

AN ALTERNATIVE FORM OF THE CALENDAR AND OCCASIONAL OFFICES OF THE CHURCH

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THE CALENDAR

JANUARY

1. *Circumcision of our Lord.*
4. Titus.
6. *Epiphany.*
12. Benedict Biscop: Abb. and Conf., 690.
13. Hilary: Bishop of Poitiers and Doctor, 368.
17. Antony of Egypt: Abb., 356.
19. Wulfstan: Bishop of Worcester, 1095.
20. Fabian and Sebastian: MM., 250.
21. Agnes: Roman Virgin and Martyr, c. 304.
22. Vincent: Spanish Deacon and Martyr, c. 304.
24. Timothy.
25. *Conversion of St. Paul.*
26. Polycarp: Bishop of Smyrna and Martyr, c. 155.
27. John Chrysostom: Bishop of Constantinople and Doctor, 407.

FEBRUARY

2. *Purification of the Blessed Virgin Mary.*
3. Anskar of Sweden: Bishop, 864.
4. Gilbert of Sempringham, 1189.
5. Agatha: V. and M., 250.
14. Valentine: M., 269.
20. African Missionaries and Martyrs.
24. *St. Matthias: Apostle.*

MARCH

1. David: Bishop of Menēvia, 6th cent.
2. Chad: Bishop of Lichfield, 672.
7. Perpetua and her Companions: Carthaginian Martyrs, 203.
8. Thomas Aquinas: D., 1274.
12. Gregory the Great: Bishop of Rome and Doctor, 604.
17. Patrick of Ireland: Bishop, 461.

THE CALENDAR

MARCH (*continued*)

18. Cyril of Jerusalem: Bishop and Confessor, c. 386.
19. Joseph, Foster-father of our Lord.
20. Cuthbert: Bishop of Lindisfarne, 687.
21. Benedict: Abbot of Monte Cassino, c. 540.
25. *Annunciation of the Blessed Virgin Mary.*

APRIL

3. Richard: Bishop of Chichester, 1253.
4. Ambrose: Bishop of Milan and Doctor, 397.
11. Leo the Great: Bishop of Rome and Doctor, 461.
14. Justin: Martyr and Doctor, c. 165.
19. Alphege: Archbishop of Canterbury and Martyr, 1012.
21. Anselm: Archbishop of Canterbury and Doctor, 1109.
23. George: M.
24. Wilfrid of York: Bishop and Confessor, 709.
25. *St. Mark: Evangelist.*
30. Catherine of Siena: V., 1380.

MAY

1. *St. Philip and St. James: Apostles.*
2. Athanasius: Bishop of Alexandria and Doctor, 373.
4. Monnica: Matron, 387.
6. St. John Evangelist, ante Portam Latinam.
9. Gregory of Nazianzus: B. and D., 390.
19. Dunstan: Archbishop of Canterbury, 988.
25. Aldhelm: Bishop of Sherborne, 709.
26. Augustine: first Archbishop of Canterbury, 605.
27. Venerable Bede of Jarrow: Presbyter and Doctor, 735.
30. Joan of Arc: 1431.

THE CALENDAR

JUNE

2. Martyrs of Lyons: 177.
5. Boniface: Bishop of Mainz and Martyr, c. 755.
9. Columba: Abbot of Iona, 597.
10. Margaret of Scotland: Queen, 1093.
11. *St. Barnabas*: Apostle.
14. Basil: Bishop of Caesarea in Cappadocia and Doctor, 379.
22. Alban: M., c. 304.
24. *Nativity of St. John Baptist*.
28. Irenaeus: Bishop of Lyons and Doctor, c. 202.
29. *St. Peter and St. Paul*: Apostles and Martyrs.

JULY

2. Visitation of the Blessed Virgin Mary.
13. Silas.
15. Swithun: Bishop of Winchester, c. 862; translated 971.
16. Osmund: Bishop of Salisbury, 1099.
20. Margaret: Virgin and Martyr at Antioch in Pisidia.
22. *St. Mary Magdalen*.
25. *St. James the Great*: Apostle and Martyr.
26. Anne: Mother to the Blessed Virgin Mary.
30. Mary and Martha of Bethany.
31. Germanus and Lupus: Bishops and Confessors.

AUGUST

1. *St. Peter's Chains*.
4. Dominic: Confessor, 1221.
5. Oswald: King of Northumbria and Martyr, 642.
6. *Transfiguration of our Lord*.
7. Name of Jesus.
10. Laurence: Deacon at Rome and Martyr, 258.
15. Falling asleep of the Blessed Virgin Mary.
20. Bernard of Clairvaux: Abbot, 1153.

THE CALENDAR

AUGUST (*continued*)

24. *St. Bartholomew*: Apostle.
28. Augustine: Bishop of Hippo in Africa and Doctor, 430.
29. Beheading of St. John Baptist.
31. Aidan: Bishop of Lindisfarne, 651.

SEPTEMBER

1. Giles of Provence: Abbot, c. 720.*
8. *Nativity of the Blessed Virgin Mary*.
13. Cyprian: Bishop of Carthage and Martyr, 258.
14. Holy Cross Day.
16. Ninian: Bishop of Galloway, c. 430.
17. Lambert: Bishop of Maestricht and Martyr, 709.
19. Theodore of Tarsus: Archbishop of Canterbury, 690.
21. *St. Matthew*: Apostle and Evangelist.
29. *St. Michael and All Angels*.
30. Jerome: Presbyter and Doctor, 420.

OCTOBER

1. Remigius: Bishop of Rheims and Confessor, c. 530.
4. Francis of Assisi: 1226.
6. Faith of Aquitaine: V. and M., c. 304.
9. Denys: Bishop and Martyr.
10. Paulinus: Bishop and Confessor, 644.
11. Philip the Deacon.
13. Edward the King and Confessor: 1066; translated 1163.
17. Etheldreda: Queen and Abbess of Ely, 679.
18. *St. Luke*: Evangelist.
19. Frideswide: Virgin, c. 735.
25. Crispin and Crispinian: Martyrs.
28. *St. Simon and St. Jude*: Apostles.

THE CALENDAR

NOVEMBER

1. *All Saints' Day.*
2. Commemoration of All Souls.
6. Leonard: Abbot, c. 559.
7. Willibrord: Bishop of Utrecht, 738.
8. Saints, Martyrs, and Doctors of the Church of England.
11. Martin: Bishop of Tours, c. 397.
16. Edmund: Archbishop of Canterbury, 1240.
17. Hugh: Bishop of Lincoln, 1200.
18. Hilda: Abbess of Whitby, 680.
19. Elizabeth of Hungary: 1231.
20. Edmund: King of East Anglia and Martyr, 870.
22. Cecilia: V. and M. at Rome, c. 230.
23. Clement: Bishop of Rome and Martyr, c. 100.
25. Catherine of Alexandria: V. and M.
30. *St. Andrew: Apostle.*

DECEMBER

3. Birinus: Bishop of Dorchester, c. 650.
4. Clement of Alexandria: Doctor, c. 210.
6. Nicolas: Bishop of Myra in Lycia, 4th cent.
8. Conception of the Blessed Virgin Mary.
13. Lucy: V. and M., 303.
16. (O Sapientia, the first Christmas Anthem.)
17. Ignatius: Bishop of Antioch and Martyr in Rome, c. 110.
21. *St. Thomas: Apostle.*
25. *Christmas Day.*
26. *St. Stephen: the first Martyr.*
27. *St. John: Apostle and Evangelist.*
28. *Innocents' Day.*
29. Thomas: Archbishop of Canterbury and Martyr, 1170.

TABLES AND RULES

for the Moveable and Immoveable Feasts, together with the Days of Fasting and Abstinence through the whole year.

I. RULES FOR THE MOVEABLE FEASTS AND HOLY-DAYS

EASTER DAY, on which the rest depend, is always the First Sunday after the Full Moon which happens upon or next after the Twenty-first day of March, and if the Full Moon happens upon a Sunday, Easter Day is the Sunday after.

Septuagesima Sunday is nine weeks before Easter.

Sexagesima Sunday is eight weeks before Easter.

Quinquagesima Sunday is seven weeks before Easter.

Ash Wednesday is in the week following.

Quadragesima or Lent extends thenceforward to Easter Even.

Ascension Day is forty days after Easter.

Whitsunday is seven weeks after Easter.

Trinity Sunday is eight weeks after Easter.

The Commemoration of the Institution of the Holy Communion is on the Thursday after Trinity Sunday, and may be kept with an Octave.

Advent Sunday is always the nearest Sunday to the Feast of St. Andrew, whether before or after, or the day of that Feast itself.

The Ember Days at the four Seasons are the Wednesday, Friday, and Saturday after

The First Sunday in Lent.

The Feast of Pentecost.

Holy Cross Day, September 14.

St. Lucy's Day, December 13.

The Rogation Days are the Monday, Tuesday, and Wednesday before Ascension Day. The observance of these days may be transferred according to local needs.

II. TABLE OF ALL THE GREATER FEASTS

which are to be observed in the Church of the Province of South Africa throughout the year, and for which proper Services are appointed.

All Sundays in the Year.

January 1	The Circumcision of our Lord Jesus Christ.
6	The Epiphany.*
25	The Conversion of St. Paul.
February 2	The Purification of the Blessed Virgin Mary.
24	St. Matthias the Apostle.
March 25	The Annunciation of the Blessed Virgin Mary.
April 25	St. Mark the Evangelist.

