

2 High, and low, rich, and poor: one with another.

3 My mouth ſhall ſpeak of wiſdom: and my heart ſhall muſe of underſtanding.

The ix. DAY.

4 I will incline mine ear to the parable: and shew my dark speech upon the harp.

5 Wherefore should I fear in the dayes of wickedness: and when the wickedness of my heels compasseth me round about?

6 There be some that put their trust in their goods: and boast themselves in the multitude of their riches.

7 But no man may deliver his brother: nor make agreement unto God for him;

8 For it cost more to redeem their souls: so that he must let that alone for ever;

9 Yea, though he live long: and see not the grave.

10 For he seeth that wise men also die, and perish together: as well as the ignorant and foolish, and leave their riches for other.

11 And yet they think that their houses shall continue for ever: and that their dwelling places shall endure from one generation to another, and call the lands after their own names.

12 Nevertheless, man will not abide in honour: seeing he may be compared unto the beasts that perish; this is the way of them.

13 This is their foolishness: and their posterity praise their saying.

14 They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning: their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath delivered my soul from the place of hell: for he shall receive me.

16 Be not thou afraid, though one be made rich: or if the glory of his house be increased;

17 For he shall carry nothing away with him, when he dieth: neither shall his pomp follow him.

18 For while he lived, he counted himself an happy man: and so long as thou dost well unto thy self, men will speak good of thee.

19 He shall follow the generation of his fathers: and shall never see light.

20 Man being in honour hath no understanding: but is compared unto the beasts that perish.

The x. DAY.

the 1 Psalm.

Deus deorum. ~~Psal. l.~~

THe Lord, even the most mighty God hath spoken: and called the world, from the rising up of the sun, unto the going down thereof. *Morning Prayer.*

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God shall come, and shall not keep silence: there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

4 He shall call the heaven from above: and the earth, that he may judge his people.

5 Gather my saints together unto me: those that have made a covenant with me with sacrifice.

6 And the heavens shall declare his righteousness: for God is Judge himself.

7 Hear, O my people, and I will speak: I my self will testifie against thee, O Israel; for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt-offerings: because they were not alway before me.

9 I will take no bullock out of thine house: nor he-goat out of thy folds.

10 For all the beasts of the forest are mine: and so are the cattel upon a thousand hills.

11 I know all the fowls upon the mountains: and the wilde beasts of the field are in my sight.

12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou, that I will eat bulls flesh: and drink the blood of goats?

14 Offer unto God thanksgiving: and pay thy vows unto the most Highest.

The x. DAY.

15 And call upon me in the time of trouble: so will I hear thee, and thou shalt praise me.

16 But unto the ungodly said God: Why dost thou preach my laws, and takest my covenant in thy mouth;

17 Whereas thou hatest to be reformed: and hast cast my words behind thee?

18 When thou sawest a thief, thou consentedst unto him: and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness: and with thy tongue thou hast set forth deceit.

20 Thou satest, and spakest against thy brother: yea, and hast slandered thine own mothers son.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thy self: but I will reprove thee, and set before thee the things, that thou hast done.

22 O consider this, ye that forget God: lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks, and praise, he honoureth me: and to him, that ordereth his conversation right, will I shew the salvation of God.

the 1i Psalm.

Miserere mei, Deus. ~~Psal. li.~~

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

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

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

4 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.

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

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

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

8 Thou shalt make me hear of joy, and gladness: that the bones, which thou hast broken, may rejoyce. The x. DAY.

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

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

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

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

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

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

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

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

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

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

19 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.

the lii Psalm.

Quid gloriaris? ~~Psal. lij.~~

WHy boastest thou thy self, thou tyrant: that thou canst do mischief;

2 Whereas the goodness of God: endureth yet daily?

3 Thy tongue imagineth wickedness: and with lies thou cuttest like a sharp rasour.

4 Thou hast loved unrighteousness, more than goodness: and to talk of lies more than righteousness.

5 Thou

The x. DAY.

5 Thou haſt loved to ſpeak all words, that may do hurt: O thou falſe tongue.

6 Therefore ſhall God deſtroy thee for ever: he ſhall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous alſo ſhall ſee this, and fear: and ſhall laugh him to ſcorn.

8 Lo, this is the man, that took not God for his ſtrength: but truſted unto the multitude of his riches, and ſtrengthned himſelf in his wickedneſs.

9 As for me, I am like a green olive-tree in the houſe of God: my truſt is in the tender mercy of God for ever, and ever.

10 I will alwayes give thanks unto thee for that thou haſt done: and I will hope in thy Name, for thy ſaints like it well.

The Liij. Pſalme

Dixit inſipiens. ~~Pſal. liij.~~

Evening Prayer.

THe fooliſh body hath ſaid in his heart: There is no God.

2 Corrupt are they, and become abominable in their wickedneſs: there is none, that doth good.

3 God looked down from heaven upon the children of men: to ſee if there were any, that would underſtand, and ſeek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is alſo none, that doth good, no not one.

5 Are not they without underſtanding, that work wickedneſs: eating up my people as if they would eat bread? they have not called upon God.

6 They were afraid where no fear was: for God hath broken the bones of him, that beſieged thee; thou haſt put them to confuſion, becauſe God hath deſpiſed them.

7 Oh that the ſalvation were given unto Iſrael out of Sion: Oh that the Lord would deliver his people out of captivity!

8 Then should Jacob rejoyce: and Israel should be right glad.

The x. DAY.

the liv Psalm.

Deus, in nomine. ~~Psal. liv.~~

SAve me, O God, for thy Names sake: and avenge me in thy strength.

2 Hear my prayer, O God: and hearken unto the words of my mouth.

3 For strangers are risen up against me: and tyrants, which have not God before their eyes, seek after my soul.

4 Behold, God is my helper: the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name, O Lord: because it is so comfortable.

7 For he hath delivered me out of all my trouble: and mine eye hath seen his desire upon mine enemies.

the lv Psalm.

Exaudi, Deus. ~~Psal. lv.~~

HEar my prayer, O God: and hide not thy self from my petition.

2 Take heed unto me, and hear me: how I mourn in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly cometh on so fast: for they are minded to do me some mischief, so maliciously are they set against me.

4 My heart is disquieted within me: and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me: and an horrible dread hath overwhelmed me.

6 And I said, Oh that I had wings like a dove: for then would I flee away and be at rest.

7 Lo, then would I get me away far off: and remain in the wilderness.

8 I would make haste to escape: because of the stormy wind and tempest.

9 Destroy their tongues, O Lord, and divide them:

for

The x. DAY.

for I have ſpied unrighteouſneſs, and ſtrife in the city.
10 Day and night they go about within the walls thereof: miſchief alſo, and ſorrow are in the midſt of it.
11 Wickedneſs is therein: deceit, and guile go not out of their ſtreets.
12 For it is not an open enemy, that hath done me this diſhonour: for then I could have born it.
13 Neither was it mine adverſary, that did magnifie himſelf againſt me: for then peradventure I would have hid my ſelf from him.
14 But it was even thou, my cõpanion: my guide, and mine own familiar friend.
15 We took ſweet counſel together: and walked in the houſe of God as friends.
16 Let death come haſtily upon them, and let them go down quick into hell: for wickedneſs is in their dwellings, and among them.
17 As for me, I will call upon God: and the Lord ſhall ſave me.
18 In the evening, and morning, and at noon day will I pray, and that inſtantly: and he ſhall hear my voice.
19 It is he that hath delivered my ſoul in peace, from the battle, that was againſt me: for there were many with me.
20 Yea, even God, that endureth for ever, ſhall hear me, and bring them down: for they will not turn, nor fear God.
21 He laid his hands upon ſuch as be at peace with him: and he brake his covenant.
22 The words of his mouth were ſofter than butter, having war in his heart: his words were ſmoother than oil, and yet be they very ſwords.
23 O caſt thy burden upon the Lord, and he ſhall nouriſh thee: and ſhall not ſuffer the righteous to fall for ever.
24 And as for them: thou, O God, ſhalt bring them into the pit of deſtruction.
25 The bloud-thirſty, and deceitful men ſhall not live out half their dayes: nevertheleſs, my truſt ſhall be in thee, O Lord.

the lvj Pſalme.

Miſerere mei, Deus. ~~Pſal. lvj.~~

BE merciful unto me, O God, for man goeth about to devour me: he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to ſwallow me up: for they be many, that fight againſt me, O thou moſt higheſt.

3 Nevertheleſs, though I am ſometime afraid: yet put I my truſt in thee.

4 I will praiſe God, becauſe of his word: I have put my truſt in God, and will not fear what fleſh can do unto me.

5 They daily miſtake my words: all, that they imagine, is to do me evil.

6 They hold altogether, and keep themſelves cloſe: and mark my ſteps, when they lay wait for my ſoul.

7 Shall they eſcape for their wickedneſs: thou, O God, in thy diſpleaſure ſhalt caſt them down.

8 Thou telleſt my flittings, put my tears into thy bottle: are not theſe things noted in thy book?

9 Whenſoever I call upon thee, then ſhall mine enemies be put to flight: this I know; for God is on my ſide.

10 In Gods word will I rejoyce: in the Lords word will I comfort me.

11 Yea, in God have I put my truſt: I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vows: unto thee will I give thanks.

13 For thou haſt delivered my ſoul from death, and my feet from falling: that I may walk before God in the light of the living.

the lvij Pſalm.

Miſerere mei, Deus. ~~Pſal. lvij.~~

BE merciful unto me, O God, be merciful unto me, for my ſoul truſteth in thee: and under the ſhadow of thy wings ſhall be my refuge, until this tyranny be over-paſt.

2 I

The xi. DAY.

2 I will call unto the most high God: even unto the God, that shall perform the cause, which I have in hand.

3 He shall send from heaven: and save me from the reproof of him, that would eat me up.

4 God shall send forth his mercy, and truth: my soul is among lions.

5 And I lie even among the children of men, that are set on fire: whose teeth are spears, and arrows, and their tongue a sharp sword.

6 Set up thy self, O God, above the heavens: and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fain into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed: I will sing, and give praise.

9 Awake up, my glory; awake, lute, and harp: I my self will awake right early.

10 I will give thanks unto thee, O Lord, among the people: and I will sing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens: and thy truth unto the clouds.

12 Set up thy self, O God, above the heavens: and thy glory above all the earth.

the lviii Psalm.

Si vere utique. ~~Psal. lviii.~~

ARe your minds set upon righteousness, O ye congregation: and do ye judge the thing, that is right, O ye sons of men?

2 Yea, ye imagine mischief in your heart upon the earth: and your hands deal with wickedness.

3 The ungodly are froward, even from their mothers womb: as soon as they are born, they go astray, and speak lies.

4 They are as venemous, as the poison of a serpent: even like the deaf adder, that stoppeth her ears;

5 Which refuseth to hear the voice of the charmer: charm he never so wisely.

6 Break

6 Break their teeth, O God, in their mouths, smite the jaw-bones of the lions, O Lord: let them fall away like water that runneth apace, and when they shoot their arrows let them be rooted out. The xi: DAY:

7 Let them consume away like a snail, and be like the untimely fruit of a woman: and let them not see the sun.

8 Or ever your pots be made hot with thorns: so let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoyce when he seeth the vengeance: he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, Verily there is a reward for the righteous: doubtless there is a God that judgeth the earth.

the lix Psalm.

Eripe me de inimicis. ~~Psal. lix.~~

DEliver me from mine enemies, O God: defend me from them that rise up against me. *Evening Prayer.*

2 O deliver me from the wicked doers: and save me from the blood-thirsty men.

3 For lo, they lie waiting for my soul: the mighty men are gathered against me without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault: arise thou therefore to help me, and behold.

5 Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen: and be not merciful unto them that offend of malicious wickedness.

6 They go to and fro in the evening: they grin like a dog, and run about through the city.

7 Behold, they speak with their mouth, and swords are in their lips: for who doth hear?

8 But thou, O Lord, shalt have them in derision: and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee: for thou art the God of my refuge.

10 God sheweth me his goodness plenteously: and God shall let me see my desire upon mine enemies.

The xi. DAY.

11 Slay them not, leſt my people forget it: but ſcatter them abroad among the people, and put them down, O Lord our defence.

12 For the ſin of their mouth, and for the words of their lips they ſhall be taken in their pride: and why? their preaching is of curſing and lies.

13 Conſume them in thy wrath, conſume them, that they may periſh: and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return: grin like a dog, and will go about the city.

15 They will run here and there for meat: and grudge if they be not ſatisfied.

16 As for me, I will ſing of thy power, and will praiſe thy mercy betimes in the morning: for thou haſt been my defence and refuge in the day of my trouble.

17 Unto thee, O my ſtrength, will I ſing: for thou, O God, art my refuge and my merciful God.

the lx Pſalm

Deus, repuliſti nos. ~~Pſal. lx.~~

O God, thou haſt caſt us out, and ſcattered us abroad: thou haſt alſo been diſpleaſed, O turn thee unto us again.

2 Thou haſt moved the land and divided it: heal the ſores thereof, for it ſhaketh.

3 Thou haſt ſhewed thy people heavy things: thou haſt given us a drink of deadly wine.

4 Thou haſt given a token for ſuch as fear thee: that they may triumph becauſe of the truth.

5 Therefore were thy beloved delivered: help me with thy right hand, and hear me.

6 God hath ſpoken in his holineſs, I will rejoyce and divide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manaſſes is mine: Ephraim alſo is the ſtrength of my head; Judah is my law-giver,

8 Moab is my waſhpot, over Edom will I caſt out my ſhoe: Philiſtia be thou glad of me.

9 Who will lead me into the ſtrong city: who will bring me into Edom?

10 Hast not thou cast us out, O God: Wilt not thou, O God, go out with our hosts? The xij. DAY.

11 O be thou our help in trouble: for vain is the help of man.

12 Through God will we do great acts: for it is he that shall tread down our enemies.

the lxi Psalm.

Exaudi, Deus. ~~Psal. lxi.~~

HEar my crying, O God: give ear unto my prayer.

2 From the ends of the earth will I call upon thee: when my heart is in heaviness.

3 O set me up upon the rock that is higher than I: for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever: and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires: and hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the King a long life: that his years may endure throughout all generations.

7 He shall dwell before God for ever: O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I always sing praise unto thy Name: that I may daily perform my vows.

the lxii Psalm.

Nonne Deo. ~~Psal. lxij.~~

MY soul truly waiteth still upon God: for of him cometh my salvation. *Morning Prayer.*

2 He verily is my strength and my salvation: he is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against every man: ye shall be slain all the sort of you; yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is onely how to put him out whom God will exalt: their delight is in lies, they give

The xij. DAY.

good words with their mouth, but curse with their heart.
5 Nevertheless, my soul, wait thou still upon God: for my hope is in him.
6 He truly is my strength and my salvation: he is my defence, so that I shall not fall.
7 In God is my health and my glory: the rock of my might, and in God is my trust.
8 O put your trust in him alway, ye people: pour out your hearts before him, for God is our hope.
9 As for the children of men, they are but vanity: the children of men are deceitful upon the weights, they are altogether lighter than vanity it self.
10 O trust not in wrong and robbery, give not your selves unto vanity: if riches increase, set not your heart upon them.
11 God spake once, and twice I have also heard the same: That power belongeth unto God;
12 And that thou Lord art merciful: for thou rewardest every man according to his work.

the lxiii Psalme.

Deus, Deus meus. ~~Psal. lxiij.~~

O God, thou art my God: early will I seek thee.
2 My soul thirsteth for thee, my flesh also longeth after thee: in a barren and dry land where no water is.
3 Thus have I looked for thee in holiness: that I might behold thy power and glory.
4 For thy loving kindness is better than the life it self: my lips shall praise thee.
5 As long as I live will I magnifie thee on this manner: and lift up my hands in thy Name.
6 My soul shall be satisfied even as it were with marrow and fatness: when my mouth praiseth thee with joyful lips.
7 Have I not remembred thee in my bed: and thought upon thee when I was waking?
8 Because thou hast been my helper: therefore under the shadow of thy wings will I rejoyce.
9 My soul hangeth upon thee: thy right hand hath upholden me.

10 Theſe alſo, that ſeek the hurt of my ſoul: they ſhall go under the earth.
11 Let them fall upon the edge of the ſwoꝛd: that they may be a poꝛtion foꝛ foxes.
12 But the King ſhall rejoyce in God; all they alſo, that ſwear by him, ſhall be commended: foꝛ the mouth of them, that ſpeak lies, ſhall be ſtopped.

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the lxiiii Pſalm

Exaudi, Deus. ~~Pſal. lxiiij.~~

HEar my voice, O God, in my pꝛayer: pꝛeſeꝛve my life from fear of the enemy.
2 Hide me from the gathering together of the fꝛoward: and fꝛom the inſuꝛrection of wicked doeꝛs.
3 Who have whet their tongue like a ſwoꝛd: and ſhoot out their aꝛꝛows, even bitteꝛ woꝛds.
4 That they may pꝛivily ſhoot at him that is peꝛfect: ſuddenly do they hit him, and feaꝛ not.
5 They incouꝛage themſelves in miſchief: and commune among themſelves, how they may lay ſnaꝛes, and ſay, that no man ſhall ſee them.
6 They imagine wickedneſs, and pꝛactiſe it: that they keep ſecꝛet among themſelves, eveꝛy man in the deep of his heaꝛt.
7 But God ſhall ſuddenly ſhoot at them with a ſwift aꝛꝛow: that they ſhall be wounded.
8 Yea, their own tongues ſhall make them fall: inſomuch that who ſo ſeeth them ſhall laugh them to ſcoꝛn.
9 And all men, that ſee it, ſhall ſay, This hath God done: foꝛ they ſhall peꝛceive that it is his woꝛk.
10 The ꝛighteous ſhall rejoyce in the Loꝛd, and put his tꝛuſt in him: and all they, that aꝛe tꝛue of heaꝛt, ſhall be glad.

the lxv Pſalm

Te decet hymnus. ~~Pſal. lxv.~~

THou, O God, aꝛt pꝛaiſed in Sion: and unto thee ſhall the vow be peꝛfoꝛmed in Jeꝛuſalem.
2 Thou that heaꝛeſt the pꝛayeꝛ: unto thee ſhall all fleſh come.

Evening Prayer.

The xij. DAY.

3 My miſdeeds prevail againſt me: O be thou merciful unto our ſins.

4 Bleſſed is the man, whom thou chooſeſt, and receiveſt unto thee: he ſhall dwell in thy court, and ſhall be ſatisfied with the pleaſures of thy houſe, even of thy holy temple.

5 Thou ſhalt ſhew us wonderful things in thy righteouſneſs, O God of our ſalvation: thou, that art the hope of all the ends of the earth, and of them that remain in the broad ſea.

6 Who in his ſtrength ſetteth faſt the mountains: and is girded about with power.

7 Who ſtilleth the raging of the ſea: and the noiſe of his waves, and the madneſs of the people.

8 They alſo, that dwell in the uttermoſt parts of the earth, ſhall be afraid at thy tokens: thou, that makeſt the out-goings of the morning and evening to praiſe thee.

9 Thou viſiteſt the earth, and bleſſeſt it: thou makeſt it very plenteous.

10 The river of God is full of water: thou prepareſt their corn, for ſo thou provideſt for the earth.

11 Thou watereſt her furrows, thou ſendeſt rain into the little valleys thereof: thou makeſt it ſoft with the drops of rain, and bleſſeſt the increaſe of it.

12 Thou crowneſt the year with thy goodneſs: and thy clouds drop fatneſs.

13 They ſhall drop upon the dwellings of the wilderneſs: and the little hills ſhall rejoyce on every ſide.

14 The folds ſhall be full of ſheep: the valleys alſo ſhall ſtand ſo thick with corn, that they ſhall laugh and ſing.

the lxvj Pſalm

Jubilate Deo. ~~Pſal. lxvj.~~

O Be joyful in God, all ye lands: ſing praiſes unto the honour of his Name, make his praiſe to be glorious.

2 Say unto God, O how wonderful art thou in thy works: through the greatneſs of thy power ſhall thine enemies be found liars unto thee.

3 For all the world shall worship thee: sing of thee, and praise thy Name.

The xij. DAY.

4 O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men.

5 He turned the sea into dry land: so that they went through the water on foot; there did we rejoyce thereof.

6 He ruleth with his power for ever, his eyes behold the people: and such, as will not believe, shall not be able to exalt themselves.

7 O praise our God, ye people: and make the voice of his praise to be heard;

8 Who holdeth our soul in life: and suffereth not our feet to slip.

9 For thou, O God, hast proved us: thou also hast tried us, like as silver is tried.

10 Thou broughtest us into the snare: and laidst trouble upon our loins.

11 Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place.

12 I will go into thine house with burnt-offerings: and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

13 I will offer unto thee fat burnt-sacrifices, with the incense of rams: I will offer bullocks and goats.

14 O come hither, and hearken, all ye, that fear God: and I will tell you, what he hath done for my soul.

15 I called unto him with my mouth: and gave him praises with my tongue.

16 If I incline unto wickedness with mine heart: the Lord will not hear me.

17 But God hath heard me: and considered the voice of my prayer.

18 Praised be God, who hath not cast out my prayer: nor turned his mercy from me.

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the lxvii Psalm
Deus misereatur. ~~Psal. lxvij.~~

GOd be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us;

2 That thy way may be known upon earth: thy saving health among all nations.

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

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

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

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

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

the lxviii Psalm
Exurgat Deus. ~~Psal. lxviij.~~

Morning Prayer.

LEt God arise, and let his enemies be scattered: let them also, that hate him, flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away: and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad, and rejoyce before God: let them also be merry, and joyful.

4 O sing unto God, and sing praises unto his Name: magnifie him, that rideth upon the heavens, as it were upon an horse; praise him in his Name, yea and rejoyce before him.

5 He is a father of the fatherless, and defendeth the cause of the widows: even God in his holy habitation.

6 He is the God, that maketh men to be of one minde in an house, and bringeth the prisoners out of captivity: but letteth the runagates continue in scarcenes.

7 O God, when thou wenteſt forth before the people: when thou wenteſt through the wilderneſs,

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8 The earth ſhook, and the heavens dropped at the preſence of God: even as Sinai alſo was moved at the preſence of God, who is the God of Iſrael.

9 Thou, O God, ſenteſt a gracious rain upon thine inheritance: and refreſheſt it when it was weary.

10 Thy congregation ſhall dwell therein: for thou, O God, haſt of thy goodneſs prepared for the poor.

11 The Lord gave the word: great was the company of the preachers.

12 Kings with their armies did flee, and were diſcomfited: and they of the houſhold divided the ſpoil.

13 Though ye have lien among the pots, yet ſhall ye be as the wings of a dove: that is covered with ſilver wings, and her feathers like gold.

14 When the Almighty ſcattered kings for their ſake: then were they as white as ſnow in Salmon.

15 As the hill of Baſan, ſo is Gods hill: even an high hill, as the hill of Baſan.

16 Why hop ye ſo, ye high hills? this is Gods hill, in the which it pleaſeth him to dwell: yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thouſand, even thouſands of Angels: and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou haſt led captivity captive, and received gifts for men: yea, even for thine enemies, that the Lord God might dwell among them.

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

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

21 God ſhall wound the head of his enemies: and the hairy ſcalp of ſuch a one as goeth on ſtill in his wickedneſs.

22 The Lord hath ſaid, I will bring my people again, as I did from Baſan: mine own will I bring again, as I did ſometime from the deep of the ſea.

23 That

The xiij. DAY.

23 That thy foot may be dipped in the bloud of thine enemies: and that the tongue of thy dogs may be red through the ſame.

24 It is well ſeen, O God, how thou goeſt: how thou my God and King goeſt in the ſanctuary.

25 The ſingers go before, the minſtrels follow after: in the midſt are the damſels playing with the timbrels.

26 Give thanks, O Iſrael, unto God the Lord in the congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Judah their counſel: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath ſent forth ſtrength for thee: ſtabliſh the thing, O God, that thou haſt wrought in us,

29 For thy temples ſake at Jeruſalem: ſo ſhall kings bring preſents unto thee.

30 When the company of the ſpear-men and multitude of the mighty are ſcattered abroad among the beaſts of the people, ſo that they humbly bring pieces of ſilver: and when he hath ſcattered the people that delight in war,

31 Then ſhall the princes come out of Egypt: the Morians land ſhall ſoon ſtretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth: O ſing praiſes unto the Lord.

33 Who ſitteth in the heavens over all from the beginning: lo, he doth ſend out his voice, yea, and that a mighty voice.

34 Aſcribe ye the power to God over Iſrael: his worſhip and ſtrength is in the clouds.

35 O God, wonderful art thou in thy holy places: even the God of Iſrael; he will give ſtrength and power unto his people; bleſſed be God.

Salvum

The lxix Pſalm.

Salvum me fac. ~~Pſal. lxix.~~

SAve me, O God: for the waters are come in, even unto my ſoul.

2 I ſtick faſt in the deep mire, where no ground is: I am come into deep waters, ſo that the ſloods run over me.

3 I am weary of crying, my throat is dry: my ſight faileth me for waiting ſo long upon my God.

4 They, that hate me without a cauſe, are more than the hairs of my head: they, that are mine enemies, and would deſtroy me guiltleſs, are mighty.

5 I paid them the things that I never took: God, thou knoweſt my ſimpleneſs, and my faults are not hid from thee.

6 Let not them, that truſt in thee, O Lord God of hoſts, be aſhamed for my cauſe: let not thoſe, that ſeek thee, be confounded through me, O Lord God of Iſrael.

7 And why? for thy ſake have I ſuffered reproof: ſhame hath covered my face.

8 I am become a ſtranger unto my brethren: even an alien unto my mothers children.

9 For the zeal of thine houſe hath even eaten me: and the rebukes of them, that rebuked thee, are faln upon me.

10 I wept and chaſtned my ſelf with faſting: and that was turned to my reproof.

11 I put on ſackcloth alſo: and they jeſted upon me.

12 They, that ſit in the gate, ſpeak againſt me: and the drunkards make ſongs upon me.

13 But, Lord, I make my prayer unto thee: in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy: even in the truth of thy ſalvation.