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May 1	St. Philip and St. James, the Apostles. The Ascension of our Lord Jesus Christ.* The Commemoration of the Holy Communion.
June 11	St. Barnabas.
24	The Nativity of St. John Baptist.
29	St. Peter and St. Paul, Apostles.*
July 22	St. Mary Magdalen.
25	St. James the Apostle.
August 1	St. Peter's Chains.
6	The Transfiguration of our Lord.
24	St. Bartholomew the Apostle.
September 8	Nativity of the Blessed Virgin Mary.
21	St. Matthew the Apostle.
29	St. Michael and All Angels.*
October 18	St. Luke the Evangelist.
28	St. Simon and St. Jude, the Apostles.
November 1	All Saints.*
30	St. Andrew the Apostle.
December 21	St. Thomas the Apostle.
25	The Nativity of our Lord.*
26	St. Stephen the Martyr.
27	St. John the Evangelist.
28	The Holy Innocents. The Dedication Festival.* The Harvest Thanksgiving.

*Note. These Feasts, and also Easter and Whitsunday, are kept with Octaves.

III. TABLE OF DAYS OF FASTING

(that is, days on which no meat is taken, and the quantity of food is lessened).

Ash Wednesday.

All Fridays in Lent.

Friday in the September Ember Week.

The Vigil of St. Andrew. (If the Feast of St. Andrew fall on a Monday, the Vigil is observed on the Saturday preceding.)

IV. TABLE OF DAYS OF ABSTINENCE

(that is, days of self-denial either by abstinence from meat, or by some other form of self-discipline).

All Fridays in the year, except Christmas Day, the Epiphany, and the Fridays in the Octaves of Christmas, Easter, and the Ascension.

The forty days of Lent.

The Vigils before Christmas Day, Ascension Day, and Whitsunday.

TABLES AND RULES

V. TABLE TO REGULATE THE SERVICE WHEN TWO FEASTS OR HOLY-DAYS FALL UPON THE SAME DAY

When two Feasts or Holy-days fall upon the same day, then shall be said the whole Service Proper to the Day named in the left-hand column of the following Table; and the Service of the Day in the right-hand column shall be either pretermitted or transferred as therein directed. But note that, Except on Advent Sunday, Christmas Day, Ash Wednesday, Low Sunday and Ascension Day, the first Evensong of the Day in the right-hand column takes precedence of the Evensong of the Day in the left-hand column, the Collect of the Day being said after that of the Feast. Further, in the Feast of St. Philip and St. James fall on the Vigil of the Ascension, Evensong shall be of the Ascension alone, with no commemoration.

First Sunday in Advent.	St. Andrew, transferred to Tuesday.
Fourth Sunday in Advent.	St. Thomas, transferred to Monday.
St. Stephen, St. John Evangelist, Innocents' Day, Circumcision. Epiphany. *Conversion of St. Paul. *Purification of St. Mary the Virgin.	First Sunday after Christmas. Second Sunday after Christmas. Third Sunday after Epiphany. Fourth Sunday after Epiphany, Septuagesima, Sexagesima, Quinquagesima.
Septuagesima or Sexagesima.	Conversion of St. Paul, transferred to Monday.
Sexagesima, Quinquagesima, Ash Wednesday, Sundays in Lent.	St. Matthias, transferred to next day.
Second, Third, Fourth, or Fifth Sunday in Lent.	Annunciation, transferred to Monday.
Palm Sunday to Low Sunday.	Annunciation, transferred to Tuesday after the First Sunday after Easter.
Easter Day and seven days after.	St. Mark, St. Philip and St. James, transferred to Tuesday after the First Sunday after Easter.
*St. Mark, *St. Philip and St. James. Ascension Day.	Second to Fifth Sundays after Easter. St. Philip and St. James, transferred to Friday.
Whitsunday to Trinity Sunday.	St. Barnabas transferred to Tuesday after Trinity Sunday.

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Commemoration of the Holy Sacrament. | St. Barnabas, St. John Baptist, transferred to Friday.
 *St. Barnabas and all other Holy-days till All Saints inclusive. | Sunday after Trinity.

*The Collect of the Sunday will follow that of the day.

N.B. The first Evensong of a Feast takes precedence of the second Evensong of a Feast of equal rank.

VI. The following Names may be commemorated by one of the following Collects:

○ ALMIGHTY God, who willest to be glorified in thy Saints, and didst raise up thy servant N. to shine as a light in the world: shine, we pray thee, in our hearts, that we also in our generation may shew forth thy praises, who hast called us out of darkness into thy marvellous light; through Jesus Christ our Lord. *Amen.*

○ GOD, who hast brought us near to an innumerable company of Angels, and to the spirits of just men made perfect: Grant us during our pilgrimage to abide in their fellowship, and in our heavenly country to become partakers of their joy; through Jesus Christ our Lord. *Amen.*

January 10 William Laud: Archbishop of Canterbury, 1645.
 February 27 George Herbert: Presbyter, 1632.
 March 19 Thomas Ken: Bishop, 1711.
 29 John Keble: Presbyter, 1866.
 April 6 William Law: Presbyter, 1761.
 11 George Augustus Selwyn: Bishop, 1878.
 May 13 The Martyrs of Uganda, 1886.
 June 18 Bernard Mizeki: Martyr, 1896.
 July 29 William Wilberforce, 1833.
 September 1 Robert Gray: Bishop, 1872.
 20 John Coleridge Patteson: Bishop and M., 1871.
 25 Lancelot Andrewes: Bishop, 1626.
 October 16 Henry Martyn: Presbyter, 1812.
 26 Alfred the Great: King, c. 899.
 29 James Hannington: Bishop and M., 1885.
 November 12 Charles Simeon: Presbyter, 1836.
 December 1 Nicholas Ferrar: Deacon, 1637.

VII. If desired the traditional endings of the Collects may be used. They are as follows:

1. If the prayer is addressed to the First Person of the Blessed Trinity, the words 'who liveth and reigneth with thee in the unity of the Holy Ghost, ever one God, world without end' are added after 'through Jesus Christ our Lord'.

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2. If the name of our Lord has been mentioned in the body of the Collect, the words 'the same' are inserted before the words 'Jesus Christ'.
3. If the name of the Holy Ghost has been mentioned in the body of the Collect, the words 'in the unity of the same Spirit' are substituted for the words 'in the unity of the Holy Ghost'.
4. If the prayer is addressed to the Second Person of the Blessed Trinity, the ending is 'who livest and reignest with the Father and the Holy Ghost, one God, world without end'.

If these endings are used, it should be noted that when more Collects than one are said, the full ending is added only to the Collect for the Day and to the last of the Memorials.

THE MINISTRATION OF PUBLICK BAPTISM OF INFANTS TO BE USED IN THE CHURCH

- ¶ *The Curate of every Parish shall often admonish the people that they bring their children to Baptism as soon as possible after birth, and that they defer not the Baptism of children longer than the fourth, or at furthest the fifth, Sunday unless upon a great and reasonable cause.*
- ¶ *It is desirable where possible that Baptism should be administered upon Sundays and other Holy-days, when the most number of the people come together; as well for that the congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church; as also because in the Baptism of Infants every man present may be put into remembrance of his own profession made to God in his Baptism. Nevertheless (for sufficient cause), 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. Nevertheless, when three sponsors cannot conveniently be had, one Godfather and one Godmother shall suffice. Parents, if need so require, may be sponsors for their own child provided that there be one other sponsor. In no case shall any person be admitted to be a sponsor who is unbaptized; and it is plainly the intention of the Church that all sponsors should be communicant members of the Church.*
- ¶ *If the Priest be absent it is lawful that a Deacon baptize infants.*
- ¶ *When there are children to be baptized, the Parents shall give due notice thereof to the Priest. He shall thereupon appoint the time for the Baptism, which shall be immediately after the last Lesson at Morning or Evening Prayer; or at such other time as he in his discretion shall think fit.*
- ¶ *And the Priest coming to the Font, (which is then to be filled with pure water,) and standing there shall say to the Sponsors,*

HAS this child been already baptized, or no?

¶ *If they answer, No:*

WILL you take care, to the best of your ability, that this child be brought up as a faithful member of Christ's holy Church?

Answer. I will.

¶ *Then shall the Priest proceed as follows:*

SEEING that all men are born with a sinful nature; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be born anew of water and of the Holy Ghost; I beseech you to call upon God the Father,

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through our Lord Jesus Christ, that of his bounteous mercy he will grant unto *this child* that which by nature *he* cannot have; that *he* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made a *living member* of the same.

¶ *While all continue standing, the Priest shall say one or both of the prayers following.*

ALMIGHTY and everlasting God, who by the baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify water to the mystical washing away of sin: Mercifully look upon *this child*: wash *him* and sanctify *him* with the Holy Ghost; that *he* may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in love, may so pass the waves of this troublesome 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.*

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 everlasting grace by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *this infant*, being cleansed and hallowed by thy heavenly washing, may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then the Priest shall say,*

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

Answer. Glory be to thee, O Lord.

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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.

¶ Then shall the people say or sing,

Thanks be to thee, O Lord.

¶ After the Gospel is read, the Priest shall make this brief Exhortation upon the words of the Gospel.

YOU hear in this Gospel the words of our Saviour Christ, when he commanded the children to be brought unto him. You perceive how he took them in his arms, and blessed them. He is the same yesterday, to day, and for ever. Doubt you not therefore, but earnestly believe, that he loves *this child*, that he approves this work of ours in bringing *him* to Holy Baptism, that he is ready to receive *him*, to embrace *him* with the arms of his mercy, and to give *him* the blessing of eternal life. Wherefore let us faithfully and devoutly give thanks unto him, and say,

Then shall the Priest and people, still standing, repeat together,

ALMIGHTY and everlasting God, heavenly Father, We give thee humble thanks that thou hast called us to the knowledge of thy grace, and to 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.

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THE PROMISES

¶ Then shall the Priest speak to the Godfathers and Godmothers on this wise,

DEARLY beloved, you have brought *this child* here to be baptized, you have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to cleanse *him*, and to sanctify *him*. Our Lord has promised in his Gospel to grant all these things that you have prayed for; which promise he, for his part, will most surely keep and perform.

You, on your part, must promise in the name of *this infant*, three things: first, that *he* will renounce the devil and all his works; secondly, that *he* will constantly believe God's holy Word; and thirdly, that *he* will 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 the 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.