15 Take me out of the mire, that I ſink not: O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-ſloud drown me, neither let the deep ſwallow me up: and let not the pit ſhut her mouth upon me.

17 Hear

The xiij. DAY.

17 Hear me, O Lord, for thy loving kindneſs is comfortable: turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy ſervant, for I am in trouble: O haſte thee and hear me.

19 Draw nigh unto my ſoul and ſave it: O deliver me becauſe of mine enemies.

20 Thou haſt known my reproof, my ſhame, and my diſhonour: mine adverſaries are all in thy ſight.

21 Thy rebuke hath broken my heart, I am full of heavineſs: I looked for ſome to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat: and when I was thirſty, they gave me vineger to drink.

23 Let their table be made a ſnare to take themſelves withal: and let the things, that ſhould have been for their wealth, be unto them an occaſion of falling.

24 Let their eyes be blinded that they ſee not: and ever bow thou down their backs.

25 Pour out thine indignation upon them: and let thy wrathful diſpleaſure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they perſecute him whom thou haſt ſmitten: and they talk how they may vex them whom thou haſt wounded.

28 Let them fall from one wickedneſs to another: and not come into thy righteouſneſs.

29 Let them be wiped out of the book of the living: and not be written among the righteous.

30 As for me, when I am poor and in heavineſs: thy help, O God, ſhall lift me up.

31 I will praiſe the name of God with a ſong: and magnifie it with thankſgiving.

32 This alſo ſhall pleaſe the Lord: better than a bullock that hath horns and hoofs.

33 The humble ſhall conſider this and be glad: ſeek ye after God and your ſoul ſhall live.

34 For the Lord heareth the poor: and deſpiſeth not his priſoners.

35 Let

The xiv. DAY.

35 Let heaven and earth praiſe him: the ſea and all that moveth therein.

36 For God will ſave Sion, and build the cities of Juda: that men may dwell there, and have it in poſſeſſion.

37 The poſterity alſo of his ſervants ſhall inherit it: and they, that love his name, ſhall dwell therein.

the lxx Pſalm

Deus in adjutorium. ~~Pſal. lxx.~~

HAſte thee, O God, to deliver me: make haſte to help me, O Lord.

2 Let them be aſhamed and confounded, that ſeek after my ſoul: let them be turned backward and put to confuſion, that wiſh me evil.

3 Let them for their reward be ſoon brought to ſhame: that cry over me, There, there.

4 But let all thoſe, that ſeek thee, be joyful and glad in thee: and let all ſuch as delight in thy ſalvation, ſay alway, The Lord be praiſed.

5 As for me, I am poor and in miſery: haſte thee unto me, O God.

6 Thou art my helper and my Redeemer: O Lord, make no long tarrying.

the lxxi Pſalm

In te, Domine, ſperavi. ~~Pſal. lxxi.~~

Morning Prayer.

IN thee, O Lord, have I put my truſt, let me never be put to confuſion: but rid me, and deliver me in thy righteouſneſs; incline thine ear unto me and ſave me.

2 Be thou my ſtrong hold, whereunto I may alway reſort: thou haſt promiſed to help me, for thou art my houſe of defence and my caſtle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

The xiv. DAY.

5 Through thee have I been holden up ever since I was born: thou art he that took me out of my mothers womb, my praise shall be alwaies of thee.

6 I am become as it were a monster unto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they, that lay wait for my soul, take their counsel together, saying: God hath forsaken him, persecute him and take him, for there is none to deliver him.

10 Go not far from me, O God: my God, haste thee to help me.

11 Let them be confounded and perish, that are against my soul: let them be covered with shame and dishonour, that seek to do me evil.

12 As for me, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

14 I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

15 Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

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

18 O what great troubles and adversities hast thou shewed me! and yet didst thou turn and refresh me: yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour: and comforted me on every side.

20 Therefore will I praise thee & thy faithfulness, O God,

God, playing upon an instrument of musick: unto thee will I sing upon the harp, O thou holy One of Israel.

21 My lips will be fain when I sing unto thee: and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long: for they are confounded and brought unto shame, that seek to do me evil.

the lxxii Psalm.

Deus, Judicium. ~~Psal. lxxii.~~

GIve the King thy judgements, O God: and thy righteousness unto the Kings son.

2 Then shall he judge thy people according unto right: and defend the poor.

3 The mountains also shall bring peace: and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right: defend the children of the poor, and punish the wrongdoer.

5 They shall fear thee, as long as the sun and moon endureth: from one generation to another.

6 He shall come down like the rain into a fleece of wooll: even as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other: and from the flood unto the worlds end.

9 They, that dwell in the wilderness, shall kneel before him: his enemies shall lick the dust.

10 The kings of Tharsis, and of the Iles shall give presents: the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him: all nations shall do him service.

12 For he shall deliver the poor, when he cryeth: the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy: and shall preserve the souls of the poor.

14 He shall deliver their souls from falshood and wrong: and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the

The xiv. DAY.

gold of Arabia: prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth, high upon the hills: his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His name shall endure for ever, his name shall remain under the sun among the posterities: which shall be blessed through him, and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel: which only doth wondrous things;

19 And blessed be the name of his Majesty for ever: and all the earth shall be filled with his Majesty. Amen, Amen.

the lxxiii. Psalm.

Quam bonus Israel. ~~Psal. lxxiii.~~

Evening Prayer.

TRuly God is loving unto Israel: even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone: my treadings had well-nigh slipt.

3 And why? I was grieved at the wicked: I do also see the ungodly in such prosperity.

4 For they are in no peril of death: but are lusty and strong.

5 They come in no misfortune like other folk: neither are they plagued like other men.

6 And this is the cause that they are so holden with pride: and overwhelmed with cruelty.

7 Their eyes swell with fatness: and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy: their talking is against the most High.

9 For they stretch forth their mouth unto the heaven: and their tongue goeth through the world.

10 Therefore fall the people unto them: and thereout suck they no small advantage.

11 Tush, say they, how should God perceive it: is there knowledge in the most High?

12 Lo, these are the ungodly, these prosper in the world,

world, and theſe have riches in poſſeſſion: and I ſaid, Then have I cleanſed my heart in vain, and waſhed mine hands in innocency.

13 All the day long have I been puniſhed: and chaſtened every morning.

14 Yea, and I had almoſt ſaid even as they: but lo, then I ſhould have condemned the generation of thy children.

15 Then thought I to underſtand this: but it was too hard for me,

16 Until I went into the ſanctuary of God: then underſtood I the end of theſe men;

17 Namely, how thou doſt ſet them in ſlippery places: and caſteſt them down, and deſtroyeſt them.

18 Oh how ſuddenly do they conſume: periſh, and come to a fearful end!

19 Yea, even like as a dream when one awaketh: ſo ſhalt thou make their image to vaniſh out of the city.

20 Thus my heart was grieved: and it went even through my reins.

21 So fooliſh was I, and ignorant: even as it were a beaſt before thee.

22 Nevertheleſs, I am alway by thee: for thou haſt holden me by my right hand.

23 Thou ſhalt guide me with thy counſel: and after that receive me with glory.

24 Whom have I in heaven but thee: and there is none upon earth, that I deſire in compariſon of thee.

25 My fleſh, and my heart faileth: but God is the ſtrength of my heart, and my portion for ever.

26 For lo, they that forſake thee, ſhall periſh: thou haſt deſtroyed all them that commit fornication againſt thee.

27 But it is good for me to hold me faſt by God, to put my truſt in the Lord God: and to ſpeak of all thy works in the gates of the daughter of Sion.

the lxxxiv Pſalm

Ut quid, Deus? ~~Pſal. lxxiv.~~

O God, wherefore art thou abſent from us ſo long: why is thy wrath ſo hot againſt the ſheep of thy paſture?

The xiv. DAY.

2 O think upon thy congregation: whom thou hast purchased, and redeemed of old.
3 Think upon the tribe of thine inheritance: and mount Sion, wherein thou hast dwelt.
4 Lift up thy feet, that thou maist utterly destroy every enemy: which hath done evil in thy sanctuary.
5 Thine adversaries roar in the midst of thy congregations: and set up their banners for tokens.
6 He that hewed timber afore out of the thick trees: was known to bring it to an excellent work.
7 But now they break down all the carved work thereof: with axes and hammers.
8 They have set fire upon thy holy places: and have defiled the dwelling-place of thy Name, even unto the ground.
9 Yea, they said in their hearts, Let us make havock of them altogether: thus have they burnt up all the houses of God in the land.
10 We see not our tokens, there is not one prophet more: no, not one is there among us, that understandeth any more.
11 O God, how long shall the adversary do this dishonour: how long shall the enemy blaspheme thy Name, for ever?
12 Why withdrawest thou thy hand: why pluckest thou not thy right hand out of thy bosom to consume the enemy?
13 For God is my King of old: the help, that is done upon earth, he doth it himself.
14 Thou didst divide the sea through thy power: thou brakest the heads of the dragons in the waters.
15 Thou smotest the heads of Leviathan in pieces: and gavest him to be meat for the people in the wilderness.
16 Thou broughtest out fountains, and waters out of the hard rocks: thou driedst up mighty waters.
17 The day is thine, and the night is thine: thou hast prepared the light and the sun.
18 Thou hast set all the borders of the earth: thou hast made summer, and winter.

19 Re-

19 Remember this, O Lord, how the enemy hath rebuked: and how the fooliſh people hath blaſphemed thy Name.

The xv. DAY.

20 O deliver not the ſoul of thy turtle-dove unto the multitude of the enemies: and forget not the congregation of the poor for ever.

21 Look upon the covenant: for all the earth is full of darkneſs, and cruel habitations.

22 O let not the ſimple go away aſhamed: but let the poor and needy give praiſe unto thy Name.

23 Ariſe, O God, maintain thine own cauſe: remember how the fooliſh man blaſphemeth thee daily.

24 Forget not the voice of thine enemies: the preſumption of them, that hate thee, encreaſeth ever more and more.

the lxxxv Pſalm.

Confitebimur tibi. ~~Pſal. lxxv.~~

Morning Prayer.

UNto thee, O God, do we give thanks: yea, unto thee do we give thanks.

2 Thy Name alſo is ſo nigh: and that do thy wondrous works declare.

3 When I receive the congregation: I ſhall judge according unto right.

4 The earth is weak, and all the inhabiters thereof: I bear up the pillars of it.

5 I ſaid unto the fools, Deal not ſo madly: and to the ungodly, Set not up your horn.

6 Set not up your horn on high: and ſpeak not with a ſtiff neck.

7 For promotion cometh neither from the eaſt, nor from the weſt: nor yet from the ſouth.

8 And why? God is the judge: he putteth down one, and ſetteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he poureth out of the ſame.

The xv. DAY.

10 As for the dregs thereof: all the ungodly of the earth shall drink them, and suck them out.
11 But I will talk of the God of Jacob: and praise him for ever.
12 All the horns of the ungodly also will I break: and the horns of the righteous shall be exalted.

the lxxvi Psalm.

Notus in Judæa. ~~Psal. lxxvi.~~

IN Jury is God known: his Name is great in Israel.
2 At Salem is his tabernacle: and his dwelling in Sion.
3 There brake he the arrows of the bow: the shield, the sword, and the battel.
4 Thou art of more honour and might: than the hills of the robbers.
5 The proud are robbed, they have slept their sleep: and all the men, whose hands were mighty, have found nothing.
6 At thy rebuke, O God of Jacob: both the chariot and horse are fain.
7 Thou, even thou art to be feared: and who may stand in thy sight, when thou art angry?
8 Thou didst cause thy judgement to be heard from heaven: the earth trembled, and was still,
9 When God arose to judgement: and to help all the meek upon earth.
10 The fierceness of man shall turn to thy praise: and the fierceness of them shalt thou refrain.
11 Promise unto the Lord your God, and keep it, all ye that are round about him: bring presents unto him that ought to be feared.
12 He shall refrain the spirit of Princes: and is wonderful among the kings of the earth.

the lxxvii Psalm.

Voce mea ad Dominum. ~~Psal. lxxvii.~~

I Will cry unto God with my voice: even unto God will I cry with my voice, and he shall hearken unto me.
2 In the time of my trouble I sought the Lord: my sore

ſore ran, and ceaſed not in the night-ſeaſon; my ſoul refuſed comfort.

3 When I am in heavineſs, I will think upon God: when my heart is vexed, I will complain.

4 Thou holdeſt mine eyes waking: I am ſo feeble, that I cannot ſpeak.

5 I have conſidered the daies of old: and the years that are paſt.

6 I call to remembrance my ſong: and in the night I commune with mine own heart, and ſearch out my ſpirits.

7 Will the Lord abſent himſelf for ever: and will he be no more intreated?

8 Is his mercy clean gone for ever: and is his promiſe come utterly to an end for evermore?

9 Hath God forgotten to be gracious: and will he ſhut up his loving kindneſs in diſpleaſure?

10 And I ſaid, It is mine own infirmity: but I will remember the years of the right hand of the moſt Higheſt.

11 I will remember the works of the Lord: and call to mind thy wonders of old time.

12 I will think alſo of all thy works: and my talking ſhall be of thy doings.

13 Thy way, O God, is holy: who is ſo great a God, as our God?

14 Thou art the God that doth wonders: and haſt declared thy power among the people.

15 Thou haſt mightily delivered thy people: even the ſons of Jacob and Joſeph.

16 The waters ſaw thee, O God, the waters ſaw thee, and were afraid: the depths alſo were troubled.

17 The clouds poured out water, the air thundred: and thine arrows went abroad.

18 The voice of thy thunder was heard round about: the lightnings ſhone upon the ground, the earth was moved and ſhook withal.

19 Thy way is in the ſea, and thy paths in the great waters: and thy footſteps are not known.

20 Thou leddeſt thy people like ſheep: by the hand of Moſes and Aaron.

Atten-

The xv. DAY.

the lxxviii Psalme.

Attendite, populo. ~~Psal. lxxviii.~~

Evening Prayer.

HEar my law, O my people: incline your ears unto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of old;

3 Which we have heard and known: and such as our fathers have told us;

4 That we should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Israel a law: which he commanded our forefathers to teach their children;

6 That their posterity might know it: and the children which were yet unborn;

7 To the intent, that when they came up: they might shew their children the same;

8 That they might put their trust in God: and not to forget the works of God, but to keep his commandments;

9 And not to be as their forefathers, a faithless and stubborn generation: a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God;

10 Like as the children of Ephraim: who being harnessed, and carrying bows, turned themselves back in the day of battel.

11 They kept not the covenant of God: and would not walk in his law;

12 But forgat what he had done: and the wonderful works that he had shewed for them.

13 Marvellous things did he in the sight of our forefathers, in the land of Egypt: even in the field of Zoan.

14 He divided the sea, and let them go through: he made the waters to stand on an heap.

15 In the day-time also he led them with a cloud: and all the night through with a light of fire.

16 He

16 He clave the hard rocks in the wilderneſs: and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the ſtony rock: ſo that it guſhed out like the rivers.

18 Yet for all this they ſinned more againſt him: and provoked the moſt Higheſt in the wilderneſs.

19 They tempted God in their hearts: and required meat for their luſt.

20 They ſpake againſt God alſo, ſaying: Shall God prepare a table in the wilderneſs?

21 He ſmote the ſtony rock indeed, that the water guſhed out, and the ſtreams flowed withal: but can he give bread alſo, or provide fleſh for his people?

22 When the Lord heard this, he was wroth: ſo the fire was kindled in Jacob, and there came up heavy diſpleaſure againſt Iſrael;

23 Becauſe they believed not in God: and put not their truſt in his help.

24 So he commanded the clouds above: and opened the doors of heaven.

25 He rained down Manna alſo upon them for to eat: and gave them food from heaven.

26 So man did eat Angels food: for he ſent them meat enough.

27 He cauſed the eaſt-wind to blow under heaven: and through his power he brought in the ſouth-weſt-wind.

28 He rained fleſh upon them as thick as duſt: and feathered fowls like as the ſand of the ſea.

29 He let it fall among their tents: even round about their habitation.

30 So they did eat, and were well filled, for he gave them their own deſire: they were not diſappointed of their luſt.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and ſlew the wealthieſt of them: yea, and ſmote down the choſen men that were in Iſrael.

32 But for all this they ſinned yet more: and believed not his wondrous works.

33 There-

The xv. DAY.

33 Therefore their days did he consume in vanity: and their years in trouble.

34 When he slew them, they sought him: and turned them early, and enquired after God.

35 And they remembred that God was their strength: and that the high God was their Redeemer.

36 Nevertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his covenant.

38 But he was so merciful, that he forgave their misdeeds: and destroyed them not.

39 Yea, many a time turned he his wrath away: and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness: and grieved him in the desert.

42 They turned back and tempted God: and moved the holy One in Israel.

43 They thought not of his hand: and of the day when he delivered them from the hand of the enemy;

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into bloud: so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up: and frogs to destroy them.

47 He gave their fruit unto the caterpillar: and their labour unto the grashopper.

48 He destroyed their vines with hailstones: and their mulberry-trees with the frost.

49 He smote their cattel also with hail-stones: and their flocks with hot thunder-bolts.

50 He cast upon them the furiousness of his wrath, anger, displeasure and trouble: and sent evil angels among them.

51 He made a way to his indignation, and spared not their soul from death: but gave their life over to the pestilence.

52 And

52 And ſmote all the firſt-born in Egypt: the moſt principal and mightieſt in the dwellings of Ham.

The xv. DAY.

53 But as for his own people, he led them forth like ſheep: and carried them in the wilderneſs like a flock.

54 He brought them out ſafely, that they ſhould not fear: and overwhelmed their enemies with the ſea.

55 And brought them within the borders of his ſanctuary: even to his mountain which he purchaſed with his right hand.

56 He caſt out the heathen alſo before them: cauſed their land to be divided among them for an heritage, and made the tribes of Iſrael to dwell in their tents.

57 So they tempted and diſpleaſed the moſt high God: and kept not his teſtimonies;

58 But turned their backs, and fell away like their forefathers: ſtarting aſide like a broken bow.

59 For they grieved him with their hill-altars: and provoked him to diſpleaſure with their images.

60 When God heard this, he was wroth: and took ſore diſpleaſure at Iſrael;

61 So that he forſook the tabernacle in Silo: even the tent that he had pitched among men.

62 He delivered their power into captivity: and their beauty into the enemies hand.

63 He gave his people over alſo unto the ſword: and was wroth with his inheritance.

64 The fire conſumed their young men: and their maidens were not given to marriage.

65 Their prieſts were ſlain with the ſword: and there were no widows to make lamentation.

66 So the Lord awaked as one out of ſleep: and like a giant refreſhed with wine.

67 He ſmote his enemies in the hinder parts: and put them to a perpetual ſhame.

68 He refuſed the tabernacle of Joſeph: and choſe not the tribe of Ephraim;

69 But choſe the tribe of Judah: even the hill of Sion which he loved.

70 And there he built his temple on high: and laid the foundation of it like the ground which he hath made continually.

The xvj. DAY.

71 He chose David also his servant: and took him away from the sheep-folds.

72 As he was following the ewes great with young ones he took him: that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart: and ruled them prudently with all his power.

The lxxix Psalm.

Deus, venerunt. ~~Psal. lxxix.~~

Morning Prayer.



God, the heathen are come into thine inheritance: thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air: and the flesh of thy saints unto the beasts of the land.

3 Their bloud have they shed like water on every side of Jerusalem: and there was no man to bury them.

4 We are become an open shame to our enemies: a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry: shall thy jealousie burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob: and laid waste his dwelling place.

8 O remember not our old sins, but have mercy upon us, and that soon: for we are come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name: O deliver us and be merciful unto our sins for thy Names sake.

10 Wherefore do the heathen say: Where is now their God?

11 O let the vengeance of thy servants bloud that is shed: be openly shewed upon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before thee: according to the greatness of thy power, preserve thou those that are appointed to die.

The xvj. DAY.

13 And for the blasphemy wherewith our neighbours have blasphemed thee: reward thou them, O Lord, seven fold into their bosom.

14 So we, that are thy people and sheep of thy pasture, shall give thee thanks for ever: and will alway be shewing forth thy praise from generation to generation.

the lxxxx Psalm.

Qui regis Israel. ~~Psal. lxxx.~~

HEar, O thou shepherd of Israel, thou that leadest Joseph like a sheep: shew thy self also, thou that sittest upon the Cherubims.

2 Before Ephraim, Benjamin and Manasses: stir up thy strength, and come, and help us.

3 Turn us again, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts: how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of tears: and givest them plenteousness of tears to drink.

6 Thou hast made us a bery strife unto our neighbours: and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen and planted it.

9 Thou madest room for it: and when it had taken root it filled the land.

10 The hills were covered with the shadow of it: and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea: and her boughs unto the river.

12 Why hast thou then broken down her hedge: that all they that go by pluck off her grapes?

13 The wild boar out of the wood doth root it up: and the wild beasts of the field devour it.

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14 Turn thee again, thou God of hosts, look down from heaven: behold, and visit this vine;
15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thy self.
16 It is burnt with fire and cut down: and they shall perish at the rebuke of thy countenance.
17 Let thy hand be upon the man of thy right hand: and upon the son of man, whom thou madest so strong for thine own self.
18 And so will not we go back from thee: O let us live, and we shall call upon thy Name.
19 Turn us again, O Lord God of hosts: shew the light of thy countenance, and we shall be whole.

the lxxxi Psalm.

Exultate Deo. ~~Psal. lxxxi.~~

SIng we merrily unto God our strength: make a cheerful noise unto the God of Jacob.
2 Take the psalm, bring hither the tabret: the merry harp with the lute.
3 Blow up the trumpet in the new-moon: even in the time appointed, and upon our solemn feast-day.
4 For this was made a statute for Israel: and a law of the God of Jacob.
5 This he ordained in Joseph for a testimony: when he came out of the land of Egypt, and had heard a strange language.
6 I eased his shoulder from the burden: and his hands were delivered from making the pots.
7 Thou calledst upon me in troubles, and I delivered thee: and heard thee what time as the storm fell upon thee.
8 I proved thee also: at the waters of strife.
9 Hear, O my people, and I will assure thee, O Israel: if thou wilt hearken unto me,
10 There shall no strange god be in thee: neither shalt thou worship any other god.
11 I am the Lord thy God, who brought thee out of the land of Egypt: open thy mouth wide, & I shall fill it.
12 But my people would not hear my voice: and Israel would not obey me.
13 So

13 So I gave them up unto their own hearts luſts: and let them follow their own imaginations.
14 O that my people would have hearkned unto me: for if Iſrael had walked in my ways,
15 I ſhould ſoon have put down their enemies: and turned my hand againſt their adverſaries.
16 The haters of the Lord ſhould have been found liars: but their time ſhould have endured for ever.
17 He ſhould have fed them alſo with the fineſt wheat-flour: and with honey out of the ſtony rock ſhould I have ſatisfied thee.

The xvj. DAY.

the lxxxii Pſalm.
Deus ſtetit. ~~Pſal. lxxxii.~~

GOd ſtandeth in the congregation of princes: he is a judge among gods.
2 How long will ye give wrong judgement: and accept the perſons of the ungodly?
3 Defend the poor and fatherleſs: ſee that ſuch as are in need and neceſſity have right.
4 Deliver the out-caſt and poor: ſave them from the hand of the ungodly.
5 They will not be learned nor underſtand, but walk on ſtill in darkneſs: all the foundations of the earth are out of courſe.
6 I have ſaid, Ye are gods: and ye are all the children of the moſt Higheſt.
7 But ye ſhall die like men: and fall like one of the princes.
8 Ariſe, O God, and judge thou the earth: for thou ſhalt take all heathen to thine inheritance.

Evening Prayer.

the lxxxiii Pſalme
Deus, quis ſimilis? ~~Pſal. lxxxiii.~~

HOld not thy tongue, O God, keep not ſtill ſilence: refrain not thy ſelf, O God.
2 For lo, thine enemies make a murmuring: and they that hate thee have lift up their head.
3 They have imagined craftily againſt thy people: and taken counſel againſt thy ſecret ones.
4 They have ſaid, Come, and let us root them out,

The xvj. DAY.

that they be no more a people: and that the name of Iſrael may be no more in remembrance.

5 For they have caſt their heads together with one conſent: and are confederate againſt thee;

6 The tabernacles of the Edomites and the Iſmaelites: the Moabites and Hagarens;

7 Gebal, and Ammon, and Amalech: the Philiſtines, with them that dwell at Tyre.

8 Aſſur alſo is joyned with them: and have holpen the children of Lot.

9 But do thou to them as unto the Madianites: unto Siſera, and unto Jabin at the brook of Kiſon;

10 Who periſhed at Endor: and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana;

12 Who ſay, Let us take to our ſelves: the houſes of God in poſſeſſion.

13 O my God, make them like unto a wheel: and as the ſtubble before the wind;

14 Like as the fire that burneth up the wood: and as the flame that conſumeth the mountains.

15 Perſecute them even ſo with thy tempeſt: and make them afraid with thy ſtorm.

16 Make their faces aſhamed, O Lord: that they may ſeek thy Name.

17 Let them be confounded and vexed evermore and more: let them be put to ſhame and periſh.

18 And they ſhall know that thou whoſe Name is Jehovah: art only the moſt higheſt over all the earth.

the lxxxiv Pſalm.

Quam dilecta! ~~Pſal. lxxxiv.~~

O how amiable are thy dwellings: thou Lord of hoſts!

2 My ſoul hath a deſire and longing to enter into the courts of the Lord: my heart and my fleſh rejoyce in the living God.

3 Yea, the ſparrow hath found her an houſe, and the ſwallow a neſt, where ſhe may lay her young: even thy altars, O Lord of hoſts, my King and my God.

4 Bleſſed

4 Blessed are they that dwell in thy house: they will be alway praising thee.

The xvj. DAY.

5 Blessed is the man whose strength is in thee: in whose heart are thy ways.

6 Who going through the vale of misery, use it for a well: and the pools are filled with water.

7 They will go from strength to strength: and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hosts, hear my prayer: hearken, O God of Jacob.

9 Behold, O God our defender: and look upon the face of thine anointed.

10 For one day in thy courts: is better than a thousand.

11 I had rather be a door-keeper in the house of my God: than to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence: the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

13 O Lord God of hosts: blessed is the man that putteth his trust in thee.

the lxxxv Psalm.

Benedixisti, Domine. ~~Psal. lxxxv.~~

LORD, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people: and covered all their sins.

3 Thou hast taken away all thy displeasure: and turned thy self from thy wrathful indignation.

4 Turn us then, O God our Saviour: and let thine anger cease from us.

5 Wilt thou be displeased at us for ever: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turn again and quicken us: that thy people may rejoyce in thee?

7 Shew us thy mercy, O Lord: and grant us thy salvation.

8 I will hearken what the Lord God will say concerning me: for he shall speak peace unto his people, and

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and to his saints, that they turn not again.

9 For his salvation is nigh them that fear him: that glory may dwell in our land.

10 Mercy and truth are met together: righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth: and righteousness hath looked down from heaven.

12 Yea, the Lord shall shew loving kindness: and our land shall give her increase.

13 Righteousness shall go before him: and he shall direct his going in the way.

the lxxxvi Psalm
Inclina, Domine. ~~Psal. lxxxvi.~~

Morning Prayer.

BOw down thine ear, O Lord, and hear me: for I am poor and in misery.

2 Preserve thou my soul, for I am holy: my God, save thy servant that putteth his trust in thee.

3 Be merciful unto me, O Lord: for I will call daily upon thee.

4 Comfort the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, art good and gracious: and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer: and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee: for thou hearest me.

8 Among the gods there is none like unto thee, O Lord: there is not one that can do as thou dost.

9 All nations whom thou hast made shall come and worship thee, O Lord: and shall glorifie thy Name.

10 For thou art great, and dost wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my

my heart: and will praiſe thy Name for evermore.
13 For great is thy mercy toward me: and thou haſt delivered my ſoul from the nethermoſt hell.
14 O God, the proud are riſen againſt me: and the congregations of naughty men have ſought after my ſoul, and have not ſet thee before their eyes.
15 But thou, O Lord God, art full of compaſſion and mercy: long-ſuffering, plenteous in goodneſs and truth.
16 O turn thee then unto me, and have mercy upon me: give thy ſtrength unto thy ſervant, and help the ſon of thine handmaid.
17 Shew ſome token upon me for good, that they who hate me may ſee it and be aſhamed: becauſe thou, Lord, haſt holpen me and comforted me.

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the lxxxvii Pſalm

Fundamenta ejus. ~~Pſal. lxxxvii.~~

HEr foundations are upon the holy hills: the Lord loveth the gates of Sion more than all the dwellings of Jacob.
2 Very excellent things are ſpoken of thee: thou city of God.
3 I will think upon Rahab and Babylon: with them that know me.
4 Behold ye the Philiſtines alſo: and they of Tyre, with the Morians, lo, there was he born.
5 And of Sion it ſhall be reported that he was born in her: and the moſt high ſhall ſtabliſh her.
6 The Lord ſhall rehearſe it when he writeth up the people: that he was born there.
7 The ſingers alſo and trumpeters ſhall be rehearſe: all my freſh ſprings ſhall be in thee.

the lxxxviii Pſalm

Domine Deus. ~~Pſal. lxxxviii.~~

O Lord God of my ſalvation, I have cryed day and night before thee: O let my prayer enter into thy preſence, encline thine ear unto my calling.
2 For my ſoul is full of trouble: and my life draweth nigh unto hell.
3 I am counted as one of them that go down into

the

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the pit: and I have been even as a man that hath no ſtrength.

4 Free among the dead, like unto them that are wounded, and lie in the grave: who are out of remembrance, and are cut away from thy hand.

5 Thou haſt laid me in the loweſt pit: in a place of darkneſs and in the deep.

6 Thine indignation lieth hard upon me: and thou haſt vexed me with all thy ſtorms.

7 Thou haſt put away mine acquaintance far from me: and made me to be abhorred of them.

8 I am ſo faſt in priſon: that I cannot get forth.

9 My ſight faileth for very trouble: Lord, I have called daily upon thee, I have ſtretched forth my hands unto thee.

10 Doſt thou ſhew wonders among the dead: or ſhall the dead riſe up again, and praiſe thee?

11 Shall thy loving kindneſs be ſhewed in the grave: or thy faithfulneſs in deſtruction?

12 Shall thy wondrous works be known in the dark: and thy righteouſneſs in the land where all things are forgotten?

13 Unto thee have I cryed, O Lord: and early ſhall my prayer come before thee.

14 Lord, why abhorreſt thou my ſoul: and hideſt thou thy face from me?

15 I am in miſery, and like unto him that is at the point to die: even from my youth up thy terrours have I ſuffered with a troubled mind.

16 Thy wrathful diſpleaſure goeth over me: and the fear of thee hath undone me.

17 They came round about me daily like water: and compaſſed me together on every ſide.

18 My lovers and friends haſt thou put away from me: and hid mine acquaintance out of my ſight.

Miſe-

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the lxxxix Pſalm

Miſericordias Domini. ~~Pſal. lxxxix.~~

Evening Prayer.

MY ſong ſhall be alway of the loving kindneſs of the Lord: with my mouth will I ever be ſhewing thy truth from one generation to another.

2 For I have ſaid, Mercy ſhall be ſet up for ever: thy truth ſhalt thou ſtabliſh in the heavens.

3 I have made a covenant with my choſen: I have ſworn unto David my ſervant,

4 Thy ſeed will I ſtabliſh for ever: and ſet up thy throne from one generation to another.

5 O Lord, the very heavens ſhall praiſe thy wondrous works: and thy truth in the congregation of the ſaints.

6 For who is he among the clouds: that ſhall be compared unto the Lord?

7 And what is he among the gods: that ſhall be like unto the Lord?

8 God is very greatly to be feared in the counſel of the ſaints: and to be had in reverence of all them that are round about him.

9 O Lord God of hoſts, who is like unto thee: thy truth, moſt mighty Lord, is on every ſide.

10 Thou ruleſt the raging of the ſea: thou ſtilleſt the waves thereof when they ariſe.

11 Thou haſt ſubdued Egypt and deſtroyed it: thou haſt ſcattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth alſo is thine: thou haſt laid the foundation of the round world, and all that therein is.

13 Thou haſt made the north and the ſouth: Tabor and Hermon ſhall rejoyce in thy Name.

14 Thou haſt a mighty arm: ſtrong is thy hand, and high is thy right hand.

15 Righteouſneſs and equity are the habitation of thy ſeat: mercy and truth ſhall go before thy face.

16 Bleſſed is the people, O Lord, that can rejoyce

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joyce in thee: they shall walk in the light of thy countenance.

17 Their delight shall be daily in thy Name: and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength: and in thy loving kindness thou shalt lift up our horns.

19 For the Lord is our defence: the holy One of Israel is our King.

20 Thou spakest sometime in visions unto thy saints, and saidst: I have laid help upon one that is mighty, I have exalted one chosen out of the people.

21 I have found David my servant: with my holy oil have I anointed him.

22 My hand shall hold him fast: and my arm shall strengthen him.

23 The enemy shall not be able to do him violence: the son of wickedness shall not hurt him.

24 I will smite down his foes before his face: and plague them that hate him.

25 My truth also and my mercy shall be with him: and in my Name shall his horn be exalted.

26 I will set his dominion also in the sea: and his right hand in the floods.

27 He shall call me, Thou art my Father: my God, and my strong salvation.

28 And I will make him my first-born: higher than the kings of the earth.

29 My mercy will I keep for him for evermore: and my covenant shall stand fast with him.

30 His seed also will I make to endure for ever: and his throne as the daies of heaven.

31 But if his children forsake my law: and walk not in my judgements;

32 If they break my statutes, and keep not my commandments: I will visit their offences with the rod, and their sin with scourges.

33 Nevertheless, my loving kindness will I not utterly take from him: nor suffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips: I have sworn once by my holiness, that I will not fail David.

35 His

35 His ſeed ſhall endure for ever: and his ſeat is like as the ſun before me. The xvij. DAY.

36 He ſhall ſtand faſt for evermore as the moon: and as the faithful witneſs in heaven.

37 But thou haſt abhorred, and forſaken thine Anointed: and art diſpleaſed at him.

38 Thou haſt broken the covenant of thy ſervant: and caſt his crown to the ground.

39 Thou haſt overthrown all his hedges: and broken down his ſtrong holds.

40 All they that go by, ſpoil him: and he is become a reproach to his neighbours.

41 Thou haſt ſet up the right hand of his enemies: and made all his adverſaries to rejoyce.

42 Thou haſt taken away the edge of his ſword: and giveſt him not victory in the battel.

43 Thou haſt put out his glory: and caſt his throne down to the ground.

44 The dayes of his youth haſt thou ſhortned: and covered him with diſhonour.

45 Lord, how long wilt thou hide thy ſelf, for ever: and ſhall thy wrath burn like fire?

46 O remember how ſhort my time is: wherefore haſt thou made all men for nought?

47 What man is he that liveth, and ſhall not ſee death: and ſhall he deliver his ſoul from the hand of hell?

48 Lord, where are thy old loving kindneſſes: which thou ſwareſt unto David in thy truth?

49 Remember, Lord, the rebuke, that thy ſervants have: and how I do bear in my boſom the rebukes of many people;

50 Wherewith thine enemies have blaſphemed thee, and ſlandered the footſteps of thine Anointed: praiſed be the Lord for evermore. Amen, and Amen.

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the .lxc Pſalm.

Domine, refugium. ~~Pſal. xc.~~

Morning Prayer.

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

2 Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlaſting, and world without end.

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

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

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

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

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

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

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

10 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.

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

12 So teach us to number our dayes: that we may apply our hearts unto wiſdom.

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

14 O ſatisfie us with thy mercy, and that ſoon: ſo ſhall we rejoyce and be glad all the dayes of our life.

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

16 Shew

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

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17 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.

Qui habitat. ~~Pſal. xci.~~ the xci Pſalm

WHoſo dwelleth under the defence of the moſt High: ſhall abide under the ſhadow of the Almighty.

2 I will ſay unto the Lord, Thou art my hope, and my ſtrong hold: my God, in him will I truſt.

3 For he ſhall deliver thee from the ſnare of the hunter: and from the noiſome peſtilence.

4 He ſhall defend thee under his wings, and thou ſhalt be ſafe under his feathers: his faithfulneſs and truth ſhall be thy ſhield and buckler.

5 Thou ſhalt not be afraid for any terrour by night: nor for the arrow that flieth by day;

6 For the peſtilence that walketh in darkneſs: nor for the ſickneſs that deſtroyeth in the noon-day.

7 A thouſand ſhall fall beſide thee, and ten thouſand at thy right hand: but it ſhall not come nigh thee.

8 Yea, with thine eyes ſhalt thou behold: and ſee the reward of the ungodly.

9 For thou, Lord, art my hope: thou haſt ſet thine houſe of defence very high.

10 There ſhall no evil happen unto thee: neither ſhall any plague come nigh thy dwelling.

11 For he ſhall give his angels charge over thee: to keep thee in all thy wayes.

12 They ſhall bear thee in their hands: that thou hurt not thy foot againſt a ſtone.

13 Thou ſhalt go upon the lion and adder: the young lion and the dragon ſhalt thou tread under thy feet.

14 Becauſe he hath ſet his love upon me, therefore will I deliver him: I will ſet him up, becauſe he hath known my Name.

15 He ſhall call upon me, and I will hear him: yea, I am with him in trouble; I will deliver him, and bring him to honour.

The xviij. DAY.

16 With long life will I ſatisfie him: and ſhew him my ſalvation.

the xcii Pſalm.

Bonum eſt confiteri. ~~Pſal. xcij.~~

IT is a good thing to give thanks unto the Lord: and to ſing praiſes unto thy Name, O moſt Higheſt;

2 To tell of thy loving kindneſs early in the morning: and of thy truth in the night-ſeaſon;

3 Upon an inſtrument of ten ſtrings, and upon the lute: upon a loud inſtrument, and upon the harp.

4 For thou, Lord, haſt made me glad through thy works: and I will rejoyce in giving praiſe for the operations of thy hands.

5 O Lord, how glorious are thy works: thy thoughts are very deep.

6 An unwiſe man doth not well conſider this: and a fool doth not underſtand it.

7 When the ungodly are green as the graſs, and when all the workers of wickedneſs do flouriſh: then ſhall they be deſtroyed for ever; but thou, Lord, art the moſt Higheſt for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies ſhall periſh: and all the workers of wickedneſs ſhall be deſtroyed.

9 But mine horn ſhall be exalted like the horn of an unicorn: for I am anointed with freſh oil.

10 Mine eye alſo ſhall ſee his luſt of mine enemies: and mine ear ſhall hear his deſire of the wicked that ariſe up againſt me.

11 The righteous ſhall flouriſh like a palm-tree: and ſhall ſpread abroad like a Cedar in Libanus.

12 Such as be planted in the houſe of the Lord: ſhall flouriſh in the courts of the houſe of our God.

13 They alſo ſhall bring forth more fruit in their age: and ſhall be fat and well liking.

14 That they may ſhew how true the Lord my ſtrength is: and that there is no unrighteouſneſs in him.

the. xciii Pſalm
Dominus regnavit. ~~Pſal. xciij.~~

THe Lord is King, and hath put on glorious apparel: the Lord hath put on his apparel, and girded himſelf with ſtrength.

2 He hath made the round world ſo ſure: that it cannot be moved.

3 Ever ſince the world began hath thy ſeat been prepared: thou art from everlaſting.

4 The floods are riſen, O Lord, the floods have lift up their voice: the floods lift up their waves.

5 The waves of the ſea are mighty, and rage horribly: but yet the Lord, who dwelleth on high, is mightier.

6 Thy teſtimonies, O Lord, are very ſure: holineſs becometh thine houſe for ever.

the xciv Pſalm
Deus ultionum. ~~Pſal. xciv.~~

O Lord God, to whom vengeance belongeth: thou God, to whom vengeance belongeth, ſhew thy ſelf.

2 Ariſe, thou Judge of the world: and reward the proud after their deſerving.

3 Lord, how long ſhall the ungodly: how long ſhall the ungodly triumph?

4 How long ſhall all wicked doers ſpeak ſo diſdainfully: and make ſuch proud boaſting?

5 They ſmite down thy people, O Lord: and trouble thine heritage.

6 They murder the widow, and the ſtranger: and put the fatherleſs to death.

7 And yet they ſay, Tuſh, the Lord ſhall not ſee: neither ſhall the God of Jacob regard it.

8 Take heed, ye unwiſe among the people: O ye fools, when will ye underſtand?

9 He that planted the ear, ſhall he not hear: or he that made the eye, ſhall he not ſee?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, ſhall not he puniſh?

11 The Lord knoweth the thoughts of man: that they are but vain.

The xix. DAY.

12 Blessed is the man whom thou chastenest, O Lord: and teachest him in thy law.

13 That thou mayest give him patience in time of adversity: until the pit be digged up for the ungodly.

14 For the Lord will not fail his people: neither will he forsake his inheritance;

15 Until righteousness turn again unto judgement: all such as are true in heart shall follow it.

16 Who will rise up with me against the wicked: or who will take my part against the evil doers?

17 If the Lord had not helped me: it had not failed but my soul had been put to silence.

18 But when I said, My foot hath slipped: thy mercy, O Lord, held me up.

19 In the multitude of the sorrows that I had in my heart: thy comforts have refreshed my soul.

20 Wilt thou have any thing to do with the stool of wickedness: which imagineth mischief as a law?

21 They gather them together against the soul of the righteous: and condemn the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 He shall recompence them their wickedness, and destroy them in their own malice: yea, the Lord our God shall destroy them.

The xcv Psalm ~~the xcv Psalm~~

Venite, exultemus. ~~Psal. xcv.~~

Morning Prayer.



Come let us sing unto the Lord: let us heartily rejoyce in the strength of our salvation.

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

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

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

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

6 O come, let us worſhip and fall down: and kneel before the Lord our maker. The xix. DAY.

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

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

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

10 Fourty years long was I grieved with this generation, and ſaid: It is a people that do erre in their hearts, for they have not known my wayes;

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

the xcvi Pſalm

Cantate Domino. ~~Pſal. xcvj.~~

O Sing unto the Lord a new ſong: ſing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praiſe his Name: be telling of his ſalvation from day to day.

3 Declare his honour unto the heathen: and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praiſed: he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols: but it is the Lord that made the heavens.

6 Glory and worſhip are before him: power and honour are in his ſanctuary.

7 Aſcribe unto the Lord, O ye kindreds of the people: aſcribe unto the Lord worſhip and power.

8 Aſcribe unto the Lord the honour due unto his Name: bring preſents, and come into his courts.

9 O worſhip the Lord in the beauty of holineſs: let the whole earth ſtand in awe of him.

10 Tell it out among the heathen that the Lord is King: and that it is he who hath made the round world ſo faſt that it cannot be moved, and how that he ſhall judge the people righteouſly.

11 Let the heavens rejoyce, and let the earth be glad: let the ſea make a noiſe, and all that therein is.

12 Let

The xix. DAY.

12 Let the field be joyful, and all that is in it: then shall all the trees of the wood rejoyce before the Lord.

13 For he cometh, for he cometh to judge the earth: and with righteousnes to judge the world, and the people with his truth.

the xcvii Psalm.

Dominus regnavit. ~~Psal. xcvij.~~

THe Lord is King, the earth may be glad thereof: yea, the multitude of the iles may be glad thereof.

2 Clouds and darknes are round about him: righteousnes and judgement are the habitation of his seat.

3 There shall go a fire before him: and burn up his enemies on every side.

4 His lightnings gave shine unto the world: the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousnes: and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods: worship him, all ye gods.

8 Sion heard of it, and rejoyced: and the daughters of Juda were glad, because of thy judgements, O Lord.

9 For thou, Lord, art higher than all that are in the earth: thou art exalted far above all gods.

10 O ye, that love the Lord, see that ye hate the thing which is evil: the Lord preserveth the souls of his saints; he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous: and joyful gladnes for such as are true-hearted.

12 Rejoyce in the Lord, ye righteous: and give thanks for a remembrance of his holines.

The Psalms.

the xcviii Psalm

Cantate Domino. ~~Psal. xcviij.~~

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

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

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

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

5 Shew your selves joyful unto the Lord, all ye lands: sing, rejoyce and give thanks.

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

7 With trumpets also and shawms: O shew your selves joyful before the Lord the King.

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

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

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

the xcix Psalm.

Dominus regnavit. ~~Psal. xcix.~~

THe Lord is King, be the people never so unpatient: he sitteth between the cherubims, be the earth never so unquiet.

2 The Lord is great in Sion: and high above all people.

3 They shall give thanks unto thy Name: which is great, wonderful, and holy.

4 The kings power loveth judgement, thou hast prepared equity: thou hast executed judgement, and righteousness in Jacob.

5 O magnifie the Lord our God: and fall down before his footstool, for he is holy.

6 Moses

The xix. DAY.

6 Moſes and Aaron among his prieſts, and Samuel among ſuch as call upon his Name: theſe called upon the Lord, and he heard them.

7 He ſpake unto them out of the cloudy pillar: for they kept his teſtimonies, and the law that he gave them.

8 Thou heardeſt them, O Lord our God: thou forgaveſt them, O God, and puniſhedſt their own inventions.

9 O magnifie the Lord our God, and worſhip him upon his holy hill: for the Lord our God is holy.

Jubilate Deo. ~~Pſal. c.~~ Pſalm

O Be joyful in the Lord, all ye lands: ſerve the Lord with gladneſs, and come before his preſence with a ſong.

2 Be ye ſure, that the Lord he is God; it is he that hath made us, and not we our ſelves: we are his people, and the ſheep of his paſture.

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

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

the Ci Pſalm.

Miſericordiam & judicium. ~~Pſal. ci.~~

MY ſong ſhall be of mercy and judgement: unto thee, O Lord, will I ſing.

2 O let me have underſtanding: in the way of godlineſs.

3 When wilt thou come unto me: I will walk in my houſe with a perfect heart.

4 I will take no wicked thing in hand; I hate the ſins of unfaithfulneſs: there ſhall no ſuch cleave unto me.

5 A froward heart ſhall depart from me: I will not know a wicked perſon.

6 Whoſo privily ſlandereth his neighbour: him will I deſtroy.

7 Whoſo hath alſo a proud look and high ſtomack: I will not ſuffer him.

8 Mine

8 Mine eyes look upon ſuch as are faithful in the land: that they may dwell with me. The xx. DAY.

9 Whoſo leadeth a godly life: he ſhall be my ſervant.

10 There ſhall no deceitful perſon dwell in my houſe: he that telleth lies, ſhall not tarry in my ſight.

11 I ſhall ſoon deſtroy all the ungodly that are in the land: that I may root out all wicked doers from the city of the Lord.

the CI Pſalm.

Domine, exaudi. ~~Pſal. cij.~~



HEar my prayer, O Lord: and let my crying come unto thee. *Morning Prayer.*

2 Hide not thy face from me in the time of my trouble: incline thine ears unto me when I call; O hear me, and that right ſoon.

3 For my dayes are conſumed away like ſmoke: and my bones are burnt up as it were a fire-brand.

4 My heart is ſmitten down, and withered like graſs: ſo that I forget to eat my bread.

5 For the voice of my groaning: my bones will ſcarce cleave to my fleſh.

6 I am become like a pelican in the wilderneſs: and like an owl that is in the deſert.

7 I have watched, and am even as it were a ſparrow: that ſitteth alone upon the houſe-top.

8 Mine enemies revile me all the day long: and they, that are mad upon me, are ſworn together againſt me.

9 For I have eaten aſhes as it were bread: and mingled my drink with weeping;

10 And that becauſe of thine indignation and wrath: for thou haſt taken me up, and caſt me down.

11 My dayes are gone like a ſhadow: and I am withered like graſs.

12 But thou, O Lord, ſhalt endure for ever: and thy remembrance throughout all generations.

13 Thou ſhalt ariſe, and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.

14 And

The xx. DAY.

14 And why? thy servants think upon her stones: and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord: and all the kings of the earth thy Majesty;

16 When the Lord shall build up Sion: and when his glory shall appear;

17 When he turneth him unto the prayer of the poor destitute: and despiseth not their desire.

18 This shall be written for those that come after: and the people which shall be born shall praise the Lord.

19 For he hath looked down from his Sanctuary: out of the heaven did the Lord behold the earth;

20 That he might hear the mournings of such as are in captivity: and deliver the children appointed unto death;

21 That they may declare the Name of the Lord in Sion: and his worship at Jerusalem;

22 When the people are gathered together: and the kingdoms also to serve the Lord.

23 He brought down my strength in my journey: and shortned my dayes.

24 But I said, O my God, take me not away in the midst of mine age: as for thy years they endure throughout all generations.

25 Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure: they all shall wax old as doth a garment,

27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue: and their seed shall stand fast in thy sight.

The CIII. Psalme.

Benedic, anima mea. ~~Psal. ciij.~~

PRaise the Lord, O my soul: and all that is within me praise his holy Name.

2 Praise the Lord, O my soul: and forget not all his benefits;

3 Who forgiveth all thy ſin: and healeth all thine infirmities; The xx. DAY.

4 Who ſaveth thy life from deſtruction: and crowneth thee with mercy and loving kindneſs;

5 Who ſatisfieth thy mouth with good things: making thee young and luſty as an eagle.

6 The Lord executeth righteouſneſs and judgement: for all them that are oppreſſed with wrong.

7 He ſhewed his wayes unto Moſes: his works unto the children of Iſrael.

8 The Lord is full of compaſsion and mercy: long ſuffering and of great goodneſs.

9 He will not alway be chiding: neither keepeth he his anger for ever.

10 He hath not dealt with us after our ſins: nor rewarded us according to our wickedneſſes.

11 For look how high the heaven is in compariſon of the earth: ſo great is his mercy alſo toward them that fear him.

12 Look how wide alſo the eaſt is from the weſt: ſo far hath he ſet our ſins from us.

13 Yea, like as a father pitieth his own children: even ſo is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made: he remembreth that we are but duſt.

15 The dayes of man are but as graſs: for he flouriſheth as a flower of the field.

16 For as ſoon as the wind goeth over it, it is gone: and the place thereof ſhall know it no more.

17 But the merciful goodneſs of the Lord endureth for ever and ever upon them that fear him: and his righteouſneſs upon children's children;

18 Even upon ſuch as keep his covenant: and think upon his commandments to do them.

19 The Lord hath prepared his ſeat in heaven: and his kingdom ruleth over all.

20 O praiſe the Lord, ye Angels of his, ye that excell in ſtrength: ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praiſe the Lord, all ye his hoſts: ye ſervants of his that do his pleaſure.

The xx. DAY.

22 O ſpeak good of the Lord, all ye works of his, in all places of his dominion: praiſe thou the Lord, O my ſoul.

the civ. Pſalm

Benedic, anima mea. ~~Pſal. civ.~~

Evening Prayer.

PRaiſe the Lord, O my ſoul: O Lord my God, thou art become exceeding glorious, thou art clothed with majeſty and honour.

2 Thou deckeſt thy ſelf with light as it were with a garment: and ſpreadeſt out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters: and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his Angels ſpirits: and his miniſters a flaming fire.

5 He laid the foundations of the earth: that it never ſhould move at any time.

6 Thou coveredſt it with the deep like as with a garment: the waters ſtand in the hills.

7 At thy rebuke they flee: at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath: even unto the place which thou haſt appointed for them.

9 Thou haſt ſet them their bounds which they ſhall not paſs: neither turn again to cover the earth.

10 He ſendeth the ſprings into the rivers: which run among the hills.

11 All beaſts of the field drink thereof: and the wilde aſſes quench their thirſt.

12 Beſide them ſhall the fowls of the air have their habitation: and ſing among the branches.

13 He watereth the hills from above: the earth is filled with the fruit of thy works.

14 He bringeth forth graſs for the cattel: and green herb for the ſervice of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oil to

make him a chearful countenance, and bread to ſtrengthen mans heart. The xx. DAY.