Dost thou believe in God the Father Almighty, Maker of heaven and earth?

Answer. I do.

Dost thou believe in Jesus Christ his only 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 descended into hell, and also did rise again the third day from the dead; 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?

Answer. I do.

Dost thou believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The

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Forgiveness of sins; The Resurrection of the Body;
And the Life everlasting?

Answer. I do.

Dost thou in the name of this child profess this faith?

Answer. I do.

Dost thou promise in *his* name obedience to God's holy will and commandments?

Answer. I do.

Dost thou in *his* name ask for baptism?

Answer. I do.

¶ *Then the Priest shall say,*

O MERCIFUL 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 evil desires of the flesh 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 *he* being here dedicated to thee by our office and ministry may be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

THE BLESSING OF THE WATER

Priest. The Lord be with you;

Answer. And with thy spirit.

Priest. 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.

Priest. It is very meet, right, and our bounden

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duty, that we should give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God, for that thy most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his 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; sanctify 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, to whom with thee in the unity of the Holy Spirit, be all honour and glory, now and evermore. *Amen.*

THE BAPTISM

¶ *Then shall the Priest take the child into his arms, or by the hand, and shall say to the Godfathers and Godmothers,*

Name this child.

And then naming it after them, he shall dip it in the water, or pour water upon it, 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,

WE receive this child into the congregation of Christ's flock, and do

*sign him with the sign of the Cross, in token that here- * Here the Priest shall make a Cross on the child's forehead.

after *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto *his* life's end. *Amen.*

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[If it is so desired, the Priest shall put upon the child the white vesture commonly called the Chrysom, saying,

WE give this white vesture, a token of the innocency bestowed upon thee, and for a sign whereby thou art admonished to give thyself to pureness of living, that after this transitory life thou mayest be partaker of the life everlasting.

And shall give to him, or to the Godfather, a lighted candle, saying,

RECEIVE the light of Christ, that when the Bridegroom cometh thou mayest go forth with all the saints to meet him; and see that thou keep the grace of thy baptism.

THE THANKSGIVING

¶ Then shall the Priest say,

SEEING now, dearly beloved brethren, that *this child* is born again, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that *this child* may lead the rest of *his life* according to this beginning.

Then shall be said by all, standing,

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

¶ Then shall the Priest 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 make *him* a member of thy holy Church. Grant, O Lord,

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that *he*, being buried with Christ by baptism, and made *partaker* of his death, may also be *partaker* of his resurrection; that, serving thee here in newness of life, *he* may finally, with the rest of thy holy Church, come to thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

After which the Priest may add,

Let us pray for *this child's* home.

O HEAVENLY Father, after whom all fatherhood in heaven and earth is named, bless, we beseech thee, the parents of *this child* and give to them and to all in whose charge *he* may be, the spirit of wisdom and love, that *his home* may be to *him* an image of thy kingdom, and the care of *his* parents a likeness of thy love; through Jesus Christ our Lord. *Amen.*

¶ Then the Priest shall say to the Godfathers, Godmothers, and Parents this Exhortation following.

YOU who have brought *this child* to be baptized into the family of Christ's Church, must see that *he* be taught the meaning of the promises which have been made in *his name*, and that *he* learn the things which a Christian ought to know, to believe, and to do, for the sake of *his* soul's welfare.

See especially that *he* be taught the Creed, the Lord's Prayer, and the Ten Commandments, as set forth in the Church Catechism, and that *he* be virtuously brought up to lead a godly and a Christian life. Take care that *he* be brought to the Bishop in due time to be confirmed by him; so that, strengthened with the gift of the Holy Spirit, *he* may come with due preparation to receive the most comfortable sacrament of the Body and Blood of Christ.

Remember always that Baptism represents unto us our Christian profession, which is to follow the

PUBLICK BAPTISM OF INFANTS

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 unto sin and rise again unto righteousness, continually mortifying all evil desires, and daily advancing in all virtue and godliness of living.

¶ *If the Baptism be not joined to another service, the Minister shall pronounce this Blessing, the people kneeling:*

THE Lord bless you, and keep you: the Lord make his face to shine upon you, and be gracious unto you: the Lord lift up his countenance upon you, and give you peace, now and evermore. *Amen.*

¶ *It is certain by God's Word, that children who are baptized, dying before they commit actual sin, are undoubtedly saved.*

¶ *When Baptism is administered at Morning or Evening Prayer, then all the prayers after the Third Collect may be omitted, except the Prayer of St. Chrysostom and the Grace of our Lord Jesus Christ, &c.*

¶ *If a child that has been privately baptized be brought to the church at the same time with a child that is to be baptized, the Priest, having certified the sufficiency of Private Baptism, shall begin the Order of the Ministration of Publick Baptism of Infants; putting the appointed questions to the sponsors of both the children; save that the question, 'Do you in his name ask for baptism?' be not asked of the sponsors of the child already baptized. Then, having baptized and received the child that has not been baptized, he shall demand the name of the child that has been privately baptized and receive him. Which done, he shall proceed with the rest of the Order of Publick Baptism.*

THE MINISTRATION OF PRIVATE BAPTISM OF CHILDREN IN HOUSES

¶ *First, all things being decently set in order, let the Curate (or, in his absence, any other ordained Minister of the Church that can be procured) with those present call upon God, and say so many of the Prayers appointed to be said before in the Form of Publick Baptism, as the time and present exigence will suffer, concluding with the following.*

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 blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them In the name of the Father, the Son, and the Holy Ghost: Regard, we beseech thee, the supplications of thy congregation; sanctify 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 child being named by some one that is present, the Minister shall pour water upon it, saying these words:

NI baptize thee In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then the Minister and the people shall say the Lord's Prayer, after which 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 make *him* a member of thy holy Church. Grant, O Lord, that *he*, being buried with Christ by baptism, and made *partaker* of his death, may also be *partaker* of his resurrection; that, serving thee here in

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newness of life, *he* may finally, with the rest of thy holy Church, come to thine everlasting kingdom; through Jesus Christ our Lord. *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.*

¶ *But if no such ordained Minister can be procured, and extreme urgency compel, one of them that be present shall name the child, and pour water upon it, saying,*

N I baptize thee In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *And then those present shall say 'The Lord's Prayer'.*

¶ *And let them not doubt, that the child thus privately baptized (either by the Priest of the Parish, or by some other Minister, or by one of those present) is lawfully and sufficiently baptized, and ought not to be baptized again.*

¶ *It shall be the duty of any person, thus ministering baptism privately, to notify the Priest of the Parish without delay.*

¶ *If the child, thus baptized, afterwards live, it should be brought into the church that the people may be certified that it has been duly baptized, and that it may be received publickly into the congregation, according to the form following.*

THE FORM OF RECEPTION INTO THE CONGREGATION

OF CHILDREN PRIVATELY BAPTIZED

¶ *There shall be for every male child brought to be received into the church, two Godfathers and one Godmother; and for every female, one Godfather and two Godmothers.*

¶ *When a child who has been privately baptized by some other person than the Priest is brought to be received into the Congregation, the Priest who receives the child shall satisfy himself that all has been well done, and according to due order, concerning the Baptism of the child; and shall, if need so require, examine those who bring the child to the church after this manner:*

BY whom was this child baptized?

Who was present when this child was baptized?

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,

Was this child baptized with water?

Was this child baptized with the form of words: I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost?

¶ *And if the Priest did himself baptize the child, or finds by the answers of those who bring the child that the child was baptized with water, In the name of the Father, and of the Son, and of the Holy Ghost; then he shall not christen the child again; but, having inquired of the sponsors the name of the child, he shall receive him as one of the flock of true Christian people, saying thus:*

I CERTIFY you, that in this case all has been well done, and according unto due order, concerning the baptizing of *this child*, N.; who, being born in original sin, *has*, by the laver of regeneration in Baptism, been received into the number of the children of God, and heirs of everlasting life: for our Lord Jesus Christ does not deny his grace and mercy unto such infants, but most lovingly calls them unto him, as the Holy Gospel witnesses unto us to our comfort on this wise.

RECEPTION INTO THE CONGREGATION

Then all standing, the Priest shall read the Gospel as follows:

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

Answer. Glory be to thee, O Lord.

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.

Then shall the people say or sing,

Thanks be to thee, O Lord.

¶ *After the Gospel is read, the Priest shall make this brief Exhortation upon the words of the Gospel.*

YOU hear in this Gospel the words of our Saviour Christ, when he commanded the children to be brought unto him. You perceive how he took them in his arms, and blessed them. He is the same yesterday, to day, and for ever. Doubt you not therefore, but earnestly believe, that he loves *this child*, who *has* been brought to him in Holy Baptism, that he has received *him*, and embraced *him* with the arms of his mercy, and that he will give *him* the blessing of eternal life. Wherefore let us faithfully and devoutly give thanks unto him, and say the Prayer which our Lord himself taught us:

OUR Father, who 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

RECEPTION INTO THE CONGREGATION

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

¶ *Then shall the Priest say to the Godfathers and Godmothers,*

DEARLY beloved, you have brought *this child* here to be received into the congregation; you, therefore, on your part, must undertake on *his* behalf three things: first, that *he* will renounce the devil and all his works; secondly, that *he* will constantly believe God's holy Word; and thirdly, that *he* will 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 the 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.

Then shall be said by the Priest and Godparents the Apostles' Creed as follows:

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.

Dost thou in the name of this child profess this Faith?

Answer. I do.

RECEPTION INTO THE CONGREGATION

Dost thou promise, in *his* name, obedience to God's holy will and commandments?

Answer. I do.

¶ *Then shall the Priest take the child into his arms, or by the hand, and say,*

WE receive this child into the congregation of Christ's flock, and do *Here the priest shall make a Cross on the child's forehead.
*sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

[*If it is so desired, the Priest shall put upon the child the white vesture commonly called the Chrysom, saying,*

WE give this white vesture, for a token of the innocency bestowed upon thee, and for a sign whereby thou art admonished to give thyself to pureness of living, that after this transitory life thou mayest be partaker of the life everlasting.