16 The trees of the Lord alſo are full of ſap: even the cedars of Libanus which he hath planted.

17 Wherein the birds make their neſts: and the firre-trees are a dwelling for the ſtork.

18 The high hills are a refuge for the wild goats: and ſo are the ſtony rocks for the conies.

19 He appointed the moon for certain ſeaſons: and the ſun knoweth his going down.

20 Thou makeſt darkneſs that it may be night: wherein all the beaſts of the foreſt do move.

21 The lions roaring after their prey: do ſeek their meat from God.

22 The ſun ariſeth, and they get them away together: and lay them down in their dens.

23 Man goeth forth to his work, and to his labour: until the evening.

24 O Lord, how manifold are thy works: in wiſdom haſt thou made them all, the earth is full of thy riches.

25 So is the great and wide ſea alſo: wherein are things creeping innumerable, both ſmall & great beaſts.

26 There go the ſhips, and there is that Leviathan: whom thou haſt made to take his paſtime therein.

27 Theſe wait all upon thee: that thou mayeſt give them meat in due ſeaſon.

28 When thou giveſt it them, they gather it: and when thou openeſt thy hand, they are filled with good.

29 When thou hideſt thy face, they are troubled: when thou takeſt away their breath, they die, and are turned again to their duſt.

30 When thou letteſt thy breath go forth, they ſhall be made: and thou ſhalt renew the face of the earth.

31 The glorious Majeſty of the Lord ſhall endure for ever: the Lord ſhall rejoyce in his works.

32 The earth ſhall tremble at the look of him: if he do but touch the hills, they ſhall ſmoak.

33 I will ſing unto the Lord as long as I live: I will praiſe my God while I have my being.

The xxj. DAY.

34 And so shall my words please him: my joy shall be in the Lord.

35 As for sinners they shall be consumed out of the earth, and the ungodly shall come to an end: praise thou the Lord, O my soul, praise the Lord.

Confitemini Domino. the cv Psalm ~~Psal. cv.~~

Morning Prayer.



Give thanks unto the Lord, and call upon his Name: tell the people what things he hath done.

2 O let your songs be of him, and praise him: and let your talking be of all his wondrous works.

3 Rejoyce in his holy Name: let the heart of them rejoyce that seek the Lord.

4 Seek the Lord and his strength: seek his face evermore.

5 Remember the marvellous works that he hath done: his wonders and the judgements of his mouth;

6 O ye seed of Abraham his servant: ye children of Jacob his chosen.

7 He is the Lord our God: his judgements are in all the world.

8 He hath been alway mindful of his covenant and promise: that he made to a thousand generations;

9 Even the covenant that he made with Abraham: and the oath that he sware unto Isaac;

10 And appointed the same unto Jacob for a law: and to Israel for an everlasting testament.

11 Saying, Unto thee will I give the land of Canaan: the lot of your inheritance.

12 When there were yet but a few of them: and they strangers in the land;

13 What time as they went from one nation to another: from one kingdom to another people;

14 He suffered no man to do them wrong: but reproved even kings for their sakes.

15 Touch

15 Touch not mine Anointed: and do my prophets no harm.

The xxj. DAY.

16 Moreover he called for a dearth upon the land: and destroyed all the provision of bread.

17 But he had sent a man before them: even Joseph, who was sold to be a bond-servant;

18 Whose feet they hurt in the stocks: the iron entred into his soul;

19 Until the time came that his cause was known: the word of the Lord tried him.

20 The king sent, and delivered him: the prince of the people let him go free.

21 He made him lord also of his house: and ruler of all his substance;

22 That he might inform his princes after his will: and teach his senatours wisdom.

23 Israel also came into Egypt: and Jacob was a stranger in the land of Ham.

24 And he increased his people exceedingly: and made them stronger than their enemies;

25 Whose heart turned so, that they hated his people: and dealt untruly with his servants.

26 Then sent he Moses his servant: and Aaron whom he had chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He sent darkness, and it was dark: and they were not obedient unto his word.

29 He turned their waters into bloud: and slew their fish.

30 Their land brought forth frogs: yea, even in their kings chambers.

31 He spake the word, and there came all manner of flies: and lice in all their quarters.

32 He gave them hailstones for rain: and flames of fire in their land.

33 He smote their vines also and fig-trees: and destroyed the trees that were in their coasts.

34 He spake the word, and the grashoppers came, and caterpillers innumerable: and did eat up all

The xxj. DAY.

the grass in their land, and deboured the fruit of their ground.

35 He smote all the first-born in their land: even the chief of all their strength.

36 He brought them forth also with silver and gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a covering: and fire to give light in the night-season.

39 At their desire he brought quails: and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out: so that rivers ran in the dry places.

41 For why? he remembred his holy promise: and Abraham his servant.

42 And he brought forth his people with joy: and his chosen with gladness;

43 And gave them the lands of the heathen: and they took the labours of the people in possession;

44 That they might keep his statutes: and observe his laws.

the CVI Psalm

Confitemini Domino. ~~Psal. cvj.~~

Evening Prayer.

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

2 Who can express the noble acts of the Lord: or shew forth all his praise?

3 Blessed are they that alway keep judgement: and do righteousness.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people: O visit me with thy salvation.

5 That I may see the felicity of thy chosen: and rejoyce in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers: we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither

neither kept they thy great goodneſs in remembrance: but were diſobedient at the ſea, even at the red ſea.

The xxj. DAY.

8 Nevertheleſs he helped them for his Names ſake: that he might make his power to be known.

9 He rebuked the red ſea alſo, and it was dried up: ſo he led them through the deep, as through a wilderneſs.

10 And he ſaved them from the adverſaries hand: and delivered them from the hand of the enemy.

11 As for thoſe that troubled them, the waters overwhelmed them: there was not one of them left.

12 Then believed they his words: and ſang praiſe unto him.

13 But within a while they forgat his works: and would not abide his counſel.

14 But luſt came upon them in the wilderneſs: and they tempted God in the deſert.

15 And he gave them their deſire: and ſent leanneſs withall into their ſoul.

16 They angred Moſes alſo in the tents: and Aaron the ſaint of the Lord.

17 So the earth opened, and ſwallowed up Dathan: and covered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt up the ungodly.

19 They made a calf in Horeb: and worſhipped the molten image.

20 Thus they turned their glory: into the ſimilitude of a calf that eateth hay.

21 And they forgat God their Sabiour: who had done ſo great things in Egypt;

22 Wondrous works in the land of Ham: and fearful things by the red ſea.

23 So he ſaid, he would have deſtroyed them, had not Moſes his choſen ſtood before him in the gap: to turn away his wrathful indignation, leſt he ſhould deſtroy them.

24 Yea, they thought ſcorn of that pleaſant land: and gave no credence unto his word.

25 But murmured in their tents: and hearkned not unto the voice of the Lord.

The xxj. DAY.

26 Then lift he up his hand against them: to overthrow them in the wilderness;
27 To cast out their seed among the nations: and to scatter them in the lands.
28 They joyned themselves unto Baal-peor: and ate the offerings of the dead.
29 Thus they provoked him to anger with their own inventions: and the plague was great among them.
30 Then stood up Phinees and prayed: and so the plague ceased.
31 And that was counted unto him for righteousness: among all posterities for evermore.
32 They angred him also at the waters of strife: so that he punished Moses for their sakes;
33 Because they provoked his spirit: so that he spake unadvisedly with his lips.
34 Neither destroyed they the heathen: as the Lord commanded them;
35 But were mingled among the heathen: and learned their works.
36 Insomuch that they worshipped their idols, which turned to their own decay: yea, they offered their sons and their daughters unto devils,
37 And shed innocent bloud, even the bloud of their sons and of their daughters: whom they offered unto the idols of Canaan, and the land was defiled with bloud.
38 Thus were they stained with their own works: and went a whoring with their own inventions.
39 Therefore was the wrath of the Lord kindled against his people: insomuch that he abhorred his own inheritance.
40 And he gave them over into the hand of the heathen: and they, that hated them, were lords over them.
41 Their enemies oppressed them: and had them in subjection.
42 Many a time did he deliver them: but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Never-

43 Nevertheleſs when he ſaw their adverſity: he heard their complaint. The xxij. DAY.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies: yea, he made all thoſe that led them away captive, to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen: that we may give thanks unto thy holy Name, and make our boaſt of thy praiſe.

46 Bleſſed be the Lord God of Iſrael from everlaſting, and world without end: and let all the people ſay, Amen.

the CVIJ Pſalm

Confitemini Domino. ~~Pſal. cvij.~~

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever. *Morning Prayer.*

2 Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

3 And gathered them out of the lands, from the eaſt, and from the weſt: from the north, and from the ſouth.

4 They went aſtray in the wilderneſs out of the way: and found no city to dwell in;

5 Hungry and thirſty: their ſoul fainted in them.

6 So they cried unto the Lord in their trouble: and he delivered them from their diſtreſs.

7 He led them forth by the right way: that they might go to the city where they dwelt.

8 O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men;

9 For he ſatisfieth the empty ſoul: and filleth the hungry ſoul with goodneſs;

10 Such as ſit in darkneſs and in the ſhadow of death: being faſt bound in miſery and iron.

11 Becauſe

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11 Becauſe they rebelled againſt the wordes of the Lord: and lightly regarded the counſel of the moſt Higheſt;

12 He alſo brought down their heart through heavineſs: they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble: he delibered them out of their diſtreſs.

14 For he brought them out of darkneſs, and out of the ſhadow of death: and brake their bonds in ſunder.

15 O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men;

16 For he hath broken the gates of braſs: and ſmitten the bars of iron in ſunder.

17 Fooliſh men are plagued for their offence: and becauſe of their wickedneſs.

18 Their ſoul abhorred all manner of meat: and they were even hard at deaths dore.

19 So when they cried unto the Lord in their trouble: he delibered them out of their diſtreſs.

20 He ſent his word, and healed them: and they were ſaved from their deſtruction.

21 O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men;

22 That they would offer unto him the ſacrifice of thankſgiving: and tell out his works with gladneſs.

23 They that go down to the ſea in ſhips: and occupie their buſineſs in great waters,

24 Theſe men ſee the works of the Lord: and his wonders in the deep.

25 For at his word the ſtormy wind ariſeth: which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep: their ſoul melteth away becauſe of the trouble.

27 They reel to and fro, and ſtagger like a drunken man: and are at their wits end.

28 So

28 So when they cry unto the Lord in their trouble: he delivereth them out of their diſtreſs.

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29 For he maketh the ſtorm to ceaſe: ſo that the waves thereof are ſtill.

30 Then are they glad, becauſe they are at reſt: and ſo he bringeth them unto the haven where they would be.

31 O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the childzen of men!

32 That they would exalt him alſo in the congregation of the people: and praiſe him in the ſeat of the elders!

33 Who turneth the flouds into a wilderneſs: and dzieth up the water-ſpzings.

34 A fruitful land maketh he barren: for the wickedneſs of them that dwell therein.

35 Again he maketh the wilderneſs a ſtanding water: and water-ſpzings of a dzy ground.

36 And there he ſetteth the hungry: that they may build them a city to dwell in.

37 That they may ſow their land, and plant vineyards: to yield them fruits of increaſe.

38 He bleſſeth them, ſo that they multiply exceedingly: and ſuffereth not their cattel to decreaſe.

39 And again, when they are miniſhed and brought low: thzough oppzeſsion, thzough any plague oz trouble;

40 Though he ſuffer them to be evil intreated thzough tyzants: and let them wander out of the way in the wilderneſs;

41 Yet helpeth he the pooz out of miſery: and maketh him houſholds like a flock of ſheep.

42 The righteous will conſider this and rejoyce: and the mouth of all wickedneſs ſhall be ſtopped.

43 Whoſo is wiſe will ponder theſe things: and they ſhall underſtand the loving kindneſs of the Lord.

The xxij. DAY.

Evening Prayer.

the CVIII Psalm.

Paratum cor meum. ~~Psal. cviij.~~

O God, my heart is ready, my heart is ready: I will ſing and give praiſe with the beſt member that I have.

2 Awake, thou lute and harp: I my ſelf will awake right early.

3 I will give thanks unto thee, O Lord, among the people: I will ſing praiſes unto thee among the nations.

4 For thy mercy is greater than the heavens: and thy truth reacheth unto the clouds.

5 Set up thy ſelf, O God, above the heavens: and thy glory above all the earth.

6 That thy beloved may be delivered: let thy right hand ſave them, and hear thou me.

7 God hath ſpoken in his holineſs: I will rejoyce therefore and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine and Manaſſes is mine: Ephraim alſo is the ſtrength of my head.

9 Juda is my law-giver, Moab is my waſh-pot: over Edom will I caſt out my ſhoe; upon Philiſtia will I triumph.

10 Who will lead me into the ſtrong city: and who will bring me into Edom?

11 Haſt not thou forſaken us, O God: and wilt not thou, O God, go forth with our hoſts?

12 O help us againſt the enemy: for vain is the help of man.

13 Through God we ſhall do great acts: and it is he that ſhall tread down our enemies.

the CIX Psalm.

Deus laudum. ~~Psal. cix.~~

HOld not thy tongue, O God of my praiſe: for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have ſpoken againſt me with falſe tongues: they compaſſed me about alſo with words of hatred, and fought againſt me without a cauſe.

The xxij. DAY.

3 For the love that I had unto them, lo, they take now my contrary part: but I give my self unto prayer.

4 Thus have they rewarded me evil for good: and hatred for my good will.

5 Set thou an ungodly man to be ruler over him: and let Satan stand at his right hand.

6 When sentence is given upon him, let him be condemned: and let his prayer be turned into sin.

7 Let his dayes be few: and let another take his office.

8 Let his children be fatherless: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath: and let the stranger spoil his labour.

11 Let there be no man to pity him: nor to have compassion upon his fatherless children.

12 Let his posterity be destroyed: and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord: and let not the sin of his mother be done away.

14 Let them alway be before the Lord: that he may root out the memorial of them from off the earth;

15 And that, because his mind was not to do good: but persecuted the poor helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him: he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing, like as with a raiment: and it shall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloak that he hath upon him: and as the girdle that he is alway girded withal.

19 Let it thus happen from the Lord unto mine enemies: and to those that speak evil against my soul.

The xxiij. DAY.

20 But deal thou with me, O Lord God, according unto thy Name: for sweet is thy mercy.

21 O deliver me, for I am helpless and poor: and my heart is wounded within me.

22 I go hence like the shadow that departeth: and am driven away as the grashopper.

23 My knees are weak through fasting: my flesh is dried up for want of fatness.

24 I became also a reproach unto them: they that looked upon me, shaked their heads.

25 Help me, O Lord my God: O save me according to thy mercy.

26 And they shall know, how that this is thy hand: and that thou, Lord, hast done it.

27 Though they curse, yet bless thou: and let them be confounded that rise up against me; but let thy servant rejoyce.

28 Let mine adversaries be clothed with shame: and let them cover themselves with their own confusion as with a cloak.

29 As for me, I will give great thanks unto the Lord with my mouth: and praise him among the multitude.

30 For he shall stand at the right hand of the poor: to save his soul from unrighteous judges.

the CX Psalm.

Dixit Dominus. ~~Psal. cx.~~

Morning Prayer.

THE Lord said unto my Lord: Sit thou on my right-hand, until I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of Sion: be thou ruler, even in the midst among thine enemies.

3 In the day of thy power shall the people offer thee free-will-offerings with an holy worship: the dew of thy birth is of the womb of the morning.

4 The Lord ſware, and will not repent: Thou art a Prieſt for ever after the order of Melchiſedech.

5 The Lord upon thy right hand: ſhall wound even kings in the day of his wrath.

6 He ſhall judge among the heathen; he ſhall fill the places with the dead bodies: and ſmite in ſunder the heads over divers countries.

7 He ſhall drink of the brook in the way: therefore ſhall he lift up his head.

the cxi Pſalm.

Confitebor tibi. ~~Pſal. cxj.~~

I Will give thanks unto the Lord with my whole heart: ſecretly among the faithful, and in the congregation.

2 The works of the Lord are great: ſought out of all them that have pleaſure therein.

3 His work is worthy to be praiſed and had in honour: and his righteouſneſs endureth for ever.

4 The merciful and gracious Lord hath ſo done his marvellous works: that they ought to be had in remembrance.

5 He hath given meat unto them that fear him: he ſhall ever be mindful of his covenant.

6 He hath ſhewed his people the power of his works: that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgement: all his commandments are true.

8 They ſtand faſt for ever and ever: and are done in truth and equity.

9 He ſent redemption unto his people: he hath commanded his covenant for ever; holy and reverend is his Name.

10 The fear of the Lord is the beginning of wiſdom: a good underſtanding have all they that do thereafter; the praiſe of it endureth for ever.

the cxij Pſalm.

Beatus vir. ~~Pſal. cxij.~~

BLeſſed is the man that feareth the Lord: he hath great delight in his commandments.

2 His ſeed ſhall be mighty upon earth: the generation of the faithful ſhall be bleſſed.

The xxiij DAY.

3 Riches and plenteousness shall be in his house: and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness: he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth: and will guide his words with discretion.

6 For he shall never be moved: and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings: for his heart standeth fast, and believeth in the Lord.

8 His heart is stablished, and will not shrink: until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor: and his righteousness remaineth for ever; his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him: he shall gnash with his teeth and consume away; the desire of the ungodly shall perish.

the cxiii Psalm

Laudate, pueri. ~~Psal. cxiij.~~

PRaise the Lord, ye servants: O praise the Name of the Lord.

2 Blessed be the Name of the Lord: from this time forth for evermore.

3 The Lords Name is praised: from the rising up of the sun, unto the going down of the same.

4 The Lord is high above all heathen: and his glory above the heavens.

5 Who is like unto the Lord our God that hath his dwelling so high: and yet humbleth himself to behold the things that are in heaven and earth?

6 He taketh up the simple out of the dust: and lifteth the poor out of the mire.

7 That he may set him with the princes: even with the princes of his people.

8 He maketh the barren woman to keep house: and to be a joyful mother of children.

The xxiij. DAY.

the cxiv Pſalm

In exitu Iſrael. ~~Pſal. cxiv.~~

Evening Prayer.

WHen Iſrael came out of Egypt: and the houſe of Jacob from among the ſtrange people,

2 Juda was his ſanctuary: and Iſrael his dominion.

3 The ſea ſaw that and fled: Jordan was driven back.

4 The mountains skipped like rams: and the little hills like young ſheep.

5 What aileth thee, O thou ſea, that thou fleddeſt: and thou Jordan that thou waſt driven back?

6 Ye mountains that ye skipped like rams: and ye little hills like young ſheep?

7 Tremble thou earth at the preſence of the Lord: at the preſence of the God of Jacob.

8 Who turned the hard rock into a ſtanding water: and the flint-ſtone into a ſpringing well.

the cxv Pſalm

Non nobis, Domine. ~~Pſal. cxv.~~

NOt unto us, O Lord, not unto us, but unto thy name give the praiſe: for thy loving mercy, and for thy truths ſake.

2 Wherefore ſhall the heathen ſay: where is now their God?

3 As for our God, he is in heaven: he hath done whatſoever pleaſed him.

4 Their idols are ſilver and gold: even the work of mens hands.

5 They have mouths and ſpeak not: eyes have they and ſee not.

6 They have ears and hear not: noſes have they and ſmell not.

7 They have hands and handle not, feet have they and walk not: neither ſpeak they through their throat.

8 They that make them are like unto them: and ſo are all ſuch as put their truſt in them.

The xxiv. DAY.

9 But thou houſe of Iſrael, truſt thou in the Lord: he is their ſuccour and defence.

10 Ye houſe of Aaron, put your truſt in the Lord: he is their helper and defender.

11 Ye that fear the Lord, put your truſt in the Lord: he is their helper and defender.

12 The Lord hath been mindfull of us, and he ſhall bleſs us: even he ſhall bleſs the houſe of Iſrael, he ſhall bleſs the houſe of Aaron.

13 He ſhall bleſs them that fear the Lord: both ſmall and great.

14 The Lord ſhall increaſe you more and more: you and your children.

15 Ye are the bleſſed of the Lord: who made heaven and earth.

16 All the whole heavens are the Lords: the earth hath he given to the children of men.

17 The dead praiſe not thee, O Lord: neither all they that go down into ſilence.

18 But we will praiſe the Lord: from this time forth for evermore. Praiſe the Lord.

the cxvi. Pſalm

Dilexi, quoniam. ~~Pſal. cxvj.~~

Morning Prayer.

I Am well pleaſed: that the Lord hath heard the voice of my prayer.

2 That he hath enclined his ear unto me: therefore will I call upon him as long as I live.

3 The ſnares of death compaſſed me round about: and the pains of hell gat hold upon me.

4 I ſhall find trouble and heavineſs, and I will call upon the Name of the Lord: O Lord, I beſeech thee, deliver my ſoul.

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

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

7 Turn

7 Turn again then unto thy reſt, O my ſoul: for the Lord hath rewarded thee. The xxiv. DAY.

8 And why? thou haſt delivered my ſoul from death: mine eyes from tears, and my feet from falling.

9 I will walk before the Lord: in the land of the living.

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

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

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

13 I will pay my vows now in the preſence of all his people: right dear in the ſight of the Lord is the death of his ſaints.

14 Behold, O Lord, how that I am thy ſervant: I am thy ſervant, and the ſon of thine handmaid, thou haſt broken my bonds in ſunder.

15 I will offer to thee the ſacrifice of thankſgiving: and will call upon the name of the Lord.

16 I will pay my vows unto the Lord, in the ſight of all his people: in the courts of the Lords houſe, even in the midſt of thee, O Jeruſalem. Praiſe the Lord.

the cxvii Pſalm.

Laudate Dominum. ~~Pſal. cxvij.~~

O Praiſe the Lord, all ye heathen: praiſe him, all ye nations.

2 For his merciful kindneſs is ever more and more towards us: and the truth of the Lord endureth for ever. Praiſe the Lord.

the cxviii Pſalm.

Confitemini Domino. ~~Pſal. cxviij.~~

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

2 Let Iſrael now confeſs, that he is gracious: and that his mercy endureth for ever.

3 Let the houſe of Aaron now confeſs: that his mercy endureth for ever.

4 Yea,

The xxiv. DAY.

4 Yea, let them now, that fear the Lord, confeſs: that his mercy endureth for ever.

5 I called upon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my ſide: I will not fear what man doth unto me.

7 The Lord taketh my part with them that help me: therefore ſhall I ſee my deſire upon mine enemies.

8 It is better to truſt in the Lord: than to put any confidence in man.

9 It is better to truſt in the Lord: than to put any confidence in princes.

10 All nations compaſſed me round about: but in the Name of the Lord will I deſtroy them.

11 They kept me in on every ſide, they kept me in, I ſay, on every ſide: but in the Name of the Lord will I deſtroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns: for in the Name of the Lord I will deſtroy them.

13 Thou haſt thruſt ſore at me, that I might fall: but the Lord was my help.

14 The Lord is my ſtrength and my ſong: and is become my ſalvation.

15 The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to paſs.

16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mighty things to paſs.

17 I ſhall not die, but live: and declare the works of the Lord.

18 The Lord hath chaſtened and corrected me: but he hath not given me over unto death.

19 Open me the gates of righteouſneſs: that I may go in to them, and give thanks unto the Lord.

20 This is the gate of the Lord: the righteous ſhall enter into it.

21 I will thank thee, for thou haſt heard me: and art become my ſalvation.

The xxiv. DAY.

22 The same stone which the builders refused: is become the head-stone in the corner.
23 This is the Lords doing: and it is marvellous in our eyes.
24 This is the day which the Lord hath made: we will rejoyce and be glad in it.
25 Help me now, O Lord: O Lord, send us now prosperity.
26 Blessed be he that cometh in the Name of the Lord: we have wished you good luck, ye that are of the house of the Lord.
27 God is the Lord who hath shewed us light: bind the sacrifice with cords, yea, even unto the horns of the altar.
28 Thou art my God, and I will thank thee: thou art my God, and I will praise thee.
29 O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

the cxix Psalm
Beati immaculati. ~~Psal. cxix.~~

Evening Prayer.

BLessed are those that are undefiled in the way: and walk in the law of the Lord.
2 Blessed are they that keep his testimonies: and seek him with their whole heart.
3 For they who do no wickedness: walk in his wayes.
4 Thou hast charged: that we shall diligently keep thy commandments.
5 O that my wayes were made so direct: that I might keep thy statutes.
6 So shall I not be confounded: while I have respect unto all thy commandments.
7 I will thank thee with an unfeigned heart: when I shall have learned the judgements of thy righteousness.
8 I will keep thy ceremonies: O forsake me not utterly.

In

The xxiv. DAY.

In quo corriget.

WHerewithall shall a young man cleanse his way: even by ruling himself after thy word.

2 With my whole heart have I sought thee: O let me not go wrong out of thy commandments.

3 Thy words have I hid within my heart: that I should not sin against thee.

4 Blessed art thou, O Lord: O teach me thy statutes.

5 With my lips have I been telling: of all the judgements of thy mouth.

6 I have had as great delight in the way of thy testimonies: as in all manner of riches.

7 I will talk of thy commandments: and have respect unto thy wayes.

8 My delight shall be in thy statutes: and I will not forget thy word.

Retribue servo tuo.

O Do well unto thy servant: that I may live and keep thy word.

2 Open thou mine eyes: that I may see the wondrous things of thy law.

3 I am a stranger upon earth: O hide not thy commandments from me.

4 My soul breaketh out for the very fervent desire: that it hath alway unto thy judgements.

5 Thou hast rebuked the proud: and cursed are they that do erre from thy commandments.

6 O turn from me shame and rebuke: for I have kept thy testimonies.

7 Princes also did sit and speak against me: but thy servant is occupied in thy statutes.

8 For thy testimonies are my delight: and my counsellers.

Adhæsit pavimento.

MY soul cleaveth to the dust: O quicken thou me according to thy word.

2 I have knowledged my wayes, and thou heardest me: O teach me thy statutes.

3 Make me to underſtand the way of thy commandments: and ſo ſhall I talk of thy wondrous works. The xxv. DAY.

4 My ſoul melteth away for very heavineſs: comfort thou me according unto thy word.

5 Take from me the way of lying: and cauſe thou me to make much of thy law.

6 I have choſen the way of truth: and thy judgements have I laid before me.

7 I have ſtuck unto thy teſtimonies: O Lord, confound me not.

8 I will run the way of thy commandments: when thou haſt ſet my heart at liberty.

Legem pone.