And shall give to him, or to the Godfather, a lighted candle, saying,

RECEIVE the light of Christ, that when the Bridegroom cometh thou mayest go forth with all the Saints to meet him; and see that thou keep the grace of thy baptism.

THE THANKSGIVING

¶ *Then the Priest shall say,*

SEEING now, dearly beloved brethren, that *this* child is born again, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *this* child may lead the rest of *his* life according to this beginning.

RECEPTION INTO THE CONGREGATION

¶ *Then, the people still standing, the Priest shall 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 make *him* a member of thy holy Church. Amen.

¶ *And the rest of the service as in the form for the Ministration of Publick Baptism of Infants.*

¶ *But if they who bring the infant to the church do make such uncertain answers to the Priest's questions, 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 baptizing of the child in the Font, he shall use this form of words:*

N IF thou art not already baptized, I baptize thee In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

FORM OF ADMITTING CATECHUMENS

¶ *On the day appointed, the persons to be received shall be brought by their Godparents to the church, and shall remain in the Porch, or nigh unto the Entrance, until the First Lesson of the Daily Office is ended.*

¶ *Then the Priest shall go down to the Porch or place appointed for Catechumens, and, those who are to be received being placed in order nigh unto the Entrance of the Church, the males on the right hand, the females on the left, he shall demand of them as follows:*

Minister. What dost thou desire of God in his holy Church?

Answer. Faith.

Minister. What does Faith gain for thee?

Answer. Eternal life.

Minister. If thou wilt enter into life, keep the Commandments. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbour as thyself. Moreover, the right Faith is that thou worship One God in Trinity, and Trinity in Unity.

¶ *And again he demands:*

Dost thou renounce the Devil?

Answer. I renounce him.

Minister. Dost thou believe in the One living and true God?

Answer. I believe; Lord, help thou mine unbelief.

Minister. Wilt thou be further instructed in the Faith of Christ?

Answer. I will.

¶ *Then shall the Minister say,*

Peace be with thee.

Answer. And with thy spirit,

FORM OF ADMITTING CATECHUMENS

¶ *Then they shall kneel and the Minister shall say over them:*

O LORD God of Hosts, before the terrors of whose presence the armies of Hell are put to flight; Deliver these thy servants from the might of Satan; cast out from them every evil and unclean spirit that lurketh in the heart, the spirit of error and wickedness, the spirit of lying and all uncleanness, and make them meet to receive the Holy Spirit of grace; through Jesus Christ our Lord. *Amen.*

¶ *Then the Minister shall sign each one on the forehead in the form of a Cross, saying,*

Receive the Cross of Christ in thine heart.

¶ *And, when all are signed, he shall proceed,*

TAKE unto you the faith; keep the heavenly precepts; so live that you may be worthy to become the temples of the Holy Ghost, and, having entered into the Church of the living God, may rejoice that you have escaped the snares of death. Reject idolatry, heresy, and superstition; and worship God the Father Almighty, and Jesus Christ his only Son our Lord, who shall come to judge the quick and the dead.

Let us pray.

O LORD, our Heavenly Father, Almighty, everlasting God, who givest light to them that sit in darkness and in the shadow of death, lift up, we beseech thee, the light of thy countenance upon these thy servants who are wandering uncertain and doubtful in the night of this world; Make known unto them the way of truth and peace, and open the eyes of their understanding that they may walk therein; enable them to acknowledge thee, One God, the Father in the Son, and the Son in the Father, with the Holy Spirit, and keep them steadfast in this faith, that, loyally serving thee in this

FORM OF ADMITTING CATECHUMENS

life, they may receive thy blessing in the life to come, through Jesus Christ our Lord. *Amen.*

O ALMIGHTY and merciful Father, who hast made all mankind, and dost restore through grace that which was lost by the infirmity of nature; Mercifully behold these thy servants, and let their names be written in the Book of Life, that, being defended by thy mercy, they may attain unto the glory of regeneration, and, receiving the fulness of thy grace, may be numbered amongst the children of the promise, through Jesus Christ, thine only Son our Lord, who through death hath destroyed death, and opened unto us the gate of everlasting life, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall each one bow down his head, and the Minister, laying his hand on the head of each severally, shall say,*

In the Name of the Lord.

¶ *Which done, he shall say:*

Let us pray.

O HOLY Lord, Father Almighty, Everlasting God, who hast been from all eternity, and abidest unto the end; whose beginning is unknown, and thine end no man can find out; We humbly beseech thee for these thy servants whom thou hast called from the errors of the heathen, and from the shameful deeds of this world, that, being cleansed from the pollution of sin, and being regenerated by water and the Holy Spirit, they may put off the old man and put on the new, which according to thee is created in righteousness and true holiness, through Jesus Christ our Lord. *Amen.*

¶ *Then, the Catechumens all kneeling, the Priest shall bless them on this wise:*

ALMIGHTY God, who hath called you to the knowledge of his grace, grant you an entrance unto his kingdom, through Jesus Christ. *Amen.*

FORM OF ADMITTING CATECHUMENS

¶ *Adding this:*

THE Lord bless you and keep you: the Lord make his face to shine upon you, and be gracious unto you: the Lord lift up his countenance upon you, and give you peace, now and evermore. *Amen.*

¶ *Then let their names be inscribed in the Church Roll.*

THE MINISTRATION OF BAPTISM TO SUCH AS ARE OF RIPER YEARS

AND ARE 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, and due care shall be taken for their examination, whether they be sufficiently instructed in the principles of the Christian religion; and they shall be exhorted to prepare themselves with prayer and fasting for the receiving of this Holy Sacrament.*

¶ *And if they shall be found fit, they shall each have at least one Witness, who shall be ready to present them at the Font, immediately after the Second Lesson, or after the Third Collect, either at Morning or Evening Prayer, or (if need so require) as the Priest in his discretion shall think fit.*

¶ *It is desirable that Baptism should be administered upon Sundays or Holy-days, or at other times when the most number of people come together.*

¶ *The Priest, being satisfied that no one of the persons here presented has been baptized, shall say to the whole congregation,*

DEARLY beloved, I beseech 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 Christ's holy Church, and be made living *members* of the same.

¶ *Then, the people standing, the Priest shall say,*

Let us pray.

ALMIGHTY and everlasting God, who by the Baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify water to the mystical washing away of sin; Mercifully look upon *these persons*; wash *them* and sanctify *them* with the Holy Ghost, that *they* may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in love, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life, there to reign with thee world without end; through Jesus Christ our Lord. *Amen.*

BAPTISM OF SUCH AS ARE OF RIPER YEARS

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 be spiritually born again and receive remission of their sins. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you. So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then the Priest shall say, or sing,*

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

Answer. Glory be to thee, O Lord.

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 mother's 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

BAPTISM OF SUCH AS ARE OF RIPER YEARS
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.

¶ *Then shall the people say or sing,*
Thanks be to thee, O Lord.

THE PROMISES

¶ *Then shall the Priest speak to the persons to be baptized on this wise:*

WELL-BELOVED, who are come hither
desiring to receive Holy Baptism, you have
heard how the congregation has prayed, that our
Lord Jesus Christ may receive you, release you of
your sins, and give you the kingdom of heaven,
and everlasting life. You have heard also, that our
Lord Jesus Christ has promised in his holy Word
to grant all these things that we have prayed for;
which promise he, for his part, will most surely
keep and perform.

You therefore, on your part, must undertake
these three things: first, that you will renounce the
devil and all his works; secondly, that you will
constantly believe God's holy Word; and thirdly,
that you will obediently keep his commandments.

¶ *Then shall the Priest demand of the persons to be baptized these
questions following:*

I demand therefore,

Dost thou renounce the devil and all his works?

Answer. I do.

Dost thou renounce the vain pomp and glory of
the world?

Answer. I do.

Dost thou renounce the carnal desires of the
flesh?

Answer. I do.

Dost thou believe in God the Father Almighty,
Maker of heaven and earth?

Answer. I do.

BAPTISM OF SUCH AS ARE OF RIPER YEARS

Dost thou believe in Jesus Christ his only 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 descended into hell,* and also did
rise again the third day from the dead; 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?

Answer. I do.

Dost thou 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?

Answer. I do.

Wilt thou be baptized in this faith?

Answer. That is my desire.

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

Answer. I will endeavour 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 evil desires of the flesh 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 be endued with

* In the Creed the word 'hell' (Greek, *Hades*) means the place of
the departed.

BAPTISM OF SUCH AS ARE OF RIPER YEARS
heavenly virtues, and everlastingly rewarded,
through thy mercy, O blessed Lord God, who dost
live, and govern all things, world without end.
Amen.

THE BLESSING OF THE WATER

Priest. The Lord be with you;

Answer. And with thy spirit.

Priest. 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.

Priest. It is very meet, and right, and our
bounden duty that we should give thanks unto
thee, O Lord, Holy Father, Almighty, Everlasting
God, for that thy most dearly beloved Son Jesus
Christ, for the forgiveness of our sins, did shed out
of his most precious side both water and blood,
and gave commandment to his 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; sanctify this
water to the mystical washing away of sin; and
grant that *these 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, to whom,
with thee, in the unity of the Holy Spirit, be all
honour and glory, now and evermore. *Amen.*

THE BAPTISM

¶ *Then the Priest shall take each person to be baptized by the right
hand, and shall ask the name; and shall then 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.*

BAPTISM OF SUCH AS ARE OF RIPER YEARS

Then the Priest shall say,

WE receive this person into the congregation
of Christ's flock, and do ** Here the Priest shall*
**sign him with the sign of make a Cross upon the*
the Cross, in token that here- *person's forehead.*
after he shall not be ashamed to confess the faith of
Christ crucified, and manfully to fight under his
banner against sin, the world, and the devil; and to
continue Christ's faithful soldier and servant unto
his life's end. *Amen.*

[*Then, if it is so desired, the Priest shall put upon the person the white
vesture, commonly called the Chrysom, saying,*

TAKE this white vesture for a token of the
innocency bestowed upon thee, and for a sign
whereby thou art admonished to give thyself to
pureness of living, that after this transitory life
thou mayest be a partaker of the life everlasting.