TEach me, O Lord, the way of thy ſtatutes: and I ſhall keep it unto the end. *Morning Prayer.*

2 Give me underſtanding, and I ſhall keep thy law: yea, I ſhall keep it with my whole heart.

3 Make me to go in the path of thy commandments: for therein is my deſire.

4 Incline my heart unto thy teſtimonies: and not to covetouſneſs.

5 O turn away mine eyes, leſt they behold vanity: and quicken thou me in thy way.

6 O ſtabliſh thy word in thy ſervant: that I may fear thee.

7 Take away the rebuke that I am afraid of: for thy judgements are good.

8 Behold, my delight is in thy commandments: O quicken me in thy righteouſneſs.

Et veniat ſuper me.

LEt thy loving mercy come alſo unto me, O Lord: even thy ſalvation, according unto thy word.

2 So

The xxv. DAY.

2 So shall I make answer unto my blasphemers: for my trust is in thy word.

3 O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgements.

4 So shall I alway keep thy law: yea, for ever and ever.

5 And I will walk at liberty: for I seek thy commandments.

6 I will speak of thy testimonies also, even before kings: and will not be ashamed.

7 And my delight shall be in thy commandments: which I have loved.

8 My hands also will I lift up unto thy commandments, which I have loved: and my study shall be in thy statutes.

Memor esto servi tui.

O Think upon thy servant, as concerning thy word: wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy word hath quickned me.

3 The proud have had me exceedingly in derision: yet have I not shrinked from thy law.

4 For I remembred thine everlasting judgements, O Lord: and received comfort.

5 I am horribly afraid: for the ungodly that forsake thy law.

6 Thy statutes have been my songs: in the house of my pilgrimage.

7 I have thought upon thy Name, O Lord, in the night-season: and have kept thy law.

8 This I had: because I kept thy commandments.

Portio mea, Domine.

Thou art my portion, O Lord: I have promised to keep thy law.

2 I made my humble petition in thy presence with my whole heart: O be merciful unto me according to thy word.

3 I called mine own wayes to remembrance: and turned my feet unto thy teſtimonies. The xxv. DAY.

4 I made haſte, and prolonged not the time: to keep thy commandments.

5 The congregations of the ungodly have robbed me: but I have not forgotten thy law.

6 At midnight I will riſe to give thanks unto thee: becauſe of thy righteous judgements.

7 I am a companion of all them that fear thee: and keep thy commandments.

8 The earth, O Lord, is full of thy mercy: O teach me thy ſtatutes.

Bonitatem fecisti.

O Lord, thou haſt dealt graciouſly with thy ſervant: according unto thy word.

2 O learn me true underſtanding and knowledge: for I have believed thy commandments.

3 Before I was troubled, I went wrong: but now have I kept thy word.

4 Thou art good and gracious: O teach me thy ſtatutes.

5 The proud have imagined a lie againſt me: but I will keep thy commandments with my whole heart.

6 Their heart is as fat as brawn: but my delight hath been in thy law.

7 It is good for me that I have been in trouble: that I may learn thy ſtatutes.

8 The law of thy mouth is dearer unto me: than thouſands of gold and ſilver.

Manus tuæ fecerunt me.

Thy hands have made me and faſhioned me: O give me underſtanding, that I may learn thy commandments. *Evening Prayer.*

2 They that fear thee will be glad when they ſee me: becauſe I have put my truſt in thy word.

3 I know, O Lord, that thy judgements are right:

The xxv. DAY.

and that thou of very faithfulneſs haſt cauſed me to be troubled.

4 O let thy merciful kindneſs be my comfort: according to thy word unto thy ſervant.

5 O let thy loving mercies come unto me, that I may live: for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to deſtroy me: but I will be occupied in thy commandments.

7 Let ſuch as fear thee, and have known thy teſtimonies: be turned unto me.

8 O let my heart be ſound in thy ſtatutes: that I be not aſhamed.

Defecit anima mea.

MY ſoul hath longed for thy ſalvation: and I have a good hope becauſe of thy word.

2 Mine eyes long ſore for thy word: ſaying, O when wilt thou comfort me?

3 For I am become like a bottle in the ſmoke: yet do I not forget thy ſtatutes.

4 How many are the dayes of thy ſervant: when wilt thou be avenged of them that perſecute me?

5 The proud have digged pits for me: which are not after thy law.

6 All thy commandments are true: they perſecute me falſely, O be thou my help.

7 They had almoſt made an end of me upon earth: but I forſook not thy commandments.

8 O quicken me after thy loving kindneſs: and ſo ſhall I keep the teſtimonies of thy mouth.

In æternum, Domine.

O Lord, thy word: endureth for ever in heaven.

2 Thy truth alſo remaineth from one generation to another: thou haſt laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things ſerve thee.

4 If my delight had not been in thy law: I ſhould have periſhed in my trouble.

5 I

5 I will never forget thy commandments: for with them thou hast quickned me. The xxvj. DAY.

6 I am thine, O save me: for I have sought thy commandments.

7 The ungodly laid wait for me, to destroy me: but I will consider thy testimonies.

8 I see that all things come to an end: but thy commandment is exceeding broad.

Quomodo dilexi!

LORD, what love have I unto thy law: all the day long is my study in it.

2 Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.

3 I have more understanding than my teachers: for thy testimonies are my study.

4 I am wiser than the aged: because I keep thy commandments.

5 I have refrained my feet from every evil way: that I may keep thy word.

6 I have not shrunk from thy judgements: for thou teachest me.

7 O how sweet are thy words unto my throat: yea, sweeter than honey unto my mouth.

8 Through thy commandments I get understanding: therefore I hate all evil wayes.

Lucerna pedibus meis.

THy word is a lantern unto my feet: and a light unto my paths. *Morning Prayer.*

2 I have sworn and am stedfastly purposed: to keep thy righteous judgements.

3 I am troubled above measure: quicken me, O Lord, according to thy word.

4 Let the free-will-offerings of my mouth please thee, O Lord: and teach me thy judgements.

The xxvj. DAY.

5 My ſoul is alway in my hand: yet do I not forget thy law.
6 The ungodly have laid a ſnare for me: but yet I ſwerved not from thy commandments.
7 Thy teſtimonies have I claimed as mine heritage for ever: and why? they are the very joy of my heart.
8 I have applyed my heart to fulfil thy ſtatutes alway: even unto the end.

Iniquos odio habui.

I Hate them that imagine evil things: but thy law do I love.
2 Thou art my defence and ſhield: and my truſt is in thy word.
3 Away from me, ye wicked: I will keep the commandments of my God.
4 O ſtabliſh me according to thy word, that I may live: and let me not be diſappointed of my hope.
5 Hold thou me up, and I ſhall be ſafe: yea, my delight ſhall be ever in thy ſtatutes.
6 Thou haſt troden down all them that depart from thy ſtatutes: for they imagine but deceit.
7 Thou putteſt away all the ungodly of the earth like droſs: therefore I love thy teſtimonies.
8 My fleſh trembleth for fear of thee: and I am afraid of thy judgements.

Feci judicium.

I Deal with the thing that is lawful and right: O give me not over unto mine oppreſſours.
2 Make thou thy ſervant to delight in that which is good: that the proud do me no wrong.
3 Mine eyes are waſted away with looking for thy health: and for the word of thy righteouſneſs.
4 O deal with thy ſervant according unto thy loving mercy: and teach me thy ſtatutes.
5 I am thy ſervant, O grant me underſtanding: that I may know thy teſtimonies.
6 It is time for thee, Lord, to lay to thine hand: for they have deſtroyed thy law.

7 For I love thy commandments: above gold and pretious ſtone. The xxvj. DAY.

8 Therefore hold I ſtrait all thy commandments: and all falſe wayes I utterly abhor.

Mirabilia.

THy teſtimonies are wonderful: therefore doth my ſoul keep them.

2 When thy word goeth forth: it giveth light and underſtanding unto the ſimple.

3 I opened my mouth, and drew in my breath: for my delight was in thy commandments.

4 O look thou upon me, and be merciful unto me: as thou uſeſt to do unto thoſe that love thy Name.

5 Order my ſteps in thy word: and ſo ſhall no wickedneſs have dominion over me.

6 O deliver me from the wrongful dealings of men: and ſo ſhall I keep thy commandments.

7 Shew the light of thy countenance upon thy ſervant: and teach me thy ſtatutes.

8 Mine eyes guſh out with water: becauſe men keep not thy law.

Juſtus es, Domine.

RIghteous art thou, O Lord: and true is thy judgement.

2 The teſtimonies that thou haſt commanded: are exceeding righteous and true.

3 My zeal hath even conſumed me: becauſe mine enemies have forgotten thy words.

4 Thy word is tried to the uttermoſt: and thy ſervant loveth it.

5 I am ſmall, and of no reputation: yet do I not forget thy commandments.

6 Thy righteouſneſs is an everlaſting righteouſneſs: and thy law is the truth.

7 Trouble and heavineſs have taken hold upon me: yet is my delight in thy commandments.

8 The righteouſneſs of thy teſtimonies is everlaſting: O grant me underſtanding, and I ſhall live.

The xxvj. DAY.

Clamavi in toto corde meo.

Evening Prayer.

I Call with my whole heart: hear me, O Lord, I will keep thy ſtatutes.

2 Yea, even unto thee do I call: help me, and I ſhall keep thy teſtimonies.

3 Early in the morning do I cry unto thee: for in thy word is my truſt.

4 Mine eyes prevent the night-watches: that I might be occupied in thy words.

5 Hear my voice, O Lord, according unto thy loving kindneſs: quicken me according as thou art wont.

6 They draw nigh that of malice perſecute me: and are farre from thy law.

7 Be thou nigh at hand, O Lord: for all thy commandments are true.

8 As concerning thy teſtimonies, I have known long ſince: that thou haſt grounded them for ever.

Vide humilitatem.

O Conſider mine adverſity, and deliver me: for I do not forget thy law.

2 Avenge thou my cauſe, and deliver me: quicken me according to thy word.

3 Health is farre from the ungodly: for they regard not thy ſtatutes.

4 Great is thy mercy, O Lord: quicken me as thou art wont.

5 Many there are that trouble me, and perſecute me: yet do I not ſwerve from thy teſtimonies.

6 It grieveth me when I ſee the tranſgreſſors: becauſe they keep not thy law.

7 Conſider, O Lord, how I love thy commandments: O quicken me according to thy loving kindneſs.

8 Thy word is true from everlaſting: all the judgements of thy righteouſneſs endure for evermore.

Principes

Principes perſecuti ſunt.

PRinces have perſecuted me without a cauſe: but my heart ſtandeth in awe of thy word.

2 I am as glad of thy word: as one that findeth great ſpoils.

3 As for lies, I hate and abhor them: but thy law do I love.

4 Seven times a day do I praiſe thee: becauſe of thy righteous judgements.

5 Great is the peace that they have who love thy law: and they are not offended at it.

6 Lord, I have looked for thy ſaving health: and done after thy commandments.

7 My ſoul hath kept thy teſtimonies: and loved them exceedingly.

8 I have kept thy commandments and teſtimonies: for all my wayes are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: give me underſtanding according to thy word.

2 Let my ſupplication come before thee: deliver me according to thy word.

3 My lips ſhall ſpeak of thy praiſe: when thou haſt taught me thy ſtatutes.

4 Yea, my tongue ſhall ſing of thy word: for all thy commandments are righteous.

5 Let thine hand help me: for I have choſen thy commandments.

6 I have longed for thy ſaving health, O Lord: and in thy law is my delight.

7 O let my ſoul live, and it ſhall praiſe thee: and thy judgements ſhall help me.

8 I have gone aſtray like a ſheep that is loſt: O ſeek thy ſervant, for I do not forget thy commandments.

The xxvij. DAY.

the cxx Pſalm
Ad Dominum. ~~Pſal. cxx.~~

Morning Prayer.



When I was in trouble, I called upon the Lord: and he heard me.

2 Deliver my ſoul, O Lord, from lying lips: and from a deceitful tongue.

3 What reward ſhall be given or done unto thee, thou falſe tongue: even mighty and ſharp arrows, with hot burning coals.

4 Wo is me, that I am conſtrained to dwell with Meſech: and to have my habitation among the tents of ~~Kedar.~~ Cedar

5 My ſoul hath long dwelt among them: that are enemies unto peace.

6 I labour for peace, but when I ſpeak unto them thereof: they make them ready to battel.

the cxxi Pſalm
Levavi oculos. ~~Pſal. cxxj.~~

I Will lift up mine eyes unto the hills: from whence cometh my help.

2 My help cometh even from the Lord: who hath made heaven and earth.

3 He will not ſuffer thy foot to be moved: and he that keepeth thee will not ſleep.

4 Behold, he that keepeth Iſrael: ſhall neither ſlumber nor ſleep.

5 The Lord himſelf is thy keeper: the Lord is thy defence upon thy right hand;

6 So that the ſun ſhall not burn thee by day: neither the moon by night.

7 The Lord ſhall preſerve thee from all evil: yea, it is even he that ſhall keep thy ſoul.

8 The Lord ſhall preſerve thy going out and thy coming in: from this time forth for evermore.

the cxxii Pſalm.

Lætatus ſum. ~~Pſal. cxxij.~~

The xxvij. DAY.

I Was glad when they ſaid unto me: We will go into the houſe of the Lord.

2 Our feet ſhall ſtand in thy gates: O Jeruſalem.

3 Jeruſalem is built as a city: that is at unity in it ſelf.

4 For thither the tribes go up, even the tribes of the Lord: to teſtifie unto Iſrael, to give thanks unto the Name of the Lord.

5 For there is the ſeat of judgement: even the ſeat of the houſe of David.

6 O pray for the peace of Jeruſalem: they ſhall proſper that love thee.

7 Peace be within thy walls: and plenteouſneſs within thy palaces.

8 For my brethren and companions ſakes: I will wiſh thee proſperity.

9 Yea, becauſe of the houſe of the Lord our God: I will ſeek to do thee good.

the cxxiii Pſalm.

Ad te levavi oculos meos. ~~Pſal. cxxiij.~~

UNto thee lift I up mine eyes: O thou that dwelleſt in the heavens.

2 Behold, even as the eyes of ſervants look unto the hand of their maſters, and as the eyes of a maiden unto the hand of her miſtreſs: even ſo our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we are utterly deſpiſed.

4 Our ſoul is filled with the ſcornful reproof of the wealthy: and with the deſpitefulneſs of the proud.

the cxxiv Pſalm.

Niſi quia Dominus. ~~Pſal. cxxiv.~~

IF the Lord himſelf had not been on our ſide, now may Iſrael ſay: if the Lord himſelf had not been on our ſide, when men roſe up againſt us;

2 They had ſwallowed us up quick: when they were ſo wrathfully diſpleaſed at us.

3 Yea,

The xxvij. DAY.

3 Yea, the waters had drowned us: and the stream had gone over our soul.

4 The deep waters of the proud: had gone even over our soul.

5 But praised be the Lord: who hath not given us over for a prey unto their teeth.

6 Our soul is escaped even as a bird out of the snare of the fowler: the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord: who hath made heaven and earth.

the cxxv Psalm
Qui confidunt. ~~Psal. cxxv.~~

THey that put their trust in the Lord, shall be even as the mount Sion: which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem: even so standeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous: lest the righteous put their hand unto wickedness.

4 Do well, O Lord: unto those that are good and true of heart.

5 As for such as turn back unto their own wickedness: the Lord shall lead them forth with the evil doers, but peace shall be upon Israel.

the cxxvi Psalm
In convertendo. ~~Psal. cxxvj.~~

Evening Prayer.

WHen the Lord turned again the captivity of Sion: then were we like unto them that dream.

2 Then was our mouth filled with laughter: and our tongue with joy.

3 Then said they among the heathen: the Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already: whereof we rejoyce.

5 Turn our captivity, O Lord: as the rivers in the south.

6 They

6 They that sowe in tears: shall reap in joy.
7 He that now goeth on his way weeping, and beareth forth good seed: shall doubtless come again with joy, and bring his sheaves with him.

The xxvij. DAY.

the cxxvii Psalm.
Nisi Dominus. ~~Psal. cxxvij.~~

EXcept the Lord build the house: their labour is but lost that build it.
2 Except the Lord keep the city: the watchman waketh but in vain.
3 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.
4 Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.
5 Like as the arrows in the hand of the giant: even so are the young children.
6 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.

the cxxviii Psalm.
Beati omnes. ~~Psal. cxxviij.~~

BLessed are all they that fear the Lord: and walk in his wayes.
2 For thou shalt eat the labours of thine hands: O well is thee, and happy shalt thou be.
3 Thy wife shall be as the fruitful vine: upon the walls of thine house.
4 Thy children like the olive-branches: round about thy table.
5 Lo, thus shall the man be blessed: that feareth the Lord.
6 The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long.
7 Yea, that thou shalt see thy childrens children: and peace upon Israel.

the cxxix Psalm.
Sæpe expugnaverunt. ~~Psal. cxxix.~~

MAny a time have they fought against me from my youth up: may Israel now say.

2 Yea,

The xxvij. DAY.

2 Yea, many a time have they vexed me from my youth up: but they have not prevailed againſt me.

3 The plowers plowed upon my back: and made long furrows.

4 But the righteous Lord: hath hewen the ſnares of the ungodly in pieces.

5 Let them be confounded and turned backward: as many as have evil will at Sion.

6 Let them be even as the graſs growing upon the houſe-tops: which withereth afore it be plucked up.

7 Whereof the mower filleth not his hand: neither he, that bindeth up the ſheaves, his boſome.

8 So that they who go by ſay not ſo much as, The Lord proſper you: we wiſh you good luck in the Name of the Lord.

the cxxx Pſalm.

De profundis. ~~Pſal. cxxx.~~

OUt of the deep have I called unto thee, O Lord: Lord, hear my voice.

2 O let thine ears conſider well: the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done amiſs: O Lord, who may abide it?

4 For there is mercy with thee: therefore ſhalt thou be feared.

5 I look for the Lord, my ſoul doth wait for him: in his word is my truſt.

6 My ſoul fleeth unto the Lord: before the morning watch, I ſay, before the morning watch.

7 O Iſrael, truſt in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he ſhall redeem Iſrael: from all his ſins.

the cxxxi Pſalm.

Domine, non eſt. ~~Pſal. cxxxi.~~

LOrd, I am not high-minded: I have no proud looks.

2 I do not exerciſe my ſelf in great matters: which are too high for me.

3 But I refrain my ſoul, and keep it low, like as a

child

child that is weaned from his mother: yea, my ſoul is even as a weaned child. The xxviij. DAY.

4 O Iſrael, truſt in the Lord: from this time forth for evermore.

The cxxxii Pſalm.

Memento, Domine. ~~Pſal. cxxxij.~~

LORD, remember David: and all his trouble. *Morning Prayer.*

2 How he ſware unto the Lord: and vowed a vow unto the Almighty God of Jacob;

3 I will not come within the tabernacle of mine houſe: nor climb up into my bed;

4 I will not ſuffer mine eyes to ſleep, nor mine eyelids to ſlumber: neither the temples of my head to take any reſt,

5 Until I find out a place for the temple of the Lord: an habitation for the mighty God of Jacob.

6 Lo, we heard of the ſame at Ephrata: and found it in the wood.

7 We will go into his tabernacle: and fall low on our knees before his footſtool.

8 Ariſe, O Lord, into thy reſting place: thou, and the ark of thy ſtrength.

9 Let thy prieſts be clothed with righteouſneſs: and let thy ſaints ſing with joyfulneſs.

10 For thy ſervant Davids ſake: turn not away the preſence of thine Anointed.

11 The Lord hath made a faithful oath unto David: and he ſhall not ſhrink from it;

12 Of the fruit of thy body: ſhall I ſet upon thy ſeat.

13 If thy children will keep my covenant, and my teſtimonies that I ſhall learn them: their children alſo ſhall ſit upon thy ſeat for evermore.

14 For the Lord hath choſen Sion to be an habitation for himſelf: he hath longed for her.

The xxviij. DAY.

15 This ſhall be my reſt for ever: here will I dwell, for I have a delight therein.
16 I will bleſs her victuals with increaſe: and will ſatisfie her poor with bread.
17 I will deck her prieſts with health: and her ſaints ſhall rejoyce and ſing.
18 There ſhall I make the horn of David to flouriſh: I have ordained a lantern for mine Anointed.
19 As for his enemies, I ſhall clothe them with ſhame: but upon himſelf ſhall his crown flouriſh.

the cxxxiii Pſalm.

Ecce, quàm bonum. ~~Pſal. cxxxiij.~~

BEhold, how good and joyful a thing it is: brethren to dwell together in unity.
2 It is like the precious ointment upon the head, that ran down unto the beard: even unto Aarons beard, and went down to the skirts of his clothing.
3 Like as the dew of Hermon: which fell upon the hill of Sion.
4 For there the Lord promiſed his bleſsing: and life for evermore.

the cxxxiv Pſalm.

Ecce nunc. ~~Pſal. cxxxiv.~~

BEhold now, praiſe the Lord: all ye ſervants of the Lord;
2 Ye that by night ſtand in the houſe of the Lord: even in the courts of the houſe of our God.
3 Lift up your hands in the ſanctuary: and praiſe the Lord.
4 The Lord, that made heaven and earth: give thee bleſsing out of Sion.

the cxxxv Pſalm.

Laudate Nomen. ~~Pſal. cxxxv.~~

O praiſe the Lord, laud ye the Name of the Lord: praiſe it, O ye ſervants of the Lord;
2 Ye that ſtand in the houſe of the Lord: in the courts of the houſe of our God.
3 O praiſe the Lord, for the Lord is gracious: O ſing praiſes unto his Name, for it is lovely.
4 For why? the Lord hath choſen Jacob unto himſelf: and Iſrael for his own poſſeſsion.

5 For I know that the Lord is great: and that our Lord is above all gods. The xxviij. DAY.

6 Whatſoever the Lord pleaſed, that did he in heaven, and in earth: and in the ſea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world: and ſendeth forth lightnings with the rain, bringing the winds out of his treaſures.

8 He ſmote the firſt-born of Egypt: both of man and beaſt.

9 He hath ſent tokens and wonders into the midſt of thee, O thou land of Egypt: upon Pharaoh, and all his ſervants.

10 He ſmote divers nations: and ſlew mighty kings;

11 Sehon king of the Amorites, and Og the king of Baſan: and all the kingdoms of Canaan;

12 And gave their land to be an heritage: even an heritage unto Iſrael his people.

13 Thy Name, O Lord, endureth for ever: ſo doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people: and be gracious unto his ſervants.

15 As for the images of the heathen, they are but ſilver and gold: the work of mens hands.

16 They have mouths, and ſpeak not: eyes have they, but they ſee not.

17 They have ears, and yet they hear not: neither is there any breath in their mouths.

18 They that make them are like unto them: and ſo are all they that put their truſt in them.

19 Praiſe the Lord, ye houſe of Iſrael: praiſe the Lord, ye houſe of Aaron.

20 Praiſe the Lord, ye houſe of Levi: ye that fear the Lord, praiſe the Lord.

21 Praiſed be the Lord out of Sion: who dwelleth at Jeruſalem.

The xxviij. DAY.

Evening Prayer.

the cxxxvi Psalme

Confitemini. ~~Psal. cxxxvj.~~

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

2 O give thanks unto the God of all gods: for his mercy endureth for ever.

3 O thank the Lord of all lords: for his mercy endureth for ever.

4 Who onely doth great wonders: for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens: for his mercy endureth for ever.

6 Who laid out the earth above the waters: for his mercy endureth for ever.

7 Who hath made great lights: for his mercy endureth for ever;

8 The sun to rule the day: for his mercy endureth for ever;

9 The moon and the stars to govern the night: for his mercy endureth for ever.

10 Who smote Egypt with their first-born: for his mercy endureth for ever;

11 And brought out Israel from among them: for his mercy endureth for ever;

12 With a mighty hand and stretched-out arm: for his mercy endureth for ever.

13 Who divided the red sea in two parts: for his mercy endureth for ever;

14 And made Israel to go through the midst of it: for his mercy endureth for ever.

15 But as for Pharaoh and his host, he overthrew them in the red sea: for his mercy endureth for ever.

16 Who led his people through the wilderness: for his mercy endureth for ever.

17 Who smote great kings: for his mercy endureth for ever;

18 Yea, and slew mighty kings: for his mercy endureth for ever;

19 Sehon king of the Amorites: for his mercy endureth for ever;

20 And Og the king of Baſan: for his mercy endureth for ever; The xxviij. DAY.
21 And gave away their land for an heritage: for his mercy endureth for ever;
22 Even for an heritage unto Iſrael his ſervant: for his mercy endureth for ever.
23 Who remembred us when we were in trouble: for his mercy endureth for ever;
24 And hath delivered us from our enemies: for his mercy endureth for ever.
25 Who giveth food to all fleſh: for his mercy endureth for ever.
26 O give thanks unto the God of heaven: for his mercy endureth for ever.
27 O give thanks unto the Lord of lords: for his mercy endureth for ever.

the cxxxvii Pſalm.

Super flumina. ~~Pſal. cxxxvij.~~

BY the waters of Babylon we ſat down and wept: when we remembred thee, O Sion.
2 As for our harps, we hanged them up: upon the trees that are therein.
3 For they that led us away captive, required of us then a ſong and melody in our heavineſs: Sing us one of the ſongs of Sion.
4 How ſhall we ſing the Lords ſong: in a ſtrange land?
5 If I forget thee, O Jeruſalem: let my right hand forget her cunning.
6 If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, if I prefer not Jeruſalem in my mirth.
7 Remember the children of Edom, O Lord, in the day of Jeruſalem: how they ſaid, Down with it, down with it, even to the ground.
8 O daughter of Babylon, waſted with miſery: yea, happy ſhall he be that rewardeth thee as thou haſt ſerved us.
9 Bleſſed ſhall he be, that taketh thy children: and throweth them againſt the ſtones.

The Pſalms.

the cxxxviii Pſalm

Confitebor tibi. ~~Pſal. cxxxviij.~~

The xxix. DAY.

I Will give thanks unto thee, O Lord, with my whole heart: even before the gods will I ſing praiſe unto thee.

2 I will worſhip toward thy holy temple, and praiſe thy Name, becauſe of thy loving kindneſs and truth: for thou haſt magnified thy Name, and thy word above all things.

3 When I called upon thee, thou heardeſt me: and endueſt my ſoul with much ſtrength.

4 All the kings of the earth ſhall praiſe thee, O Lord: for they have heard the words of thy mouth.

5 Yea, they ſhall ſing in the wayes of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he reſpect unto the lowly: as for the proud, he beholdeth them afar off.

7 Though I walk in the midſt of trouble, yet ſhalt thou refreſh me: thou ſhalt ſtretch forth thy hand upon the furiouſneſs of mine enemies, and thy right hand ſhall ſave me.

8 The Lord ſhall make good his loving kindneſs toward me: yea, thy mercy, O Lord, endureth for ever; deſpiſe not then the works of thine own hands.

the cxxxix Pſalm

Domine, probâſti. ~~Pſal. cxxxix.~~

Morning Prayer.

O Lord, thou haſt ſearched me out, and known me: thou knoweſt my down-ſitting, and mine up-riſing, thou underſtandeſt my thoughts long before.

2 Thou art about my path, and about my bed: and ſpieſt out all my wayes.

3 For lo, there is not a word in my tongue: but thou, O Lord, knoweſt it altogether.

4 Thou haſt faſhioned me behind and before: and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me: I cannot attain unto it.

6 Whither

6 Whither shall I go then from thy Spirit: or whither shall I go then from thy presence?
7 If I climb up into heaven, thou art there: if I go down to hell, thou art there also.
8 If I take the wings of the morning: and remain in the uttermost parts of the sea;
9 Even there also shall thy hand lead me: and thy right hand shall hold me.
10 If I say, Peradventure the darkness shall cover me: then shall my night be turned to day.
11 Yea, the darkness is no darkness with thee, but the night is as clear as the day: the darkness and light to thee are both alike.
12 For my reins are thine: thou hast covered me in my mothers womb.
13 I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my soul knoweth right well.
14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.
15 Thine eyes did see my substance, yet being unperfect: and in thy book were all my members written;
16 Which day by day were fashioned: when as yet there was none of them.
17 How dear are thy counsels unto me, O God: O how great is the summe of them!
18 If I tell them, they are moe in number than the sand: when I wake up, I am present with thee.
19 Wilt thou not slay the wicked, O God: depart from me ye bloud-thirsty men.
20 For they speak unrighteously against thee: and thine enemies take thy Name in vain.
21 Do not I hate them, O Lord, that hate thee: and am not I grieved with those that rise up against thee?
22 Yea, I hate them right sore: even as though they were mine enemies.
23 Try me, O God, and seek the ground of my heart: prove me, and examine my thoughts.
24 Look well if there be any way of wickedness in me: and lead me in the way everlasting.

The xxix. DAY.

the cxl Psalm

Eripe me, Domine. ~~Psal. cxl.~~

DEliver me, O Lord, from the evil man: and preserve me from the wicked man.

2 Who imagine mischief in their hearts: and stir up strife all the day long.

3 They have sharpned their tongues like a serpent: adders poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly: preserve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords: yea, and set traps in my way.

6 I said unto the Lord, Thou art my God: hear the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast covered my head in the day of battel.

8 Let not the ungodly have his desire, O Lord: let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them: that compass me about.

10 Let hot burning coals fall upon them: let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth: evil shall hunt the wicked person to overthrow him.

12 Sure I am, that the Lord will avenge the poor: and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name: and the just shall continue in thy sight.

the cxlj Psalm

Domine, clamavi. ~~Psal. cxlj.~~

LOrd, I call upon thee, haste thee unto me: and consider my voice, when I cry unto thee.

2 Let my prayer be set forth in thy sight as the incense: and let the lifting up of my hands be an evening-sacrifice.

3 Set a watch, O Lord, before my mouth: and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works, with the men that work wickedness, lest I eat of such things as please them. The xxix. DAY.

5 Let the righteous rather smite me friendly: and reprove me.

6 But let not their precious balms break my head: yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in stony places: that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God: in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me: and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together: and let me ever escape them.

the cxlii Psalm.

Voce mea ad Dominum. ~~Psal. cxlij.~~

I Cried unto the Lord with my voice: yea, even unto the Lord did I make my supplication. *Evening Prayer.*

2 I poured out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heaviness, thou knewest my path: in the way wherein I walked have they privily laid a snare for me.

4 I looked also upon my right hand: and saw there was no man that would know me.

5 I had no place to flee unto: and no man cared for my soul.

6 I cried unto thee, O Lord, and said: Thou art my hope and my portion in the land of the living.

7 Consider my complaint: for I am brought very low.

8 O deliver me from my persecutors: for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto thy Name: which thing if thou wilt grant me, then shall the righteous resort unto my company.

Domine,

The xxix. DAY.

the cxliii Pſalm

Domine, exaudi. ~~Pſal. cxliij.~~

HEar my prayer, O Lord, and conſider my deſire: hearken unto me for thy truth and righteouſneſs ſake.

2 And enter not into judgement with thy ſervant: for in thy ſight ſhall no man living be juſtified.

3 For the enemy hath perſecuted my ſoul, he hath ſmitten my life down to the ground: he hath laid me in the darkneſs, as the men that have been long dead.

4 Therefore is my ſpirit vexed within me: and my heart within me is deſolate.

5 Yet do I remember the time paſt, I muſe upon all thy works: yea, I exerciſe my ſelf in the works of thy hands.

6 I ſtretch forth my hands unto thee: my ſoul gaſpeth unto thee as a thirſty land.

7 Hear me, O Lord, and that ſoon, for my ſpirit waxeth faint: hide not thy face from me, leſt I be like unto them that go down into the pit.

8 O let me hear thy loving kindneſs betimes in the morning, for in thee is my truſt: ſhew thou me the way that I ſhould walk in, for I lift up my ſoul unto thee.

9 Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

10 Teach me to do the thing that pleaſeth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteouſneſs.

11 Quicken me, O Lord, for thy Names ſake: and for thy righteouſneſs ſake bring my ſoul out of trouble.

12 And of thy goodneſs ſlay mine enemies: and deſtroy all them that vex my ſoul, for I am thy ſervant.

: Bone-

The xxx. DAY.

Benedictus Dominus. ~~Psal. cxliv.~~ He cxliv Psalm.

BLessed be the Lord my strength: who teacheth my hands to war, and my fingers to fight; *Morning Prayer.*

2 My hope and my fortress, my castle and deliverer, my defender, in whom I trust: who subdueth my people that is under me.

3 Lord, what is man, that thou hast such respect unto him: or the son of man, that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke.

6 Cast forth thy lightning and tear them: shoot out thine arrows and consume them.

7 Send down thine hand from above: deliver me, and take me out of the great waters, from the hand of strange children;

8 Whose mouth talketh of vanity: and their right hand is a right hand of wickedness.

9 I will sing a new song unto thee, O God: and sing praises unto thee upon a ten-stringed lute.

10 Thou hast given victory unto kings: and hast delivered David thy servant from the peril of the sword.

11 Save me, and deliver me from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sons may grow up as the young plants: and that our daughters may be as the polished corners of the temple.

13 That our garners may be full and plenteous with all manner of store: that our sheep may bring forth thousands, and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay: no leading into captivity, and no complaining in our streets.

15 Happy

The xxx. DAY.

15 Happy are the people that are in such a case: yea, blessed are the people who have the Lord for their God.

the cxlv Psalm

Exaltabo te, Deus. ~~Psal. cxlv.~~

I Will magnifie thee, O God, my King: and I will praise thy Name for ever and ever.

2 Every day will I give thanks unto thee: and praise thy Name for ever and ever.

3 Great is the Lord, and marvellous, worthy to be praised: there is no end of his greatness.

4 One generation shall praise thy works unto another: and declare thy power.

5 As for me, I will be talking of thy worship: thy glory, thy praise and wondrous works;

6 So that men shall speak of the might of thy marvellous acts: and I will also tell of thy greatness.

7 The memorial of thine abundant kindness shall be shewed: and men shall sing of thy righteousness.

8 The Lord is gracious and merciful: long-suffering, and of great goodness.

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

10 All thy works praise thee, O Lord: and thy saints give thanks unto thee.

11 They shew the glory of thy kingdom: and talk of thy power;

12 That thy power, thy glory, and mightiness of thy kingdom: might be known unto men.

13 Thy kingdom is an everlasting kingdom: and thy dominion endureth throughout all ages.

14 The Lord upholdeth all such as fall: and lifteth up all those that are down.

15 The eyes of all wait upon thee, O Lord: and thou givest them their meat in due season.

16 Thou openest thine hand: and fillest all things living with plenteousness.

17 The Lord is righteous in all his wayes: and holy in all his works.

18 The Lord is nigh unto all them that call upon him: yea, all such as call upon him faithfully.

19 He

19 He will fulfil the deſire of them that fear him: he alſo will hear their cry, and will help them.
20 The Lord preſerveth all them that love him: but ſcattereth abroad all the ungodly.
21 My mouth ſhall ſpeak the praiſe of the Lord: and let all fleſh give thanks unto his holy Name for ever and ever.

The xxx. DAY.

the cxlvj Pſalm

Lauda, anima mea. ~~Pſal. cxlvj.~~

PRaiſe the Lord, O my ſoul, while I live will I praiſe the Lord: yea, as long as I have any being, I will ſing praiſes unto my God.
2 O put not your truſt in princes, nor in any child of man: for there is no help in them.
3 For when the breath of man goeth forth, he ſhall turn again to his earth: and then all his thoughts periſh.
4 Bleſſed is he that hath the God of Jacob for his help: and whoſe hope is in the Lord his God.
5 Who made heaven and earth, the ſea and all that therein is: who keepeth his promiſe for ever.
6 Who helpeth them to right that ſuffer wrong: who feedeth the hungry.
7 The Lord looſeth men out of priſon: the Lord giveth ſight to the blind.
8 The Lord helpeth them that are fallen: the Lord careth for the righteous.
9 The Lord careth for the ſtrangers, he defendeth the fatherleſs and widow: as for the way of the ungodly, he turneth it upſide down.
10 The Lord thy God, O Sion, ſhall be King for evermore: and throughout all generations.

the cxlvii Pſalm

Laudate Dominum. ~~Pſal. cxlvij.~~

O praiſe the Lord, for it is a good thing to ſing praiſes unto our God: yea, a joyful and pleaſant thing it is to be thankful.

Evening Prayer.

2 The Lord doth build up Jeruſalem: and gather together the out-caſts of Iſrael.

3 He

The xxx. DAY.

3 He healeth those that are broken in heart: and giveth medicine to heal their sickness.

4 He telleth the number of the stars: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wisdom is infinite.

6 The Lord setteth up the meek: and bringeth the ungodly down to the ground.

7 O sing unto the Lord with thanksgiving: sing praises upon the harp unto our God.

8 Who covereth the heaven with clouds, and prepareth rain for the earth: and maketh the grass to grow upon the mountains, and herb for the use of men.

9 Who giveth fodder unto the cattel: and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of an horse: neither delighteth he in any mans legs.

11 But the Lords delight is in them that fear him: and put their trust in his mercy.

12 Praise the Lord, O Jerusalem: praise thy God, O Sion.

13 For he hath made fast the bars of thy gates: and hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flour of wheat.

15 He sendeth forth his commandment upon earth: and his word runneth very swiftly.

16 He giveth snow like wooll: and scattereth the hoar-frost like ashes.

17 He casteth forth his ice like morsels: who is able to abide his frost?

18 He sendeth out his word, and melteth them: he bloweth with his wind, and the waters flow.

19 He sheweth his word unto Jacob: his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation: neither have the heathen knowledge of his laws.

The cxlviii Pſalm.

Laudate Dominum. ~~Pſal. cxlviij.~~

The xxx. DAY.

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

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

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

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

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

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

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

8 Fire and hail, ſnow and vapours: wind and ſtorm, fulfilling his word;

9 Mountains and all hills: fruitful trees and all cedars;

10 Beaſts and all cattel: worms and feathered fowls;

11 Kings of the earth and all people: princes and all judges of the world;

12 Young men and maidens, old men and children, praiſe the Name of the Lord: for his Name only is excellent, and his praiſe above heaven and earth.

13 He ſhall exalt the horn of his people, all his ſaints ſhall praiſe him: even the children of Iſrael, even the people that ſerveth him.

the cxlix Pſalm.

Cantate Domino. ~~Pſal. cxlix.~~

O Sing unto the Lord a new ſong: let the congregation of ſaints praiſe him.

2 Let Iſrael rejoyce in him that made him: and let the children of Sion be joyful in their King.

3 Let them praiſe his Name in the dance: let them ſing praiſes unto him with tabret and harp.

4 For the Lord hath pleaſure in his people: and helpeth the meek-hearted.

5 Let

The xxx. DAY.

5 Let the ſaints be joyful with glory: let them rejoyce in their beds.

6 Let the praiſes of God be in their mouth: and a two-edged ſword in their hands;

7 To be avenged of the heathen: and to rebuke the people;

8 To binde their kings in chains: and their nobles with links of iron.

9 That they may be avenged of them, as it is written: Such honour have all his ſaints.

the CI Psalm.

Laudate Dominum. ~~Pſal. cl.~~

O Praiſe God in his holineſs: praiſe him in the firmament of his power.

2 Praiſe him in his noble acts: praiſe him according to his excellent greatneſs.

3 Praiſe him in the ſound of the trumpet: praiſe him upon the lute and harp.

4 Praiſe him in the cymbals and dances: praiſe him upon the ſtrings and pipe.

5 Praiſe him upon the well-tuned cymbals: praiſe him upon the loud cymbals.

6 Let every thing that hath breath: praiſe the Lord.

Forms of Prayer

to be uſed at

S E A.

¶ The Morning and Evening Service to be uſed daily at Sea, ſhall be the ſame which is appointed in the book of Common Prayer.

¶ Theſe two following Prayers are to be alſo uſed in His Majeſties Navy every day.



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 Fleet in which we ſerve. Preſerve us from the dangers of the ſea, and from the violence of the enemy, that we may be a ſafe-guard unto our moſt gracious ſoveraign lord King CHARLES and his kingdoms, and a ſecurity for ſuch as paſs on the ſeas upon their lawfull occaſions; that the inhabitants of our Iſland 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 thankfull remembrance of thy mercies to praiſe and glorifie thy holy Name, through Jeſus Chriſt our Lord. Amen.

Forms of Prayer

The Collect.

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 glorifie thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. Amen.

Prayers to be uſed in Storms at Sea.



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. Help, Lord, and ſave us for thy mercies ſake in Jeſus Chriſt thy Son, our Lord. Amen.

Or this.



Moſt glorious and gracious Lord God, who dwelleſt in heaven, but beholdeſt all things below; Look down, we beſeech thee, and hear us, calling out of the depth of miſery, and out of the jaws of this death, which is ready now to ſwallow us up: Save Lord, or elſe we periſh. The living, the living ſhall praiſe thee. 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 glorifie thy Name all the daies of our life. Hear, Lord, and ſave us, for the infinite merits of our bleſſed Saviour thy Son, our Lord Jeſus Chriſt. Amen.

The

to be uſed at Sea.

The Prayer to be ſaid before a Fight at Sea againſt any Enemy.



Moſt powerful and glorious Lord God, the Lord of hoſts, that rulest and commandeſt all things; Thou ſitteſt in the throne judging right; and therefore we make our addreſs to thy divine Majeſty in this our neceſſity; that thou wouldſt take the cauſe into thine own hand, and judge between us, and our enemies. Stir up thy ſtrength, O Lord, and come and help us; for thou giveſt not alway the battel to the ſtrong, but canſt ſave by many or by few. O let not our ſins now cry againſt us for vengeance, but hear us thy poor ſervants begging mercy, and imploring thy help, and that thou wouldſt be a defence unto us againſt the face of the enemy. Make it appear that thou art our Saviour and mighty deliverer, through Jeſus Chriſt our Lord. Amen.

Short Prayers for ſingle perſons, that cannot meet to joyn in Prayer with others by reaſon of the Fight, or Storm.

General Prayers.

LOrd, be merciful to us ſinners, and ſave us for thy mercies ſake.
Thou art the great God, that haſt made and rulest all things: O deliver us for thy Names ſake.
Thou art the great God to be feared above all: O ſave us, that we may praiſe thee.

Special Prayers with reſpect to the Enemy.

THou, O Lord, art juſt and powerful; O defend our cauſe againſt the face of the enemy.
O God, thou art a ſtrong tower of defence to all that flee unto thee: O ſave us from the violence of the enemy.
O Lord of hoſts, fight for us, that we may glorifie thee.
O ſuffer us not to ſink under the weight of our ſins, or the violence of the enemy.
O Lord, ariſe, help us, and deliver us for thy Names ſake.

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.

Forms of Prayer

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

OUr Father which art in heaven, hallowed be thy name. Thy kingdome 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 kingdome, the power, and the glory, for ever and ever. Amen.

¶ When there ſhall be imminent danger, as many as can be ſpared from neceſſary ſervice in the Ship, ſhall be called together, and make an humble Confeſſion of their ſins to God: In which every one ought ſeriouſly to reflect upon thoſe particular ſins of which his Conſcience ſhall accuſe him: Saying as followeth,

The Confeſſion.

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 be 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 Prieſt, if there be any in the Ship, pronounce this Abſolution.

ALmighty God, our heavenly Father, who of his great mercy hath promiſed forgiveneſs of ſins to all them which 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.

Jubilate

to be uſed at Sea.

Thankſgiving after a Storm.

Jubilate Deo. Pſal. LXVI.

O Be joyful in God, all ye lands: ſing praiſes unto the honour of his name, make his praiſe to be glorious.

Say unto God, O how wonderful art thou in thy works: through the greatneſs of thy power ſhall thine enemies be found liars unto thee.

For all the world ſhall worſhip thee: ſing of thee, and praiſe thy name.

O come hither, and behold the works of God: how wonderful he is in his doing towards the children of men.

He turned the ſea into dry land: ſo that they went through the water on foot; there did we rejoyce thereof.

He ruleth with his power for ever, his eies behold the people: and ſuch as will not believe, ſhall not be able to exalt themſelves.

O praiſe our God, ye people: and make the voice of his praiſe to be heard;

Who holdeth our ſoul in life: and ſuffereth not our feet to ſlip.

For thou, O God, haſt proved us: thou alſo haſt tried us, like as ſilver is tried.

Thou broughteſt us into the ſnare: and laidſt trouble upon our loins.

Thou ſuffereduſt men to ride over our heads: we went through fire and water, and thou broughteſt us out into a wealthy place.

I will go into thy houſe with burnt-offerings: and will pay thee my vows which I promiſed with my lips, and ſpake with my mouth when I was in trouble.

I will offer unto thee fat burnt-ſacrifices, with the incenſe of ramms: I will offer bullocks and goats.

O come hither and hearken, all ye, that fear God: and I will tell you what he hath done for my ſoul.

I called unto him with my mouth: and gave him praiſes with my tongue.

If I incline unto wickedneſs with ~~my~~ heart: the Lord will not hear me. myne

But God hath heard me: and conſidered the voice of my prayer.

Praiſed be God, who hath not caſt out my prayer: nor turned his mercy from me.

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.

Forms of Prayer

Confitemini Domino. Pſal. CVII.

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

Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

And gathered them out of the lands, from the eaſt and from the weſt: from the north and from the ſouth.

They went aſtray in the wilderneſs out of the way: and found no city to dwell in;

Hungry and thirſty: their ſoul fainted in them.

So they cryed unto the Lord in their trouble: and he delivered them from their diſtreſs.

He led them forth by the right way: that they might go to the city where they dwelt.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men.

For he ſatisfieth the empty ſoul: and filleth the hungry ſoul with goodneſs.

Such as ſit in darkneſs, and in the ſhadow of death: being faſt bound in miſery and iron;

Becauſe they rebelled againſt the words of the Lord: and lightly regarded the counſel of the moſt ~~Higheſt~~ high;

He alſo brought down their heart through heavineſs: they fell down, and there was none to help them up.

So when they cryed unto the Lord in their trouble: he delivered them out of their diſtreſs.

For he brought them out of darkneſs, and out of the ſhadow of death: and brake their bonds in ſunder.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men.

For he hath broken the gates of braſs: and ſmitten the barrs of iron in ſunder.

Fooliſh men are plagued for their offence: and becauſe of their wickedneſs.

Their ſoul abhorred all manner of meat: and they were even hard at deaths door.

So when they cryed unto the Lord in their trouble: he delivered them out of their diſtreſs.

He ſent his word and healed them: and they were ſaved from their deſtruction.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men;

That they would offer unto him the ſacrifice of thankſgiving: and tell out his works with gladneſs.

They that go down to the ſea in ſhips: and occupy their buſineſs in great waters;

to be uſed at Sea.

These men see the works of the Lord: and his wonders in the deep.

For at his word the stormy wind ariseth: which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep: their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man: and are at their wits end.

So when they cry unto the Lord in their trouble: he delivereth them out of their distress.

For he maketh the storm to cease: so that the waves thereof are still.

Then are they glad, because they are at rest: and so he bringeth them unto the haven where they would be.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men;

That they would exalt him also in the congregation of the people: and praise him in the seat of the elders;

Who turneth the floods into a wilderness: and dryeth up the water-springs.

A fruitful land maketh he barren: for the wickedness of them that dwell therein.

Again he maketh the wilderness a standing water: and water-springs of a dry ground.

And there he setteth the hungry: that they may build them a city to dwell in;

That they may sow their land, and plant vineyards: to yield them fruits of increase.

He blesseth them, so that they multiply exceedingly: and suffereth not their cattel to decrease.

And again, when they are minished and brought low: through oppression, through any plague or trouble,

Though he suffer them to be evil-entreated through tyrants: and let them wander out of the way in the wilderness;

Yet helpeth he the poor out of misery: and maketh him houholds like a flock of sheep.

The righteous will consider this, and rejoyce: and the mouth of all wickedness shall be stopped.

Who so is wise, will ponder these things: and they shall understand the loving kindness of 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.

Collects

Forms of Prayer

Collects of Thanksgiving.



Moſt bleſſed and glorious Lord God, who art of infinite goodneſs and mercy, we thy poor creatures, whom thou haſt made and preſerved, holding our ſouls in life, and now reſcuing us out of the jaws of death, humbly preſent our ſelves again before thy divine Majeſty, to offer a ſacrifice of praiſe and thanksgiving, for that thou heardeſt us, when we called in our trouble, and didſt not caſt out our prayer, which we made before thee in our great diſtreſs; even, when we gave all for loſt, our ſhip, our goods, our lives, then didſt thou mercifully look upon us, and wonderfully command a deliverance; for which, we now being in ſafety, do give all praiſe and glory to thy holy Name, through Jeſus Chriſt our Lord. Amen.

Or this.



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 glorifie 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 alwayes 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 dayes of our life, through Jeſus Chriſt our Lord and Saviour. Amen.

to be uſed at Sea.

A Hymn of Praiſe and Thankſgiving after a dangerous Tempeſt.

O Come, let us give thanks unto the Lord, for he is gratious: 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 gratious 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 deaths 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 cryed 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 turn'd into a calm.
O let us therefore praiſe the Lord for his goodneſs: and declare the wonders that he hath done, and ſtill doth 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 doth 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.

2 Cor. 13. ~~14.~~

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the holy Ghoſt, be with us all ~~now and for evermore.~~ Amen.

After

Forms of Prayer

After Victory or Deliverance from an Enemy.

A Pſalm or Hymn of praiſe and thankſgiving after Victory.

IF the Lord had not been on our ſide, now may we ſay: if the Lord himſelf had not been on our ſide, when men roſe up againſt us;
They had ſwallowed us up quick: when they were ſo wrathfully diſpleaſed at us.
Yea the waters had drowned us, and the ſtream had gone over our ſoul: the deep waters of the proud had gone over our ſoul.
But praiſed be the Lord: who hath not given us over as a prey unto them.
The Lord hath wrought: a mighty ſalvation for us.
We got not this by our own ſword, neither was it our own arm that ſaved us: but thy right hand, and thine arm, and the light of thy countenance, becauſe thou hadſt a favour unto us.
The Lord hath appeared for us: the Lord hath covered our heads, and made us to ſtand in the day of battel.
The Lord hath appeared for us: the Lord hath overthrown our enemies, and daſhed in pieces thoſe that roſe up againſt us;
Therefore not unto us, O Lord, not unto us: but unto thy Name be given the glory.
The Lord hath done great things for us: the Lord hath done great things for us, for which we rejoyce.
Our help ſtandeth in the Name of the Lord: who hath made heaven and earth.
Bleſſed be the Name of the Lord: from this time forth for evermore.

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.

¶ After this Hymn may be ſung the *Te Deum*.

¶ Then this Collect.

ALmighty God, the ſoveraign commander of all the world, in whoſe hand is power and might which none is able to withſtand; We bleſs and magnifie thy great and glorious Name for this happy victory, the whole glory whereof we do aſcribe to thee, who art the only giver of victory. And, we beſeech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Goſpel, the honour of our Soveraign, and, as much as in us lieth, to the good of all mankind. And, we beſeech thee, give us ſuch

to be uſed at Sea.

ſuch a ſenſe of this great mercy, as may engage us to a true thankfulneſs, ſuch as may appear in our lives by an humble, holy, and obedient walking before thee all our dayes, through Jeſus Chriſt our Lord: To whom with thee, and the holy Spirit, as for all thy mercies, ſo in particular for this victory and deliverance, be all glory and honour world without end. Amen.

2 Cor. XIII. 14.

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.

At the Burial of their Dead at Sea.

¶ THe Office in the 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.

THE

THE FORM and MANNER OF MAKING, ORDAINING, AND CONSECRATING OF BISHOPS, PRIESTS AND DEACONS, According to the Order of the CHURCH OF ENGLAND.

London

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THE PREFACE.