And shall give to him a lighted candle, saying,

RECEIVE the light of Christ, that when the
Bridegroom cometh thou mayest go forth
with all the saints to meet him; and see that thou
keep the grace of thy baptism.

THE THANKSGIVING

¶ *Then the Priest shall say,*

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

Then shall be said the Lord's Prayer, the people kneeling.

OUR Father, who 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

BAPTISM OF SUCH AS ARE OF RIPER YEARS
our daily bread. And forgive us our trespasses,
As we forgive them that trespass against us. And
lead us not into temptation; But deliver us from
evil: For thine is the kingdom, The power, and the
glory, For ever and ever. Amen.

¶ *Then shall the Priest say,*

WE yield thee hearty thanks, most merciful
Father, that it hath pleased thee to regenerate *these persons* with thy Holy Spirit, to receive *them* for thine own *children* by adoption, and to make *them members* of thy holy Church. Grant, O Lord, that *they*, being buried with Christ by baptism, and made *partakers* of his death, may also be *partakers* of his resurrection; that serving thee here in newness of life, *they* may finally with the rest of thy Holy Church come to thine everlasting kingdom, through Christ our Lord. Amen.

¶ *Then, all standing up, if there be no sermon, the Priest shall use these two Exhortations following; speaking to the Witnesses 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; you must remember, that it is your part and duty to put *them* in mind, what a solemn vow, promise, and profession *they have* now made before this congregation, and especially before you *their* chosen Witnesses. And you are also to call upon *them* to use all diligence to be rightly instructed in God's holy Word; that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

And then, speaking to the newly 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

BAPTISM OF SUCH AS ARE OF RIPER YEARS
faith in Jesus Christ, to walk worthily of your Christian calling, and as children of light; remembering always that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us; so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all evil desires, and daily advancing in all virtue and godliness of living.

¶ *If the Baptism be not joined to another service, the Priest shall pronounce this Blessing, the people kneeling:*

THE Lord bless you, and keep you: the Lord make his face to shine upon you, and be gracious unto you: the Lord lift up his countenance upon you, and give you peace, now and evermore. Amen.

¶ *It is expedient that every person, thus baptized, should be confirmed by the Bishop so soon after his Baptism as conveniently may be; so that he may be admitted to 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; only changing the word infant for child or person as occasion requires.*

¶ *If it be doubtful whether one that is of riper years has been duly baptized or no, the Priest shall baptize him in the form here appointed, saving that he shall use this form of words:*

N. If thou art not already baptized, I baptize thee In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *When an unbaptized person of riper years is in immediate danger of death, or by reason of infirmity cannot be brought to the church, if the Minister be satisfied as to his repentance, faith, and desire to be baptized, then the Order of Private Baptism of Children may be used with such changes as the age of the person to be baptized may require.*

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

- ¶ *To the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church has thought good to order, that those who come to be confirmed by the Bishop shall have been instructed in the Creed, the Lord's Prayer, and the Ten Commandments, as well as the law of Christian life, and the two Sacraments of the Gospel; and can also answer to such questions, as in the short Catechism are contained: which order is very convenient to be observed; to the end that when children have reached years of understanding, and have learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and consent, openly before the Church, ratify and renew 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.*
- ¶ *The Curate shall from time to time make diligent enquiry whether there be any in his parish who, having been baptized, were not confirmed in their youth; and, if he find any such, and think them meet to be confirmed, he shall earnestly move them to prepare themselves to seek God's Grace in Confirmation.*
- ¶ *It is desirable that every one shall have a Godfather or a Godmother as a witness of their Confirmation.*
- ¶ *And whensoever the Bishop shall give notice that he will minister Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all such persons within his Parish as he shall think fit to be presented to the Bishop to be confirmed. And, if the Bishop approve of them, he shall confirm them in the manner following.*
- ¶ *The service shall be said from the words, Our help is, &c., down to the Laying on of Hands by the Bishop, without any interruption by preaching or other instruction, or by the singing of any hymn or anthem.*
- ¶ *Upon the day appointed, all that are then to be confirmed, being placed, and standing in order, before the Bishop, he (or some other Minister appointed by him) shall read the following Introduction, unless he shall otherwise determine.*

THE INTRODUCTION

DEARLY beloved in the Lord, in ministering Confirmation the Church follows the example of the Apostles of Christ. For in the eighth chapter of the Acts of the Apostles we read thus:—

They therefore that were scattered abroad went about preaching the word. And Philip went down to the city of Samaria, and proclaimed unto them the Christ. When they believed Philip preaching good tidings concerning the kingdom of God and

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the name of Jesus Christ, they were baptized, both men and women. Now when the apostles which 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: only they had been baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost.

Holy Scripture here teaches us that in Confirmation there is both an outward sign, which is the laying on of hands with prayer, and an inward grace, which is the strengthening gift of the Holy Spirit. And, forasmuch as this gift comes from God alone, let us make our supplications to Almighty God, as the Apostles did, that he will pour forth his Spirit upon these persons who in Baptism were made his children by adoption and grace.

Furthermore, in order that this congregation may be assured that you who are to be confirmed stedfastly purpose to confess the faith of Christ crucified and to serve loyally under his banner; and that you yourselves may ever have printed in your remembrance what is your calling and how greatly you need the continual help of the Holy Spirit, the Church has thought good to order that, before you receive the laying on of hands, you shall openly acknowledge yourselves bound to fulfil the Christian duties to which Holy Baptism has pledged you.

THE QUESTION

¶ *Then shall the Bishop say,*

DO you here, in the presence of God, and of this congregation, renounce the devil, the world, and the flesh, so that you will not follow nor be led by them?

Answer. I do.

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DO you believe the Christian Faith as contained in the Apostles' Creed?

Answer. I do.

DO you purpose as a loyal member of Christ's holy Church, to keep God's will and commandments, and to walk in the same all the days of your life?

Answer. I do.

These three questions may be put together with one answer, I do. Or else the Bishop shall say,

DO you 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 the same in your own persons, and acknowledging yourselves bound to believe, and to do, all those things, which your Godfathers and Godmothers then undertook for you?

And every one shall answer audibly,

I do.

Here may be sung Veni Creator Spiritus, or some other hymn to the Holy Spirit, all kneeling.

THE CONFIRMATION

¶ Then shall the Bishop confirm on this wise:

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 prayer;

Answer. And let our cry come unto thee.

The 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,

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we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

¶ Then all of them kneeling in order before the Bishop, he (may sign them upon the forehead, using at his discretion the Holy Chrism, and saying, N. I sign thee with the sign of the Cross, and I lay my hand upon thee, and) shall lay his hand upon their heads, saying,

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

¶ And when all have been confirmed, then the Bishop may make the following declaration, all standing:

BELOVED, you have now, in the presence of God, who knows and sees all, ratified the promises of your Baptism, and have received of God the gift of his Holy Spirit.

Wherefore I pronounce that you be admitted to receive the Communion of the Body and Blood of Christ: In the name of the Father, and of the Son, and of the Holy Ghost. The Lord grant you his grace to consecrate your whole life and all your powers to his will and service in Christ Jesus.

¶ Then the Bishop shall say,

The Lord be with you.

Answer. And with thy spirit.

¶ And the people kneeling, the Bishop shall add,

Let us pray.

OUR Father, who 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

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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.

And this Collect,

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

O ALMIGHTY 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 cheerfully accomplish those things that thou wouldest have done; through Jesus Christ our Lord. *Amen.*

Or,

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

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¶ Then the Bishop shall bless them, saying,

GO forth into the world in peace; be of good courage; fight the good fight of faith; that you may finish your course with joy.

And 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 Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.

A FORM OF CONFESSION AND ABSOLUTION

¶ *Every Priest in his exercising of this ministry of reconciliation, committed by Christ to his Church, is solemnly bound to observe secrecy concerning all those matters which are thus confessed before him.*

¶ *The Church doth not require of any that, in order to receive forgiveness of sins he, of necessity, confess before a Priest, but only that every man be honestly assured in his own conscience of his duty in this matter.*

¶ *And such as shall be satisfied with a private confession to God in prayer ought not to be offended with those that use confession to God before a Priest; nor ought those who think it needful for themselves to confess their sins before a Priest to be offended with those that are satisfied with their confession to God in private prayer together with the general confession of the Church; but let all alike remember in all things to follow and keep the rule of charity, and not to judge other men's consciences, seeing that there is no warrant in God's Word for so doing.*

¶ *At the time appointed the penitent shall kneel down in some convenient place in the Church and the Priest shall say unto him,*

THE Lord be in thy heart and on thy lips, that thou mayest rightly and truly confess thy sins.

¶ *Then shall the penitent make confession of his sins, in this form or the like:*

I CONFESS to God Almighty, the Father, the Son, and the Holy Spirit, before the whole company of heaven, and to you, that I have sinned, in thought, word, and deed, through my own most grievous fault. And especially (since my last confession) I have sinned in these ways

For these and all my other sins which I cannot now remember, I am heartily sorry, firmly purpose amendment, and humbly ask pardon of God, and of you penance, counsel, and absolution. Wherefore I pray God to have mercy upon me, and you to pray for me to the Lord our God.

¶ *After which confession the Priest shall give such counsel and penance as may be convenient, and, if he is assured of his repentance, he shall absolve the penitent 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 for-

CONFESSION AND ABSOLUTION

give 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.

¶ *Then shall the Priest dismiss the penitent with a Blessing.*

THE FORM OF SOLEMNIZATION OF MATRIMONY

¶ *First, the banns of all that are to be married together must be published in the Church three several Sundays, when notices are wont to be published; the Curate saying after the accustomed manner,*

I publish the banns of marriage between N. of — and N. of —. If any of you know cause or just impediment, why these two persons should not be joined together in Holy Matrimony, you are to declare it. This is the first [second or third] time of asking.

¶ *And if the persons that are to be married dwell in different Parishes, the banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize marriage between them, without a certificate of the banns being thrice asked, from the Curate of the other Parish.*

¶ *If it is desired that the marriage be solemnized in a Church other than the Parish Church of either party, then the man and the woman must present to the officiating Minister a certificate that the banns have been thrice called in their respective Parish Churches.*

¶ *Nor shall any be married without banns first asked, save where licence is had from authority or lawful notice has been given otherwise.*

¶ *And if the persons that are to be married have obtained licence from authority to be married without publication of banns, the Curate shall not solemnize marriage between them without production of the licence.*

¶ *Before the solemnization of any marriage, care shall be taken that the lawful requirements of the civil authority have been fulfilled, and the questions put forth by the Episcopal Synod have been satisfactorily answered.*

¶ *Marriages shall not be solemnized in Lent without dispensation from the Bishop.*

¶ *It is desirable that the newly married persons should receive the Holy Communion at the time of their marriage, or at the first opportunity after their marriage.*

THE INTRODUCTION

¶ *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 addressing all present shall say,*

DEARLY beloved, we are gathered together here in the sight of God, and in the face of his Church, to join together this man and this

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woman in Holy Matrimony; which is an honourable estate, instituted by God himself, 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 in Holy Writ to be honourable among all men: and therefore is not by any to be enterprised, nor taken in hand, unadvisedly, lightly, or wantonly; but reverently, discreetly, soberly, and in the fear of God; duly considering the causes for which Matrimony was ordained.

First, It was ordained for the increase of mankind according to the will of God, and that children might be brought up in the fear and nurture of the Lord, and to the praise of his holy name.

Secondly, It was ordained in order that the natural instincts and affections, implanted by God, should be hallowed and directed aright; that those who are called of God to this holy estate, should continue therein, in pureness of living.

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 joined. Therefore if any man can shew any just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

¶ *When two or more marriages are solemnized at the same time, all that follows as far as the Psalm shall be said in each case severally.*

¶ *Speaking unto the persons that shall be married, the Priest shall say,*

I REQUIRE and charge you both, as ye will answer at the dreadful day of judgement, when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be well assured, that so

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many as are coupled together otherwise than God's Word doth allow are not joined together by God; neither is their Matrimony lawful.

At which day of Marriage, if any man do allege and declare any impediment, why they may not be coupled together in Matrimony, by God's law or the laws of this land; 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 tried.

THE MARRIAGE

¶ *If no impediment be alleged, then shall the Priest say unto the man,*
N. **W**ILT thou have this woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her, in sickness and in health; and, forsaking all other, keep thee only unto her, so long as ye both shall live?

The man shall answer,
I will.

Then the Priest shall say unto the woman,
N. **W**ILT thou have this man to thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love him, comfort him, honour, and keep him, in sickness and in health; and, forsaking all other, keep thee only unto him, so long as ye both shall live?

The woman shall answer,
I will.

Then shall the Priest say,
Who giveth this woman to be married to this man?

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

The Priest receiving the woman at her father's or friend's hands, shall cause the man with his right hand to take the woman by her right hand, and to say after him as follows.

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I N. take thee N. to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy law; and thereto I 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 Priest,

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, to cherish, and in all things lawful to obey, till death us do part, according to God's holy law; and thereto I give thee my troth.

Then shall they again loose their hands; and the man shall give unto the Priest a ring, laying it upon the book. The Priest, taking the ring, shall bless it after the following form:

BLESS this ring, O merciful Lord, and grant that these thy servants may faithfully keep their solemn pledge, and abound evermore in love and holiness; through Jesus Christ our Lord. *Amen.*

The Priest shall then deliver the ring unto the man, to put it upon the fourth finger of the woman's left hand. And the man holding the ring there, and taught by the Priest shall say,

WITH this ring I thee wed, with my body I thee honour, and all my worldly goods with thee I share: In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

The woman may likewise give a ring unto the man after the same manner and using the same words.

¶ *Then the man and woman shall kneel down, but the congregation shall remain standing, and the Priest shall say,*

Let us pray.

O ETERNAL God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life: Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name: that, living faithfully together, they may surely perform and keep the

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vow and covenant betwixt them made, (whereof the 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 join their hands together, and say,
Those whom God hath joined together let
no man put asunder.*

Then shall the Priest 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 joining of hands; I pronounce that they be man and wife together, In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

And the Priest 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.*

THE BENEDICTION if there be no Communion

¶ *Then shall the Priest, followed by the man and the woman, go to the Lord's Table: this Psalm being said or sung,*

Beati omnes. Psalm 128.

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

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

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

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

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

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

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

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

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

Or this,

Spera in domino. Psalm 37. 3-7.

PUT thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

Delight thou in the Lord: and he shall give thee thy heart's desire.

Commit thy way unto the Lord, and put thy trust in him: and he shall bring it to pass.

He shall make thy righteousness as clear as the light: and thy just dealing as the noon-day.

Hold thee still in the Lord, and abide patiently upon 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, the people kneeling (the man and woman kneeling before the Lord's Table), the Priest shall stand at the Table and turning towards them shall say,*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

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OUR Father, who 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, save thy servant, and thy hand-maid;

Answer. Who put their trust in thee.

Priest. O Lord, send them help from thy holy place;

Answer. And evermore defend them.

Priest. Be unto them a tower of strength;

Answer. From the face of their enemy.

Priest. O Lord, hear our prayer;

Answer. And let our cry come unto thee.

Priest.

O HEAVENLY Father, who hast taught us by thy Son that except we love one another we cannot fulfil thy law; Grant that thy Holy Spirit may lead these thy servants in the way of love and joy and peace even unto eternal life; 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, who liveth and reigneth with thee in the unity of the same Spirit, ever one God, world without end. *Amen.*

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

O MERCIFUL Lord, and heavenly Father, by whose gracious gift mankind is increased: Bestow, we beseech thee, upon these two persons the heritage and gift of children; and grant that they may so live together in godly love and honesty, that they may see their children christianly and

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virtuously brought up, to thy praise and honour; through Jesus Christ our Lord. *Amen.*

O GOD, who hast taught us that it should never be lawful to put asunder those whom thou by Matrimony hast made one; and hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church: Look mercifully upon these thy servants, that both this man may love his wife, according to thy Word, as Christ did love his spouse the Church; and also that this woman may be loving and faithful to her husband, and in all things 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, the Father of our Lord Jesus Christ, pour upon you the riches of his grace, sanctify and bless you, that you may please him both in body and soul, and live together in holy love unto your lives' end. *Amen.*

¶ *Here may follow a Sermon, or a passage of Scripture may be read.*

Then the Priest shall dismiss the people, saying,

Let us pray.

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

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

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THE BENEDICTION

at the Holy Communion

¶ Then shall the Priest, followed by the man and the woman, go to the Lord's Table; this Psalm being said or sung:

Deus misereatur. Psalm 67.

GOD be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us;

That thy way may be known upon earth: thy saving health among all nations.

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

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

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

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

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

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

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

¶ The Psalm being ended, the Priest, standing at the Lord's Table, shall begin the Service of the Communion.

The Collect.

O HEAVENLY Father, who hast taught us by thy Son that except we love one another we cannot fulfil thy law; Grant that thy Holy Spirit may lead these thy servants in the way of love and joy and peace even unto eternal life; that they obeying thy will and always being in safety under thy protection may abide in thy love unto their lives' end; through Jesus Christ our Lord,

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who liveth and reigneth with thee in the unity of the same Spirit, ever one God, world without end. Amen.

The Epistle. Ephesians 3. 13-19.

WHEREFORE 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 strengthened 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 fullness of God.

The Gospel. St. John 15. 9-12.

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 Father's 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. This is my commandment, That ye love one another, as I have loved you.

¶ The Communion ended, immediately before the Blessing, may be said these Collects.

O MERCIFUL Lord, and heavenly Father, by whose gracious gift mankind is increased; bestow, we beseech thee, upon these two persons the heritage and gift of children; and grant that they may so live together in godly love and honesty, that they may see their children christianly and virtuously brought up, to thy praise and honour; through Jesus Christ our Lord. Amen.

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O GOD, who hast taught us that it should never be lawful to put asunder those whom thou by Matrimony hast made one, and hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church: Look mercifully upon these thy servants, that both this man may love his wife, according to thy Word, as Christ did love his spouse the Church; and also that this woman may be loving and faithful to her husband, and in all things 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.*

THE BLESSING OF CIVIL MARRIAGE

¶ The man and the woman having come into the Church, and standing in the accustomed place, the man on the right hand and the woman on the left, the Priest shall say unto the man,

N. **D**OST thou acknowledge this woman as thy wedded wife?

The man shall answer,

I do.

Then shall the Priest say unto the man,

WILT thou live together with her after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her, in sickness and in health; and forsaking all other, keep thee only unto her, so long as ye both shall live?

The man shall answer,

I will.

Then shall the Priest say unto the woman,

N. **D**OST thou acknowledge this man as thy wedded husband?

The woman shall answer,

I do.

Then shall the Priest say unto the woman,

WILT thou live together with him after God's ordinance in the holy estate of Matrimony? Wilt thou love him, comfort him, honour, and keep him, in sickness and in health; and forsaking all other, keep thee only unto him, so long as ye both shall live?

The woman shall answer,

I will.

Then shall follow the Benediction as printed on pages 54-60.

THE THANKSGIVING OF WOMEN AFTER CHILD-BIRTH

COMMONLY CALLED

THE CHURCHING OF WOMEN

¶ *The woman, at the usual time after her delivery, accompanied by her husband, if he so desire, shall come into the Church, and there shall kneel down in some convenient place: And the Priest shall begin,*

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

¶ *Then shall be said,*

Dilexi, quoniam. Psalm 116.