IT is evident unto all men diligently reading holy Scripture and ancient Authors, that from the Apoſtles time there have been theſe Orders of Miniſters in Chriſt's Church; Biſhops, Prieſts, 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 alſo by publick prayer, with impoſition of hands, were approved and admitted thereunto by lawful Authority. And therefore, to the intent that theſe Orders may be continued, and reverently uſed and eſteemed in the Church of *England*; No man ſhall be accounted or taken to be a lawful Biſhop, Prieſt, or Deacon in the Church of *England*, or ſuffered to execute any of the ſaid Functions, except he be called, tryed, examined and admitted thereunto, according to the Form hereafter following, or hath had formerly Epiſcopal Conſecration, or Ordination.

And none 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 Prieſt, 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.

The Preface.

And the Biſhop knowing either by himſelf, or by ſufficient teſtimony, any perſon to be a man of vertuous converſation, and without crime, and after examination and tryal, finding him learned in the Latine Tongue, and ſufficiently inſtructed in holy Scripture, may at the times appointed in the Canon, or elſe ~~upon~~ urgent occaſion, ~~on~~ ſome other Sunday or Holy-day, in the face of the Church, admit him a Deacon, in ſuch manner and form as hereafter followeth.

on

upon

The



THE

Form and Manner

Of Making of

DEACONS.

¶ WHen the day appointed by the Biſhop is come, after Morning 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 Order is in the Church of Chriſt; and alſo, how the people ought to eſteem them in their Office.

¶ Firſt the Arch-Deacon or his Deputy ſhall preſent unto the Biſhop (ſitting in his Chair, near to the holy Table) ſuch as deſire to be ordained Deacons; (each of them being decently habited) ſaying theſe words,

REverend Father in God, 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 Arch-Deacon ſhall anſwer,

I have enquired of them, and alſo examined them, and think them ſo to be.

The Ordering

¶ Then the Biſhop ſhall ſay unto the people,

BRethren, if there be any of you who knoweth any impediment or notable crime 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 ſhew what the crime or impediment is.

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

¶ 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, ſing or ſay the Litany, with the Prayers, as followeth.

The Litany and Suffrages.

O God the Father of heaven: have mercy upon us miſerable ſinners.

O God the Father of heaven: have mercy upon us miſerable ſinners.

O God the Son, Redeemer of the world: have mercy upon us miſerable ſinners.

O God the Son, Redeemer of the world: have mercy upon us miſerable ſinners.

O God the Holy Ghoſt, proceeding from the Father, and the Son: have mercy upon us miſerable ſinners.

O God the Holy Ghoſt, proceeding from the Father, and the Son: have mercy upon us miſerable ſinners.

# of Deacons.

O holy, bleſſed and glorious Trinity, three perſons and one God: have mercy upon us miſerable ſinners.

O holy, bleſſed and glorious Trinity, three perſons and one God: have mercy upon us miſerable ſinners.

Remember not Lord our offences, nor the offences of our fore-fathers, neither take thou vengeance of our ſins: ſpare us, good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious bloud, and be not angry with us for ever.

Spare us, good Lord.

From all evil and miſchief, from ſin, from the crafts and aſſaults of the devil, from thy wrath, and from everlaſting damnation,

Good Lord, deliver us.

From all blindneſs of heart; from pride, vain-glory, and hypocriſie; from envy, hatred, and malice, and all uncharitableneſs,

Good Lord, deliver us.

From fornication, and all other deadly ſin; and from all the deceits of the world, the fleſh, and the devil,

Good Lord, deliver us.

From lightning and tempeſt; from plague, peſtilence, and famine; from battel and murder, and from ſudden death,

Good Lord, deliver us.

From all ſedition, privy conſpiracy, and rebellion; from all falſe doctrine, hereſie, ~~and ſchiſm~~, from hardneſs of heart, and contempt of thy Word and Commandment, *Schism and*

Good Lord, deliver us.

By the myſtery of thy holy Incarnation; by thy holy Nativity and Circumciſion; by thy Baptiſm, Faſting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloudy Sweat; by thy Croſs and Paſſion; by thy precious Death and Burial; by thy glorious Reſurrection and Aſcenſion; and by the coming of the Holy Ghoſt,

Good Lord, deliver us.

In

The Ordering

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We ſinners do beſeech thee to hear us, O Lord God, and that it may pleaſe thee to rule and govern thy holy Church univerſal in the right way;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to keep and ſtrengthen in the true worſhipping of thee, in righteouſneſs and holineſs of life, thy ſervant CHARLES our moſt gracious King and Governour;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever ſeek thy honour and glory;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to be his defender and keeper, giving him the victory over all his enemies;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and preſerve ~~our gracious Queen~~ CATHERINE, ~~Mary the Queen-Mother, James Duke of York, and all the Royal Family~~;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to illuminate all Biſhops, Prieſts, and Deacons with true knowledge and underſtanding of thy Word, and that both by their preaching and living they may ſet it forth, and ſhew it accordingly;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs theſe thy ſervants, now to be admitted to the Order of Deacons [or Prieſts] 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.

That it may pleaſe thee to endue the Lords of the Council, and all the Nobility, with grace, wiſdom and underſtanding;

We beſeech thee to hear us, good Lord.

That

# of Deacons.

That it may pleaſe thee to bleſs and keep the Magiſtrates, giving them grace to execute juſtice, and to maintain truth;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep all thy people;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all nations unity, peace, and concord;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all thy people increaſe of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bring into the way of truth all ſuch as have erred and are deceived;

We beſeech thee to hear us, good Lord.

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

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſuccour, help, and comfort all that are in danger, neceſſity, and tribulation;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to preſerve all that travel by land or by water, all women labouring of childe, all ſick perſons and young children, and to ſhew thy pity upon all priſoners and captives;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to defend and provide for the fatherleſs children and widows, and all that ~~are~~ be deſolate and oppreſſed;

We beſeech thee to hear us, good Lord.

That

That it may pleaſe thee to have mercy upon all men;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to forgive our enemies, perſecutors, and ſlanderers, and to turn their hearts;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give and preſerve to our uſe the kindly fruits of the earth, ſo as in due time we may enjoy them;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us true repentance, to forgive us all our ſins, negligences and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy word;
We beſeech thee to hear us, good Lord.

Son of God: we beſeech thee to hear us.
Son of God: we beſeech thee to hear us.

O Lamb of God: that takeſt away the ſins of the world;
Grant us thy peace.

O Lamb of God: that takeſt away the ſins of the world;
Have mercy upon us.

O Chriſt, hear us.
O Chriſt, hear us.

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

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

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

¶ Then ſhall the Prieſt, and the people with him, ſay the Lords Prayer.

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

Prieſt.

# of Deacons.

Prieſt.

O Lord, deal not with us after our ſins.

Anſwer.

Neither reward us after our iniquities.

Let us pray.



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

O Lord, ariſe, help us, and deliver us for thy Names ſake.



God, we have heard with our ears, and our fathers have declared unto us the noble works that thou didſt in their daies, and in the old time before them.

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

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.

From

The Ordering

From our enemies defend us, O Chriſt.

Graciouſly look upon our afflictions.

Pitifully behold the ſorrows of our hearts.

Mercifully forgive the ſins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

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

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

Prieſt.

O Lord, let thy mercy be ſhewed upon us.

Anſwer.

As we do put our truſt in thee.

Let us pray



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

# of Deacons.

¶ Then ſhall be ſung or 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 S. Steven, 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.

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. 1 Tim. 3. 8.

The Ordering

¶ 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 our ſelves continually to prayer, and to the miniſtry of the word. And the ſaying pleaſed the whole multitude. And they choſe Steven, 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 encreaſed, 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 ſitting in his Chair ſhall cauſe the Oath of the Kings Supremacy, and againſt the power and authority of all foreign Potentates to be miniſtred unto every of them that are to be Ordered.

The Oath of the Kings Soveraignty.

I A. B. do utterly teſtifie and declare in my conſcience, That the Kings Highneſs is the only Supream Governour of this Realm, and of all other his Highneſſes Dominions and Countries, as well in all Spiritual or Eccleſiaſtical things or cauſes, as Temporal: And that no foreign Prince, Perſon, Prelate, State, or Potentate hath, or ought to have any juriſdiction, power, ſuperiority, preeminence or authority Eccleſiaſtical or Spiritual within this Realm. And therefore I do utterly renounce and forſake all foreign juriſdictions, powers, ſuperiorities and authorities; and

and do promiſe, That from henceforth I ſhall bear faith and true allegiance to the Kings highneſs, his heirs and lawful Succeſſors, and to my power ſhall aſſiſt and defend all juriſdictions, priviledges, preeminentes and authorities granted or belonging to the Kings highneſs, his heirs and Succeſſors, or united and annexed to the Imperial Crown of this Realm; So help me God, and the Contents of this Book.

¶ Then ſhall the Biſhop 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 the due Order of this Realm, to the Miniſtry of the Church?

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 the ſame unto the people aſſembled in the Church where you ſhall be appointed to ſerve?

Anſwer.

I will.

The Ordering

The Biſhop.

IT appertaineth to the Office of a Deacon in the Church where he ſhall be appointed to ſerve, to aſſiſt the Prieſt in Divine ſervice, and ſpecially when he miniſtreth the holy Communion, and to help him in the diſtribution thereof, and to read holy Scriptures and Homilies in the Church; and to inſtruct the youth in the Catechiſm; in the abſence of the Prieſt to Baptize infants, and to Preach, if he be admitted thereto by the Biſhop. And furthermore, it is his Office, where proviſion is ſo made, to ſearch for the ſick, poor and impotent people of the Pariſh, to intimate their eſtates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the Pariſhioners or others. 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 your ſelves and them, as much as in you lieth, wholſome examples of the flock of Chriſt?

Anſwer.

I will ſo do, the Lord being my helper.

The Biſhop.

WIll you reverently obey your Ordinary, 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 my ſelf, the Lord being my helper.]

¶ Then

# of Deacons.

¶ Then the Biſhop, laying his hands ſeverally upon the head of every one of them, humbly 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 New Teſtament, ſaying,

TAke thou authority to read the Goſpel in the Church of God, and to preach the ſame, if thou be thereto licenſed by the Biſhop himſelf.

¶ 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 your ſelves 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.

The Ordering, &c.

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 inferiour 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 glorifie 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 here it muſt be declared unto the Deacon, that he muſt continue in that Office of a Deacon the ſpace of a whole year (except for reaſonable cauſes it ſhall otherwiſe ſeem good unto the Biſhop) to the intent he may be perfect, and well expert in the things appertaining to the Eccleſiaſtical adminiſtration. In executing whereof, if he be found faithful and diligent, he may be admitted by his Dioceſan to the Order of Prieſthood, at the times appointed in the Canon; or elſe on urgent occaſion, upon ſome other Sunday, or Holy-day, in the face of the Church, in ſuch manner and form as hereafter followeth.

¶ The

¶ The Form and Manner of Ordering of PRIESTS.

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

¶ Firſt the Arch-Deacon, or in his abſence, one appointed in his ſtead, ſhall preſent unto the Biſhop ſitting in his Chair near to the holy Table, all them that ſhall receive the Order of Prieſthood that day (each of them being decently habited) and ſay,

REverend Father in God, I preſent unto you theſe perſons preſent, to be admitted to the Order of Prieſthood.

¶ 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 duely, to the honour of God and the edifying of his Church.

¶ The Arch-Deacon ſhall anſwer.

I have enquired of them, and alſo examined them, and think them ſo to be.

¶ Then

The Ordering

¶ 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 Prieſthood: 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 crime 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 crime or impediment is.

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

¶ 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, ſing, or 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 [*Prieſts*] inſerted in ſtead of it.

¶ Then ſhall be ſung or 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 Prieſthood, 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

# of Prieſts.

The Epiſtle.

Vnto every one of us is given grace, Eph. 4. 7.
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 Paſtours, 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 S. Matthew, as followeth.

When Jeſus ſaw the multitudes, S. Matth. 9. 36.
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

The Ordering

¶ 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 entreth not by the dooꝛ into the ſheep-fold, but climbeth up ſome other way, the ſame is a thief and a robber. But he that entreth in by the dooꝛ, is the ſhepherd of the ſheep. To him the poꝛter openeth, and the ſheep hear his voice; and he calleth his own ſheep by name, and leadeth them out. And when he putteth foꝛth his own ſheep, he goeth befoꝛe them, and the ſheep follow him; foꝛ they know his voice. And a ſtranger will they not follow, but will flee from him; foꝛ 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 dooꝛ of the ſheep. All that ever came befoꝛe me, are thieves and robbers, ; but the ſheep did not hear them. I am the dooꝛ, 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 foꝛ to ſteal, and to kill, and to deſtroy: I am come that they might have life, and that they might have it moꝛe abundantly. I am the good Shepherd: the good Shepherd giveth his life foꝛ 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 foꝛ thee 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 foꝛ 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

# of Priests.

¶ Then the Bishop sitting in his Chair shall minister unto every one of them the Oath concerning the Kings Supremacy, as it is before set forth in the Form for the Ordering of Deacons.

¶ And that done, he 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 Lords family; to seek for Christs 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 bloud. 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 horrible punishment that will ensue. Wherefore consider with your selves 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

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 errour 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 your selves, as well that ye may shew your selves dutiful and thankful unto that Lord who hath placed you in so high a dignity; as also to beware that neither you your selves offend, nor be occasion that others offend. Howbeit ye cannot have a mind and will thereto of your selves; 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 your selves, 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 your selves long before this time; and that you have clearly determined, by Gods grace, to give your selves wholly to this Office, whereunto it hath pleased God to call you: So that as much as lieth in you, you will apply your selves 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 onely Saviour Jesus Christ, for the heavenly assistance of the holy Ghost; that by daily reading and weighing

of

of the Scriptures, ye may wax riper and ſtronger in your miniſtry, and that ye may ſo endeabour your ſelves from time to time, to ſanctifie the lives of you and yours, and to faſhion them after the rule and doctrine of Chriſt, that ye may be wholſom 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 of England, to the Order and Miniſtry of Prieſthood?

Anſwer.

I think it.

The Biſhop.

ARe you perſwaded 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 perſwaded may be concluded and proved by the Scripture?

Anſwer.

I am ſo perſwaded, and have ſo determined by Gods 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 and Realm 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 Gods 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 my self 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 your selves and them, as much as in you lieth, wholsom examples and patterns to the flock of Christ?

Answer.

I will apply my self thereto, the Lord being my helper.

The

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 Ordinary, and other chief Miniſters, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, and ſubmitting your ſelves 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 Prieſts, all kneeling) *Veni, Creator Spiritus*; the Biſhop beginning, and the Prieſts and others that are preſent, anſwering by Verſes, as followeth.

COme, holy Ghoſt, our ſouls inſpire,
And lighten with celeſtial fire.

The Ordering

Thou the anointing Spirit art,
Who doſt thy ſevenfold gifts impart.
Thy bleſſed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulneſs of our blinded ſight.
Anoint and cheer our ſoiled face
With the abundance of thy grace.
Keep far our foes, give peace at home:
Where thou art guide, no ill can come.
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 heavenly 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 Chriſts Church doth ſtand:
In faithful hearts thou writ'ſt thy law,
the finger of Gods hand.
According to thy promiſe, Lord,
thou giveſt ſpeech with grace,

That

That through thy help Gods praiſes may
reſound in every place.
O holy Ghoſt, into our minds
ſend down thy heavenly light;
Kindle our hearts with fervent zeal,
to ſerve God day and night.
Our weakneſs ſtrengthen and confirm
(for Lord, thou knowſt us frail)
That neither devil world nor fleſh
againſt us may prevail.
Put back our enemies 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 maiſt 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 bliſful 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.

The Ordering

And pray we that our only Lord
would please his ſpirit to ſend
On all that ſhall profeſs his Name,
from hence to the worlds 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 giben to us thy only and moſt dearly beloved Son Jeſus Chriſt, to be our Redeemer, and the Authour of everlaſting life; who after he had made perfect our Redemption by his death, and was aſcended into heaben, ſent abroad into the world his Apoſtles, Prophets, Evangeliſts, Doctors and Paſtors, by whoſe labour and miniſtry he gathered together a great flock in all the parts of the world, to ſet forth the eternal praiſe of thy holy Name: For theſe ſo great benefits of thy eternal goodneſs, and for that thou haſt vouchſafed to call theſe thy ſervants here preſent, to the ſame Office and Miniſtry appointed for the ſalbation 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 our ſelves thankful unto thee for theſe and all other thy benefits, and that we may daily encreaſe 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 ober 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

# of Prieſts.

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

Receive the holy Ghoſt for the Office and work of a Prieſt in the Church of God, now committed unto thee by the Impoſition of our hands. Whoſe ſins thou doſt forgive, they are forgiven; and whoſe ſins thou doſt retain, they are retained. 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 ſung or 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

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 glorifie 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 Prieſthood to others; The Deacons ſhall be firſt preſented, and then the Prieſts: 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
13 Prieſts. The Epiſtle ſhall be *Eph.* iv. 7, to ~~14.~~ as before in this Office. Immediately after which, they that are to be made Deacons, ſhall take the Oath of Supremacy, be Examined and Ordained, as is above preſcribed. Then one of them having read the Goſpel (which ſhall be either out of S. *Matth.* ix.
38 36. as before in this Office; or elſe S. *Luke* xii. 35, ~~to 39.~~ as be- 38
fore in the Form for the Ordering of Deacons) they that are to be made Prieſts ſhall likewiſe take the Oath of Supremacy, be Examined and Ordained, as is in this Office before appointed.

¶ The



The Form of Ordaining or Conſecrating of an ARCH-BISHOP, or BISHOP;

Which is always to be performed upon ſome Sunday or Holy-day.

¶ When all things are duly prepared in the Church, and ſet in Order; after Morning Prayer is ended, the Arch-Biſhop (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.

¶ And another Biſhop ſhall read

The Epiſtle.

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, 1 Tim. iii. 1.

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 xx. 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 befell 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 befall 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 my ſelf, ſo that I might finiſh my courſe with joy, and the miniſtry which I have received of the Lord Jeſus, to teſtifie 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

Take heed therefore unto your ſelves, 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 bloud. 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 mans ſilver or gold, or apparel, yea, you your ſelves know, that theſe hands have miniſtred 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 another Biſhop ſhall read
The Goſpel.

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, *ſaid* 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. S. John xxi. 15.

¶ Or

The Conſecration

els
¶ Or this.

S. John xx. 19.

THe ſame day at evening, being the firſt day of the week, when the doors were ſhut, where the diſciples were aſſembled for fear of the Jews, came Jeſus and ſtood in the midſt, and ſaith unto them, Peace be unto you. And when he had ſo ſaid, he ſhewed unto them his hands and his ſide. Then were the diſciples glad, when they ſaw the Lord. Then ſaid Jeſus to them again, Peace be unto you: As my Father hath ſent me, even ſo ſend I you. And when he had ſaid this, he breathed on them, and ſaith unto them, Receive ye the holy Ghoſt. Whoſe ſoever ſins ye remit, they are remitted unto them; and whoſe ſoever ſins ye retain, they are retained.

¶ Or this.

S. Mat. xxviii. 18 & ~~19~~.

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 Rotchet) ſhall be preſented by two Biſhops unto the Arch-Biſhop of that Province (or to ſome other Biſhop appointed by lawful Commiſsion) the Arch-Biſhop ſitting in his Chair near the holy Table, and the Biſhops that preſent him, ſaying,

MOſt Reverend Father in God, we preſent unto you this godly and well-learned man, to be Ordained and Conſecrated Biſhop.

¶ Then

# of Biſhops.

¶ Then ſhall the Archbiſhop demand the Kings Mandate for the Conſecration, and cauſe it to be read. And the Oath touching the acknowledgement of the Kings Supremacy, ſhall be miniſtred to the perſons Elected, as it is ſet down before in the Form for the Ordering of Deacons. And then ſhall alſo be miniſtred unto them the Oath of due obedience to the Archbiſhop, as followeth.

The Oath of due Obedience to the Archbiſhop.

IN the Name of God. Amen. I. N. choſen Biſhop of the Church and See of N. do profeſs and promiſe all due reverence and obedience to the Archbiſhop, and to the Metropolitical Church of N. and to their ſucceſſors; So help me God, through Jeſus Chriſt.

¶ This Oath ſhall not be made at the Conſecration of an Archbiſhop.

¶ Then the Archbiſhop ſhall move the Congregation preſent to pray, ſaying thus to them,

BRethren, it is written in the Goſpel of S. 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 in ſtead 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

The Conſecration

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 Archbiſhop ſitting in his Chair, ſhall ſay to him that is to be Conſecrated,

BRother, foraſmuch as the holy Scripture, and the ancient Canons command, that we ſhould not be haſty in laying on 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 bloud; 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 your ſelf in the Church of God.

ARe you perſwaded that you be truly called to this Miniſtration, according to the will of our Lord Jeſus Chriſt, and the Order of this Realm?

Anſwer.

I am ſo perſwaded.

The

# of Biſhops.

The Archiſhop.

ARe you perſwaded that the holy Scriptures contain ſufficiently all doctrine required of neceſſity to 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 perſwaded may be concluded and proved by the ſame?

Anſwer.

I am ſo perſwaded and determined by Gods grace.

The Archbiſhop.

WIll you then faithfully exerciſe your ſelf in the ſame holy Scriptures, and call upon God by prayer, for the true underſtanding of the ſame; ſo as ye may be able by them to teach and exhort with wholſome doctrine, and to withſtand and convince the gain-ſayers?

Anſwer.

I will ſo do, by the help of God.

The Archbiſhop.

ARe you ready with all faithful diligence to baniſh and drive away all erroneous and ſtrange Doctrine, contrary to Gods word; and both privately and openly to call upon, and encourage others to the ſame? (Be

Anſwer.

I am ready, the Lord being my helper.

The Archbiſhop.

WIll you deny all ungodlineſs and worldly luſts, and live ſoberly, righteouſly, and godly in this preſent world, that you may ſhew your ſelf 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 Conſecration

The Archbiſhop

WIll you maintain and ſet forward, as much as ſhall lie in you, quietneſs, love, and peace among all men; and ſuch as be unquiet, diſobedient, and criminous within your Dioceſs, correct and puniſh, according to ſuch authority as you have by Gods word, and as to you ſhall be committed by the Ordinance of this Realm?

Anſwer.

I will ſo do by the help of God.

The Archbiſhop.

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

Anſwer.

I will ſo be by the help of God.

The Archbiſhop.

WIll you ſhew your ſelf gentle, and be merciful for Chriſts ſake to poor and needy people, and to all ſtrangers deſtitute of help?

Anſwer.

I will ſo ſhew my ſelf, by Gods help.

¶ Then the Archbiſhop 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 Archbiſhop beginning, and the Biſhops, with others that are preſent, anſwering by Verſes, as followeth.

Come

# of Biſhops.

COme, holy Ghoſt, our ſouls inſpire,
And lighten with celeſtial fire.
Thou the anointing Spirit art,
Who doſt thy ſevenfold gifts impart.
Thy bleſſed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulneſs of our blinded ſight.
Anoint and cheer our ſoiled face
With the abundance of thy grace.
Keep far our foes, give peace at home:
Where thou art guide, no ill can come.
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, &c
~~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 heavenly 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 Chriſts Church doth ſtand:~~
~~In faithful hearts thou writ'ſt thy law,~~
~~the finger of Gods hand.~~
~~According to thy promiſe, Lord,~~
~~thou giveſt ſpeech with grace,~~

The Conſecration

That through thy help Gods praiſes may
reſound in every place.
O holy Ghoſt, into our minds
ſend down thy heavenly light;
Kindle our hearts with fervent zeal,
to ſerve God day and night.
Our weakneſs ſtrengthen and confirm
(for, Lord, thou knowſt us frail)
That neither devil, world, nor fleſh
againſt us may prevail.
Put back our enemies 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 maiſt 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 bliſful 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

# of Biſhops.

~~And pray for that our only Lord~~
~~would please his ſpirit to ſend~~
~~On all that ſhall profeſs his Name,~~
~~from hence to the worlds end.~~

~~Amen.~~

¶ That ended, the Archbiſhop 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 thy 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 abundantly ~~his gifts~~ upon his Gifts men, making ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors and Doctors, to the edifying and making perfect his Church; Grant, we beſeech thee, to this thy ſervant ſuch grace, that he may evermore be ready to ſpread abroad thy Goſpel, the glad tidings of reconciliation with thee, and uſe the authority given him, not to deſtruction, but to ſalvation; not to hurt, but to help; ſo that as a wiſe and faithful ſervant, giving to thy family their portion in due ſeaſon, he may at laſt be received into everlaſting joy, through Jeſus Chriſt our Lord, who with thee and the holy Ghoſt liveth and reigneth one God, world without end. Amen.

¶ Then the Archbiſhop and Biſhops preſent ſhall lay their hands upon the head of the Elected Biſhop, kneeling before them upon his knees, the Archbiſhop ſaying,

REceive the holy Ghoſt, for the Office and work of a Biſhop in the Church of God, now committed

mitted 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 by this Impoſition of our hands: For God hath not given us the ſpirit of fear, but of power, and love, and ſoberneſs.

¶ Then the Archbiſhop 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 encreaſe coming thereby may be manifeſt unto all men. Take heed unto thy ſelf, and to doctrine, and be diligent in doing them: for by ſo doing, thou ſhalt both ſave thy ſelf, 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 ye ~~you~~ be not too remiſs; ſo miniſter diſcipline, that ye forget not mercy: that when the chief Shepherd ſhall appear, ye ~~you~~ may receive the never-fading crown of glory, through Jeſus Chriſt our Lord. Amen.

¶ Then the Archbiſhop 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 wholſom 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

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.

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 glorifie 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.

FINIS.



The formes of Prayer for the fifth of November, the thirtieth of January, and for the nine and twentieth of May, are to be printed at the end of this book.

A

Form of Prayer

With Thankſgiving to be uſed yearly upon the Fifth day of *November.*

A

Form of Prayer

To be uſed yearly upon the Thirtieth day of *JANUARY.*

A

Form of Prayer

With Thankſgiving to be uſed yearly upon the Nine and twentieth day of *MAY.*



CHARLES R.