I AM well pleased: that the Lord hath heard the voice of my prayer;

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The snares of death compassed me round about: and the pains of hell gat hold upon me.

I shall find trouble and heaviness, and I will call upon the name of the Lord: O Lord, I beseech thee, deliver my soul.

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

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

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

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

I will walk before the Lord: in the land of the living.

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

THE CHURCHING OF WOMEN

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: right dear in the sight of the Lord is the death of his saints.

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.

I will offer to thee the sacrifice of thanksgiving: and will call upon the name of the Lord.

I will pay my vows unto the Lord, in the sight of all his people: in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

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

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

Or,

Nisi Dominus. Psalm 127.

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

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

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

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

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

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

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

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

THE CHURCHING OF WOMEN

Then shall the Priest say,

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, who 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, save this woman thy servant;

Answer. Who putteth her trust in thee.

Priest. Let us pray.

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.

¶ Then shall the Priest say,

UNTO God's gracious mercy and protection we commit you. The Lord bless you, and keep you: The Lord make his face to shine upon you, and be gracious unto you: The Lord lift up his countenance upon you, and give you peace, now and evermore. Amen.

¶ Prayers which may be used at the discretion of the Priest before the Blessing.

GOD, our heavenly Father, who hast blessed thy servants with the gift of a child: Grant, we beseech thee, that they may shew their love and

THE CHURCHING OF WOMEN

thankfulness to thee in so ordering their home, that by the example of their life and teaching they may guide the child in the way of righteousness, and with *him* be partakers with thy saints in the life to come; through Jesus Christ our Lord. Amen.

GOD, whose ways are hidden and thy works most wonderful, who makest nothing in vain, and lovest all that thou hast made: Comfort thou thy servants whose hearts are sore smitten and oppressed; and grant that they may so love and serve thee in this life, that they may obtain the fulness of thy promises in the world to come; through Jesus Christ our Lord. Amen.

¶ They that come to give thanks, must offer accustomed offerings; and, if there be Communion, it is convenient that they receive the Holy Communion.

THE MINISTRY TO THE SICK

¶ *When any person is sick, notice shall be given thereof to the Minister of the Parish; who, coming into the sick person's house, may say,*

PEACE be to this house, and to all that dwell in it.

I

SUITABLE PASSAGES OF SCRIPTURE

1. Confidence in God: Psalms 27, 46, 91, 121; Proverbs 3. 11-26; Isaiah 26. 1-9; 40. 1-11; 40. 25 to end; Lamentations 3. 22-41; St. Matthew 6. 24 to end; Romans 8. 31 to end.
2. Answer to Prayer: Psalms 30, 34.
3. Prayer for Divine Aid: Psalms 43, 86, 143; St. James 5. 10 to end.
4. Penitence: Psalms 51, 130.
5. Praise and Thanksgiving: Psalms 103, 146; Isaiah 12.
6. God's dealing with Man through Affliction: Job 33. 14-30; Hebrews 12. 1-11.
7. Christ our Example in Suffering: Isaiah 53; St. Matthew 26. 36-46; St. Luke 23. 27-49.
8. God's Call to Repentance and Faith: Isaiah 55.
9. The Beatitudes: St. Matthew 5. 1-12.
10. Watchfulness: St. Luke 12. 32-40.
11. Christ the Good Shepherd: Psalm 23; St. John 10. 1-18.
12. The Resurrection: St. John 20. 1-18; 20. 19 to end; 2 Corinthians 4. 13 to 5. 9.
13. The Redemption: Romans 5. 1-11; 8. 18 to end; 1 St. John 1. 1-9.
14. Christian Love: 1 Corinthians 13.
15. Growth in Grace: Ephesians 3. 13 to end; 6. 10-20; Philippians 3. 7-14.
16. Patience in Suffering: St. James 5. 10 to end.
17. God's Love to Men: 1 St. John 3. 1-7; 4. 9 to end.
18. The Life of the World to come: Revelation 7. 9 to end; 21. 1-7; 21. 22 to end; 22. 1-5.
19. Our Lord's last Discourse before his Passion: St. John 14. 15, 16, 17.

II

CONSIDERATIONS FOR THE SICK

OUR heavenly Father, in his love for all men, gives spiritual strength through Jesus Christ our Lord to enable his children to use sickness to their own profit, and to his glory.

THE MINISTRY TO THE SICK

Our Lord Jesus Christ, ever present with us, is ready to impart to us grace for the healing both of body and soul, and therefore it is our duty to use all available means to co-operate with him in the fulfilment of his purpose.

Our Lord, manifested in the Gospel as the healer of disease, is still ready to minister grace for the healing of the body.

Our Lord himself, though sinless, was made perfect through sufferings; and sinful man needs discipline in order to correct and amend in him whatever is amiss in the eyes of our heavenly Father.

The aim of the Christian, whether in health or in sickness, is that God may be glorified in him through Jesus Christ.

There is great honour in suffering if in our pain we be conformed to the spirit of Jesus Christ; for in the bearing of pain God manifested his will to redeem the world.

In sickness as in health we are to seek constantly the inspiration of God the Holy Ghost.

¶ *The sick person should be moved to make a special confession of his sins, if he feel his conscience to be troubled with any weighty matter, as is set forth in the Order for Confession and Absolution of Sins.*

¶ *If the sick person hath not before disposed of his goods, let him be admonished to make his Will, and to declare his Debts, what he oweth and what is owing to him; for the better discharging of his conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.*

III

PRAYERS

O LORD of all grace and blessing, 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.*

THE MINISTRY TO THE SICK

Hear us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness. *Amen.*

Sanctify this trial unto *him*, that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance. *Amen.*

May it be thy good pleasure to restore *him* to *his* former health, that so *he* may live the rest of *his* life in thy fear, and to thy glory. *Amen.*

And whatsoever be the issue that thou shalt ordain for *him*, give *him* grace to be so conformed to thy will, that *he* may be made meet to dwell with thee in life everlasting; through Jesus Christ our Lord. *Amen.*

For a Sick Child.

O LORD Jesus Christ, who didst with joy receive and bless the children brought to thee: Give thy blessing to this thy child; in thine own time deliver *him* from *his* bodily pain, that *he* may live to serve thee all *his* days. *Amen.*

For Healing.

ALMIGHTY and immortal God, giver of life and health: we beseech thee to hear our prayers for this thy servant, that by thy blessing upon *him* and upon those who minister to *him*, *he* may be restored to health of body and mind, and give thanks to thee in thy holy Church; through Jesus Christ our Lord. *Amen.*

O GOD, who by the might of thy command canst drive away from men's bodies all sickness and infirmity: Be present in thy goodness with this thy servant, that *his* weakness being banished, and *his* health restored, *he* may live to glorify thy holy name; through our Lord Jesus Christ. *Amen.*

THE MINISTRY TO THE SICK

For a Convalescent.

O LORD, whose compassions fail not, and whose mercies are new every morning: We give thee hearty thanks that it hath pleased thee to give to this our *brother* both relief from pain and hope of renewed health; continue, we beseech thee, in *him* the good work that thou hast begun; that, daily increasing in bodily strength, and humbly rejoicing in thy goodness, *he* may so order *his* life and conversation as always to think and do such things as shall please thee; through Jesus Christ our Lord. *Amen.*

For one troubled in Conscience.

O BLESSED Lord, the Father of mercies and the God of all comfort: We beseech thee, look down in pity and compassion on thy servant, whose soul is full of trouble; give *him* a right understanding of *himself*, and also of thy will for *him*, that *he* may neither cast away *his* confidence in thee, nor place it anywhere but in thee; deliver *him* from the fear of evil; lift up the light of thy countenance upon *him*, and give *him* thine everlasting peace; through the merits and mediation of Jesus Christ our Lord. *Amen.*

¶ *In case of recovery public thanksgiving should be made by the sick person, or on his behalf, in the Church.*

IV

THE LAYING ON OF HANDS

¶ *When the Priest has prayed with the sick person, he may lay his hands upon him and say,*

Our help is in the name of the Lord;
Answer. Who hath made heaven and earth.

O ALMIGHTY God, who art the giver of all health, and the aid of all them that seek to thee for succour: We call upon thee mercifully to show thy help and goodness to this thy servant, that *he*,

THE MINISTRY TO THE SICK

being healed of *his* infirmity, may give thanks unto thee in thy holy Church; through Jesus Christ our Lord. *Amen.*

In the name of God most High, the Father, the Son, and the Holy Ghost, may release be given thee from thy pain according to his will; may new life quicken thy mind and body; may perfect health abound in thee, and the peace which passeth all understanding. *Amen.*

The God of all peace himself sanctify thee wholly; and may thy spirit and soul and body be preserved without blame at the coming of our Lord Jesus Christ. *Amen.*

V

THE ANOINTING OF THE SICK

¶ *The Priest shall begin as follows,*

IN the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, who 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.*

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

Levavi oculos. Psalm 121.

I WILL lift up mine eyes unto the hills: from whence cometh my help.

My help cometh even from the Lord: who hath made heaven and earth.

THE MINISTRY TO THE SICK

He will not suffer thy foot to be moved: and he that keepeth thee will not sleep.

Behold, he that keepeth Israel: shall neither slumber nor sleep.

The Lord himself is thy keeper: the Lord is thy defence upon thy right hand;

So that the sun shall not burn thee by day: neither the moon by night.

The Lord shall preserve thee from all evil: yea, it is even he that shall keep thy soul.

The Lord shall preserve thy going out, and thy coming in: 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.*

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

The Lesson. St. James 5. 14.

IS any sick among you, let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

Answer. Thanks be to God.

¶ *Then may the Priest say,*

DO you give yourself to God, that his will may be done in you?

Answer. I do.