OUr will and pleaſure is, *That theſe Three Forms of Prayer and Service made for the Fifth of* November, *the Thirtieth of* January, *and the Twenty ninth of* May, *be forthwith Printed and Publiſhed, and for the future annexed to the Book of Common Prayer and Liturgy of the Church of* England, *to be uſed yearly on the ſaid days, in all Cathedral and Collegiate Churches and Chappels, in all Chappels of Colledges and Halls within both Our Univerſities, and of Our Colledges of* Eaton *and* Wincheſter, *and in all Pariſh-Churches and Chappels within Our Kingdom of* England, *Dominion of* Wales, *and Town of* Berwick *upon* Tweed.

Given at Our Court at *White-Hall* the 2d day of *May*, in the 14th year of Our Reign.

By His Majeſties Command.

EDW. NICHOLAS.

A

Form of Prayer with

Thankſgiving to be uſed yearly upon the Fifth day of *November*. For the happy deliverance of the King, and the Three Eſtates of the Realm, from the moſt Traiterous and Bloudy intended Maſſacre by Gun-Powder.

¶ The Service ſhall be the ſame with the uſual Office for Holidays in all things; Except where it is hereafter otherwiſe appointed.

¶ If this day ſhall happen to be Sunday, only the Collect proper for that Sunday, ſhall be added to this Office in its place.

¶ Morning Prayer ſhall begin with one of theſe Sentences.

TUrn thy face away from our ſins, O Lord; and blot out all our offences. Pſal. li. 9.

Correct us, O Lord, but with judgment, not in thine anger; leſt thou bring us to nothing. Jere. x. 24.

I will 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 xv 18, 19.

¶ Proper Pſalms, Xxxv. Lxiv. Cxxiv. Cxxix.

¶ Proper Leſſons, { The firſt, 2 Sam. xxij. / The ſecond, Acts xxiij.



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¶ Proper Pſalms, Xxxv. Lxiv. Cxxiv. Cxxix.

¶ Proper Leſſons, { The firſt, 2 Sam. xxij. / The ſecond, Acts xxiij.

Gunpowd. Treaſon.

¶ In the Suffrages after the Creed, theſe ſhall be inſerted and uſed for the King.

Prieſt.

O Lord, ſave the King;

People.

Who putteth his truſt in thee.

Prieſt.

Send him help from thy holy place.

People.

And evermore mightily defend him.

Prieſt.

Let his enemies have no advantage againſt him.

People.

Let not the wicked approach to hurt him.

¶ Inſtead of the firſt Collect at Morning Prayer, ſhall theſe two be uſed.

ALmighty God, who haſt in all ages ſhewed thy power and merry in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States, profeſſing thy holy and eternal truth, from the wicked conſpiracies, and malicious practiſes of all the enemies thereof; We yield thee our unfeigned thanks and praiſe, for the wonderful and mighty deliverance of our late gracious Soveraign King James, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of this Realm, then aſſembled in Parliament, by Popiſh treachery appointed as ſheep to the ſlaughter, in a moſt barbarous, and ſavage manner, beyond the examples of former ages. From this unnatural conſpiracy, not our merit, but thy mercy; not our foreſight, but thy providence delivered us: And therefore, not unto us, O Lord, not unto us; but unto thy Name be aſcribed all honour and glory in all Churches of the ſaints, from generation to generation, through Jeſus Chriſt our Lord. Amen.

OLord, who didſt this day diſcover the ſnares of death that were laid for us, and didſt wonderfully deliver us from the ſame; Be thou ſtill our mighty Protector, and ſcatter our enemies that delight in blood. Infatuate and defeat their counſels, abate their pride, aſſwage their malice, and confound their devices. Strengthen the hands of our gracious King Charles, and all that are put in authority under him, with Judgment

and

and juſtice, to cut off all ſuch workers of iniquity, as turn religion into rebellion, and faith into faction; that they may never prevail againſt us, or triumph in the ruine of thy Church among us: But that our gracious Soveraign and his Realms, being preſerved in thy true Religion, and by thy merciful goodneſs protected in the ſame, we may all duly ſerve thee, and give thee thanks in thy holy congregation, through Jeſus Chriſt our Lord. Amen.

¶ In the end of the Litany (which ſhall always this day be uſed) after the Collect [*We humbly beſeech thee, O Father, &c.*] ſhall this be ſaid which followeth:

ALmighty God, and heavenly Father, who of thy gracious providence, and tender mercy towards us, diſt prevent the malice and imaginations of our enemies, by diſcovering and confounding their horrible and wicked enterprize, plotted, and intended this day to be executed againſt the King, and the whole State of this Realm, for the ſubverſion of the Government, and Religion eſtabliſhed amongſt us; We moſt humbly praiſe and magnifie thy glorious Name for this thine infinite gracious goodneſs towards us. We confeſs, it was thy mercy, thy mercy alone, that we were not then conſumed. For our ſins cried to heaven againſt us; and our iniquities fully called for vengeance upon us. But thou haſt not dealt with us after our ſins, nor rewarded us after our iniquities; nor given us over, as we deſerved, to be a prey to our enemies; but diſt in mercy deliver us from their malice, and preſerve us from death and deſtruction. Let the conſideration of this thy goodneſs, O Lord, work in us true repentance, that iniquity may not be our ruine. And increaſe in us more and more a lively faith, and fruitful love in all holy obedience, that thou maiſt continue thy favour, with the light of thy Goſpel to us and our poſterity for evermore; and that for thy dear Sons ſake, Jeſus Chriſt our only Mediatour and Advocate. Amen.

¶ In the Communion Service, inſtead of the Collect for the day, ſhall this which followeth, be uſed.

ETernal God, and our moſt mighty protector, we thy unworthy ſervants do humbly preſent our ſelves before thy Majeſty, acknowledging thy power, wiſdom, and goodneſs in preſerving the King, and the three Eſtates of this Realm aſſembled in Parliament, from the deſtruction this day intended againſt them. Make us, we beſeech thee, truly thankful for this thy great mercy towards us. Protect and defend our Soveraign Lord the King, and all the Royal Family from all treaſons and conſpiracies: Preſerve them in thy faith, fear, and love; proſper his Reign with long

happines here on earth; and crown him with everlasting glory hereafter in the kingdom of heaven; through Jesus Christ our only Saviour and Redeemer. Amen.

The Epistle.

Rom. xiii. 1. LEt every soul be subject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation. For rulers are not a terrour to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay you tribute also: for they are Gods ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The Gospel.

S. Matth. xxvii. 1. WHen the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour. Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potters field, to bury strangers in. Wherefore that field was called, The field of blood unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potters field, as the Lord appointed me.

¶ After the Creed, if there be no Sermon, shall be read one of the six Homilies against Rebellion.

¶ This sentence is to be read at the Offertory.

S. Matth. vii. 12. WHatsoever ye would that men should do to you, do ye even so to them; for this is the law, and the prophets.

A

Form of Common Prayer,

to be uſed yearly upon the xxx. day of *January*,
being the day of the Martyrdom of
K. CHARLES the Firſt.

¶ If this day ſhall happen to be Sunday, this Form of Service ſhall be uſed the next day following.

¶ The Service ſhall be the ſame with the uſual Office for Holidays in all things; except where it is hereafter otherwiſe appointed.

The Order for Morning Prayer.

¶ He that miniſtreth, ſhall begin with one of theſe ſentences.

CORrect us, O Lord, but with judgment, not in thine anger: leſt thou bring us to nothing. Jere. x. 24.

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

It is of the Lords mercies, that we are not conſumed; becauſe his compaſſions fail not. Lam. iii. 22.

¶ Inſtead of *Venite, exultemus* ſhall this Pſalm following be uſed, one verſe by the Prieſt, and another by the Clerk and People.

COme, let us worſhip, and fall down: and knæl before the Lord our maker. Pſal. xcv. 6.

Let us repent, and turn from our wickedneſs: and our ſins ſhall be forgiven us. Acts iii. 19.

Let us turn every one from his evil way: and the Lord will turn from his fierce anger, and we ſhall not periſh. Jonah iii. 8, 9.

We acknowledge our faults: and our ſins are ever before us. Pſal. li. 3.

We have provoked thine anger, O Lord: but there is mercy with thee, therefore ſhalt thou be feared. Lam. iii. 42. Pſal. cxxx. 4.

O ſhut not up our ſouls with ſinners: nor our life with the bloodthirſty. Pſal. xxvi. 9.

K. Charles Martyr.

Iſai. lxv. 24. **Thou haſt promiſed, O Lord, that before we call, thou wilt anſwer: and whiles we are yet ſpeaking, thou wilt hear.**

Baruch iii. 1. And now in the anguiſh of our ſouls we cry unto thee: Hear, Lord, and have mercy.

Pſal. vi. 1. **O Lord, rebuke us not in thine indignation: neither chaſten us in thy diſpleaſure.**

Pſal. xxv. 10. For thy Names ſake be merciful to our ſin: for it is great.

Pſal. li. 9. **Turn thy face from our ſins: and put out all our miſdeeds.**

10. Make us clean hearts, O God: and renew a right ſpirit within us.

14. **Deliver us from bloud-guiltineſs, O God: thou that art the God of our ſalvation.**

Pſal. lxxix. 9. O deliver us, and be merciful to our ſins: for thy Names ſake.

Pſal. li. 18. **O be favourable and gracious unto Sion: build thou the walls of Jeruſalem.**

Pſal. lxxix. 14. So we that are thy people, and ſheep of thy paſture, ſhall give thee thanks for ever: and will alway be ſhewing forth thy praiſe from generation to generation.

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.

¶ Proper Pſalms. vij. ix. x. xj.

¶ Proper Leſſons, { The firſt, 2 Sam. j. / The ſecond, S. Matth. xxvij.

¶ Inſtead of the firſt Collect at Morning Prayer, this which followeth ſhall be uſed.

Moſt mighty God, terrible in thy judgments, and wonderful in thy doings towards the children of men, who in thy heavy diſpleaſure didſt ſuffer the life of our late gracious Soveraign to be this day taken away by wicked hands; We, thy unworthy ſervants, humbly confeſs, that the ſins of this Nation have been the cauſe which hath brought this heavy judgment upon us. But, O gracious God, when thou makeſt inquiſition for bloud, lay not the guilt of this innocent bloud, (the ſhedding whereof nothing but the bloud of thy Son can expiate) lay it not to the charge of the people of this Land, nor let it ever be required of us, or our poſterity. Be merciful, be merciful unto thy people, whom thou haſt redeemed; and be not angry with us for ever; but pardon us for thy mercies ſake, through the merits of thy Son our Lord Jeſus Chriſt. Amen.

¶ In the end of the Litany (which ſhall always this day be uſed) after the Collect, *We humbly beſeech thee, O Father, &c.* Theſe three Collects are to be uſed.

K. Charles Martyr.

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 burthen 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 redæmed; enter not into judgment 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.

¶ In the Communion-Service, immediately after the Commandments ſhall this Collect be uſed.

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

¶ Then ſhall follow the Prayer for the King, [*Almighty God, whoſe Kingdom is everlaſting*, &c.] And after that, theſe two Collects inſtead of that for the day.

BLeſſed Lord, in whoſe ſight the death of thy ſaints is precious; We magnifie thy Name for that abundant grace beſtowed on our late Martyred Soveraign; by which he was enabled ſo chearfully to follow the ſteps of his bleſſed Maſter and Saviour, in a conſtant meek ſuffering of all barbarous indignities, and at laſt reſiſting unto

bloud; and even then, according to the same pattern, praying for his murtherers. Let his memory, O Lord, be ever blessed among us, that we may follow the example of his patience, and charity: And grant, that this our Land may be freed from the vengeance of his bloud, and thy mercy glorified in the forgiveness of our sins; and all for Jesus Christ his sake. Amen.

GRant, Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ. Amen.

The Epistle.

1 S. Pet. ii. 13. SUbmit your selves to every ordinance of man for the Lords sake; whether it be to the King as supream; or unto governours, as unto them that are sent by him for the punishment of evill doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King. Servants be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently: but if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth.

The Gospel.

S. Matth. xxi. 33. THere was a certain houshold̃er which planted a vineyard, and hedged it round about, and digged a wine-presse in it, and built a tower, and let it out to husbandmen, and went into a far countrey. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants, more than the first: and they did unto them likewise. But last of all, he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir, come, let us kill him, and let us seise on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

¶ After

K. Charles Martyr.

¶ After the Prayer, [*For the whole ſtate of Chriſts Church*, &c.] this Collect ſhall be uſed.

O Lord, our heavenly Father, who doſt not puniſh us as our ſins have deſerved, but haſt in the midſt of judgment remembred mercy; We acknowledge it thy ſpecial favour, that though for our many and great provocations thou didſt ſuffer thine Anointed to fall this day into the hands of violent and bloud-thirſty men, and barbarouſly to be murthered by them; yet thou didſt not leave us for ever as ſheep without a ſhepherd, but by thy gracious providence didſt miraculouſly preſerve the undoubted heir of his Crown, our moſt gracious Soveraign King CHARLES the Second, from his bloudy enemies, hiding him under the ſhadow of thy wings, until their tyranny was overpaſt, and bringing him back in thy good appointed time to ſit in peace upon the throne of his Father, and to exerciſe that authority over us, which of thy ſpecial grace thou hadſt committed unto him. For theſe thy great and unſpeakable mercies we render thee moſt humble thanks from the bottom of our hearts, beſeeching thee ſtill to continue thy gracious protection over him, and to grant him a long and a happy reign over us: So we that are thy people, will give thee thanks for ever, and will alway be ſhewing forth thy praiſe from generation to generation, through Jeſus Chriſt our Lord. Amen.

THE
Order for Evening Prayer.

¶ Proper Pſalms, Xxxviij. Lxiv. Cxliij.

¶ Proper Leſſons, { The firſt Jere. xlj. or Dan. ix. to v. 22. / The ſecond Heb. xj. v. 32. to cap. xij. v. 7.

¶ Inſtead of the firſt Collect at Evening Prayer, uſe theſe two which follow.

O Bleſſed Lord God, who by thy wiſdom not only guideſt and ordereſt all things moſt ſuitably to thine own juſtice, but alſo perfourneſt thy pleaſure in ſuch a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works; We thy ſinful people fall down before thee, confeſſing that thy judgments were right in permitting cruel men, ſons of Belial, this day to imbrue their hands in the bloud of thine Anointed; we having drawn down the ſame upon our ſelves, by the great and long provocations of

of our ſins againſt thee; For which we do therefore here humble our ſelves before thee, imploring thy mercy for the pardon of them all; and that thou wouldſt deliver this Nation from bloud-guiltineſs (that of this day eſpecially) and turn from us and our poſterity all thoſe judgments which we by our ſins have deſerved: Grant this for the all-ſufficient merits of thy Son, our Saviour Jeſus Chriſt. Amen.

BLeſſed God, juſt, and powerful, who didſt permit thy dear ſervant, our late dread Soveraign, to be this day given up to the violent out-rages of wicked men, to be deſpightfully uſed, and at laſt murthered by them; Though we cannot reflect upon ſo foul an act but with horrour and aſtoniſhment; yet do we moſt gratefully commemorate the glories of thy grace, which then ſhined forth in thine Anointed, whom thou wert pleaſed, even at the hour of death, to endue with an eminent meaſure of exemplary patience, meekneſs, and charity, before the face of his cruel enemies. And albeit, thou didſt ſuffer them to proceed to ſuch a height of violence againſt him, as to kill his perſon, and take poſſeſſion of his throne; yet didſt thou in great mercy preſerve his ſon, whoſe right it was, and at length by a wonderful providence bring him back, and ſet him thereon, to reſtore thy true Religion, and to ſettle peace amongſt us: For which, we glorifie thy Name, through Jeſus Chriſt our bleſſed Saviour. Amen.

¶ Immediately before the Prayer of S. *Chryſoſtom*, ſhall this Collect be uſed.

ALmighty and everlaſting God, whoſe righteouſneſs is like the ſtrong mountains, and thy judgments like the great deep; and who, by that barbarous murder this day committed upon the ſacred perſon of thine Anointed, our late Soveraign, haſt taught us, that neither the greateſt of kings, nor the beſt of men are more ſecure from violence, than from natural death; Teach us alſo hereby ſo to number our days, that we may apply our hearts unto wiſdom. And grant that neither the ſplendour of any thing that is great, nor the conceit of any thing that is good in us, may any way withdraw our eyes from looking upon our ſelves as ſinful duſt and aſhes; but that (according to the example of this thy bleſſed Martyr) we may preſs forward towards the prize of the high calling that is before us, in faith and patience, humility and meekneſs, mortification and ſelf-denial, charity and conſtant perſeverance unto the end: And all this for thy Son our Lord Jeſus Chriſts ſake; To whom, with thee, and the holy Ghoſt be all honour, and glory, world without end. Amen.



A

Form of PRAYER with THANKSGIVING

to be uſed yearly upon the XXIX. day of *MAY*;

Being the day of His Majeſties Birth, and happy Return to His Kingdoms.

¶ The Service ſhall be the ſame with the uſual Office for Holidays in all things; except, where it is hereafter otherwiſe appointed.

¶ If this day ſhall happen to be Aſcenſion-day, Whitſunday, or Trinity-Sunday, only the Collects of this Office are to be added to the ſeveral Services for thoſe Feſtivals in their proper places. If it ſhall happen to be any other Sunday, or to be Munday, or Tueſday in Whitſun-week, the Collects ſhall be uſed as before, and alſo the proper Pſalms here appointed, inſtead of thoſe of ordinary courſe, and all the reſt of this Office omitted.

¶ Morning Prayer ſhall begin with this Sentence.

I Exhort, that firſt of all ſupplications, prayers, interceſſions, and giving of thanks be made for all men; for Kings, and all that are in Authority, that we may lead a quiet and peaceable life in all godlineſs and honeſty: For this is good and acceptable in the ſight of God our Saviour. 1 Tim. ij. 1, 2, 3.

¶ Inſtead of *Venite, exultemus*, ſhall be ſung or ſaid this Hymn following; one Verſe by the Prieſt, and another by the Clerk and people.

O Come let us ſing unto the Lord: let us heartily rejoyce in the ſtrength of our ſalvation. Pſal. xcv. 1.

Let us come before his preſence with thankſgiving: and ſhew our ſelves glad in him with pſalms. 2.

For the Lord is a great God: and a great King above all gods. 3.

With his own right hand, and with his holy arm: hath he gotten himſelf the victory. Pſal. xcviij. 2.

The Lord declared his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen. 3.

He hath remembred his mercy and truth towards the houſe of Iſrael: and all the ends of the world have ſeen the ſalvation of our God. 4.

For

The Kings Birth

Pſal. lxxxix. 20. For he hath found David his ſervant: with his holy oyl hath he anointed him.
21. His hand hath held him faſt: and his arm hath ſtrengthned him.
22. The enemy hath not been able to do him violence: the ſon of wickedneſs hath not hurt him.
23. He hath ſmitten down his foes before his face: and plagued them that hated him.
24. His truth alſo, and his mercy hath been with him: and in his Name is his horn exalted.
25. He hath ſet his dominion alſo in the ſea: and his right hand in the flouds.

Pſal. cxxxviij. 4. Therefore all the Kings of the earth ſhall praiſe thee, O Lord: for they have heard the words of thy mouth.
5. Yea, they ſhall ſing in the ways of the Lord: that great is the glory of the Lord.

Pſal. cxlv. 21. My mouth alſo ſhall ſpeak the praiſe of the Lord: and let all fleſh give thanks unto his holy Name for ever and 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.

¶ Proper Pſalms, Xx. Xxj. Lxxxv. Cxviij.

¶ Proper Leſſons, { The firſt 2 Sam. xix. v. 9.
The ſecond Rom. xiij.

¶ In the Suffrages after the Creed theſe ſhall be inſerted and uſed for the King.

Prieſt.
O Lord, ſave the King.
People.
Who putteth his truſt in thee.
Prieſt.
Send him help from thy holy place.
People.
And evermore mightily defend him.
Prieſt.
Let his enemies have no advantage againſt him.
People.
Let not the wicked approach to hurt him.

¶ Inſtead of the firſt Collect for Morning Prayer theſe two ſhall be uſed.

O Lord God of our ſalvation, who haſt been exceedingly gracious unto this land, and by thy miraculous providence haſt delivered us out of our late miſerable confuſions, by reſtoring to us our dread Soveraign Lord, thy ſervant, King CHARLES; We are now here before thee with all due thankfulneſs to acknowledge thine unſpeakable goodneſs this day ſhewed unto us, and to offer up our ſacrifices of praiſe unto thy glorious Name; humbly

humbly beſeeching thee to accept this our unfeigned, though unworthy oblation of our ſelves; bowing all holy obedience in thought, word, and work unto thy divine Majeſty; and promiſing in thee, and for thee all loyal and dutiful allegiance to thine Anointed ſervant, and to his heirs after him; whom we beſeech thee to bleſs with all encreaſe of grace, honour, and happineſs in this world, and to crown with immortality and glory in the world to come; for Jeſus Chriſt his ſake, our only Lord and Saviour. Amen.

O God, who by thy divine providence and goodneſs didſt this day firſt bring into the world, and didſt this day alſo bring back and reſtore to us, and to his own juſt and undoubted rights our moſt gracious Soveraign Lord thy ſervant King CHARLES; Preſerve his life, and eſtabliſh his throne, we beſeech thee. Be unto him a helmet of ſalvation againſt the face of his enemies, and a ſtrong tower of defence in the time of trouble. Let his Reign be proſperous, and his days many. Let juſtice, truth, and holineſs; let peace, and love, and all Chriſtian vertues flouriſh in his time. Let his people ſerve him with honour and obedience; and let him ſo duly ſerve thee on earth, that he may hereafter everlaſtingly reign with thee in heaven, through Jeſus Chriſt our Lord. Amen.

¶ In the end of the Litany (which ſhall always this day be uſed) after the Collect, [*We humbly beſeech thee, O Father*, &c.] ſhall this be ſaid which followeth.

O Lord God, moſt merciful Father, who of thine eſpecial grace and favour didſt this day bring home unto us thy ſervant King CHARLES our Soveraign, and place him in the throne of this Kingdom, thereby reſtoring to us the publick and free profeſſion of thy true Religion and worſhip, to the great comfort and joy of our hearts; We thine unworthy ſervants, here aſſembled together to celebrate the memory of this thy mercy, moſt humbly beſeech thee to grant us grace, that we may always ſhew our ſelves truly and unfeignedly thankful unto thee for the ſame: And that our gracious King may through thy mercy continue his Reign over us in all vertue, godlineſs, and honour, many, and many years; and that we dutifully obeying him, as faithful and loyal ſubjects, may long enjoy him with the continuance of thy great bleſſings, which by him thou haſt vouchſafed unto us, through Jeſus Chriſt our Lord. Amen.

¶ Immediately before the Prayer of S. *Chryſoſtom*, uſe the Collect of Thankſgiving, [*For Peace, and Deliverance from our enemies.*]

O Almighty God, who art a ſtrong tower of defence unto thy ſervants againſt the face of their enemies; We yield thee praiſe and thankſgiving for our deliverance from thoſe great and apparent dangers wherewith we were compaſſed. We acknowledge it thy goodneſs that we were not delivered over

ver as a prey unto them; beſeeching thee ſtill to continue ſuch thy mercies towards us, that all the world may know that thou art our Saviour and mighty deliverer, through Jeſus Chriſt our Lord. Amen.

¶ In the Communion Service between the Commandments and the Epiſtle, ſhall theſe two Collects be uſed, inſtead of the Collect for the King, and that of the day.

O Moſt gracious God, and merciful Father, who haſt by thy infinite power and goodneſs ſafely and quietly, after ſo many and great troubles and adverſities, ſetled thy ſervant our Soveraign Lord King CHARLES in the throne of his Fathers, (notwithſtanding all the power and malice of his enemies) reſtoring unto us with him, and by him the free profeſſion of thy ſacred truth and Goſpel, together with our former peace and proſperity; We beſeech thee to grant him the defence of thy ſalvation, and to ſhew forth thy loving kindneſs, and mercy to him; and to ſtir up continually in our hearts all faithful duty and loyalty towards him, with a religious obedience, and thankfulneſs unto thee for theſe and all other thy mercies, through Jeſus Chriſt our Lord. Amen.

GRant, we beſeech thee, Almighty God, that our Soveraign Lord the King, whom thou didſt this day happily bring home, and reſtore to us, may be a mighty protector of his people, a religious defender of thy ſacred Faith, and of thy holy Church among us, a glorious conqueror over all his enemies, a gracious governour unto all his ſubjects, and a happy father of many children to rule this Nation by ſucceſſion in all ages, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

1 S. Pet. ii. 11.

DEarly beloved, I beſeech you as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul; having your converſation honeſt among the Gentiles: that whereas they ſpeak againſt you as evil-doers, they may by your good works which they ſhall behold, glorifie God in the day of viſitation. Submit your ſelves to every ordinance of man for the Lords ſake; whether it be to the King, as ſupream; or unto governours, as unto them that are ſent by him for the puniſhment of evil-doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men: As free, and not uſing your liberty for a cloak of maliciouſneſs, but as the ſervants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The

and Return.

The Goſpel.

AND they ſent out unto him their diſciples, with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man; for thou regardeſt not the perſon of men. Tell us therefore, What thinkeſt thou? Is it lawful to give tribute unto Ceſar, or not? But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he ſaith unto them, Whoſe is this image and ſuperſcription? They ſay unto him, Ceſars. Then ſaith he unto them, Render therefore unto Ceſar, the things which are Ceſars; and unto God, the things that are Gods. When they had heard theſe words, they marvelled, and left him, and went their way. S. Matth. xxij. 16.

¶ After the Prayer, [*For the whole ſtate of Chriſts Church*, &c.] this Collect following ſhall be uſed.

O Lord our God, who upholdeſt and governeſt all things in heaven and earth; Receive our humble prayers with our thankſgivings for our Soveraign Lord CHARLES, ſet over us by thy grace and providence to be our King: And ſo, together with him, bleſs the whole Royal Family with the dew of thy heavenly Spirit, that they, ever truſting in thy goodneſs, protected by thy power, and crowned with thy gracious and endleſs favour, may continue before thee in health, peace, joy, and honour, a long and happy life upon earth, and after death obtain everlaſting life and glory in the kingdom of heaven, by the merits and mediation of Chriſt Jeſus our Saviour; who with the Father, and the holy Spirit, liveth and reigneth ever one God, world without end. Amen.

FINIS.