Priest. All things are possible to him that believeth. Do you believe in God's power to help you?

Answer. I do.

THE MINISTRY TO THE SICK

¶ *Then he shall say as follows,*

O ALMIGHTY God, the giver of every perfect gift, hear us on behalf of this thy servant, and mercifully grant that by this anointing with hallowed oil, *he* may receive relief from *his* sickness, cleansing from *his* sins, and healing both of body and soul; through Jesus Christ our Lord. *Amen.*

¶ *Then dipping his thumb in the oil, he shall anoint the sick person upon the forehead, saying,*

N I anoint thee with hallowed oil, In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *He shall add the following Benediction.*

AS with this visible oil thy body outwardly is anointed, so may our heavenly Father, God Almighty, grant of his infinite goodness that thy soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all strength, comfort, relief and gladness. May he vouchsafe of his great mercy (if it be his blessed will) to restore unto thee thy bodily health, and strength to serve him joyfully; and send thee release from all thy pains, troubles and diseases both in body and mind.

May he also vouchsafe mercifully to grant unto thee strength by his Holy Spirit to withstand all temptations and assaults of thine adversary, that in no wise he prevail against thee, but that thou mayest have perfect victory and triumph against the devil, sin and death; through Christ our Lord, who by his death hath overcome death, and with the Father and the Holy Ghost evermore liveth and reigneth, God, world without end. *Amen.*

¶ *Then shall he say,*

THE Almighty Lord, who is a most strong tower to all who put their trust in him, be now and evermore thy defence and make thee know and feel, that there is none other name under heaven given

THE MINISTRY TO THE SICK

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 he shall say,*

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace, now and evermore. *Amen.*

VI

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 that they may be always in 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 frequent receiving of the Holy Communion of the Body and Blood of our Saviour Christ, when it shall be publicly administered in the church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same.*

¶ *If any sick person be not able to come to the church, and yet is desirous to receive the Holy Communion in his house, he must give timely notice to the Curate. And if the Curate judge that it is possible that the Holy Communion be celebrated in the house without irreverence or grave inconvenience, he shall instruct the sick person's family or friends to prepare a comely place together with all things necessary therefor; and he shall there celebrate the Holy Communion according to the form prescribed; save only that he may, at his discretion, begin with the Collect, Epistle, and Gospel here following, or else with those proper to the Day.*

The Collect.

ALMIGHTY, everliving God, Maker of all mankind: We beseech thee to have mercy upon this thy servant in *his* affliction. Give him grace to take *his* sickness with patience and courage; and grant that (if it be thy gracious will) *he* may recover *his* bodily health, and serve thee henceforth in newness of life; through Jesus Christ our Lord. *Amen.*

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Or this,

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.*

The Epistle. 2 Corinthians i. 3.

BLESSED be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

The Gospel. St. John 10. 14.

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. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

¶ *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.*

¶ *In case of extreme necessity the Priest may begin with the Consecration; and, immediately after the delivery of the Holy Sacrament to the sick person, end with the Blessing.*

¶ *At the time of the distribution of the Holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto any that shall communicate with the sick, and last of all to the sick person.*

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¶ *When it is desirable to administer both kinds together, the words of administration shall be said thus:*

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

¶ *If the sick person is both communicated and anointed on the same occasion, the unction shall precede the Communion.*

¶ *If a man, by reason of extremity of sickness, or for want of warning in due time to the Curate, or by any other just impediment, cannot receive the Sacrament of Christ's Body and Blood, let him be well assured that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth.*

¶ *But if the sick person, desirous to receive the Holy Communion in his house, does not wish that the service be celebrated there, or if it cannot be there celebrated reverently or conveniently, as also when there are several sick persons in the Parish desirous to receive the Holy Communion on the same day, the Curate shall administer the reserved Sacrament in such form and manner as shall be sanctioned by the Bishop.*

¶ *Before he thus administer the Sacrament, at least these parts of the appointed Order of Holy Communion shall be used, namely, the General Confession, the Absolution, and the Prayer We do not presume, &c., except when extreme sickness shall otherwise require: and after the delivery of the Sacrament with the appointed words, he shall say at the least the Lord's Prayer and the Blessing.*

VII

THE COMMENDATION OF THE SOUL

¶ *Any of the portions of Scripture and Prayers that follow may be said either by the Minister, or, if he be not present, by the relatives and friends of the dying person.*

From the Psalms.

BE not far from me, O Lord; thou art my succour, haste thee to help me.

O keep my soul and deliver me.

Forsake me not, O Lord my God: be not far from me. Haste thee to help me, O Lord God of my salvation.

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Forsake me not, when my strength faileth me.

Comfort the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

Into thy hands I commend my spirit: for thou hast redeemed me, O Lord thou God of truth.

The Lord is my light and my salvation: whom then shall I fear? The Lord is the strength of my life: of whom then shall I be afraid?

The Lord is my shepherd: therefore can I lack nothing.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod and thy staff comfort me.

With thee is the well of life: and in thy light shall we see light.

Thou shalt shew me the path of life; in thy presence is the fulness of joy: and at thy right hand there is pleasure for evermore.

When I wake up after thy likeness: I shall be satisfied with it.

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.

From St. John's Gospel.

GOD so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

I am the light of the world.

I am the good shepherd: the good shepherd giveth his life for the sheep.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you.

Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions.

Because I live ye shall live also.

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From the Epistles.

I RECKON that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed.

I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

From the Revelation.

AND God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

And there shall be no night there: and they need no candle, nor light of sun; for the Lord God giveth them light; and they shall reign for ever and ever.

¶ *The Nunc dimittis; which may be repeated by all who are present.*

LORD, now lettest thou thy servant depart in peace: according to thy word.

For mine eyes have seen: thy salvation,

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

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

And after, the reader may say,

The eternal God is thy refuge.

Answer. And underneath are the everlasting arms.

Prayers.

UNTO thee, O Lord, we commend the soul of thy servant N. that, dying to the world, *he* may live to thee; and whatsoever sins *he* has committed through the frailty of earthly life, we beseech thee

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to do away by thy most loving and merciful forgiveness; through Jesus Christ our Lord.
Amen.

O ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons: We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in this 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; through the merits of Jesus Christ thine only Son our Lord. *Amen.*

For a Dying Child.

O LORD Jesus Christ, the only-begotten Son of God, who for our sakes didst become a babe in Bethlehem: We commend unto thy loving care this child whom thou art calling to thyself. Send thy holy angel to lead *him* gently to those heavenly habitations where the souls of them that sleep in thee have perpetual peace and joy, and fold *him* in the everlasting arms of thine unfailing love; who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

Litany for the Dying.

O God the Father,
Have mercy.

O God the Son,
Have mercy.

O God the Holy Ghost,
Have mercy.

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O Holy Trinity, one God,
Have mercy.

Remember not, Lord, our offences,
Spare us, Good Lord.

From all evil and sin,
Good Lord, deliver him.

From the assaults of the devil,
Good Lord, deliver him.

From thy wrath and condemnation,
Good Lord, deliver him.

In the hour of death,
Good Lord, deliver him.

In the day of judgement,
Good Lord, deliver him.

By thy holy Incarnation,
Save him, O Lord.

By thy Cross and Passion,
Save him, O Lord.

By thy Resurrection and final Triumph,
Save him, O Lord.

That it may please thee to grant *him* relief in pain;

We beseech thee to hear us.

That it may please thee to deliver *his* soul;
We beseech thee to hear us.

To cleanse *him* from *his* sin;
We beseech thee to hear us.

That it may please thee to receive *him* to thyself;
We beseech thee to hear us.

To set *him* in a place of light and peace;
We beseech thee to hear us.

To number *him* with thy saints and thine elect;
We beseech thee to hear us.

Son of God,
We beseech thee to hear us.

O Lamb of God,
Have mercy upon us.

O Lamb of God,
Grant him thy peace.

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At the Point of Death.

GO forth, O Christian Soul, upon thy journey from this world. In the name of God the Almighty Father who created thee. *Amen.*

In the name of Jesus Christ who suffered for thee. *Amen.*

In the name of the Holy Ghost who strengtheneth thee. *Amen.*

In communion with the holy Apostles, Confessors and Martyrs, and all the blessed Saints, and aided by Angels and Archangels and all the armies of the heavenly host. *Amen.*

May thy portion this day be in the new Jerusalem, the abode of peace, and thy dwelling in the heavenly Zion. *Amen.*

THE ORDER FOR THE BURIAL OF THE DEAD

¶ Here it is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or in the act of committing any grievous sin, or that have laid violent hands upon themselves. If question arise as to whether this Office should be used for the burial of any person, reference shall (if time and opportunity permit) be made to the Bishop, who shall decide the question.

¶ The Priest and Clerks, meeting the corpse at the entrance of the church-yard, and going before it, either into the church or towards the grave, shall say or sing one or more of the following sentences.

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.

St. John II. 25, 26.

I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth: whom I shall see for myself, and mine eyes shall behold, and not another. *Job 19. 25, 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. *I Timothy 6. 7. Job I. 21.*

ENTER not into judgement with thy servant, O Lord: for in thy sight shall no man living be justified. *Psalms 143. 2.*

O REMEMBER not the sins and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodness. *Psalms 25. 6.*

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.

I Corinthians 13. 12.

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WHETHER we live or die, we are the Lord's. For to this end Christ died, and rose, and revived, that he might be Lord both of the dead and living. *Romans 14. 8, 9.*

NEITHER death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. *Romans 8. 38, 39.*

THE eternal God is thy refuge, and underneath are the everlasting arms. *Deuteronomy 33. 27.*

IN my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. *St. John 14. 2.*

¶ *After they come into the church, shall be said or sung one or more of the Psalms following. Note, that at the end of each of the Psalms the Gloria Patri shall be omitted.*

Dominus regit me. Psalm 23.

THE Lord is my shepherd: therefore can I lack nothing.

He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

He shall convert my soul: and bring me forth in the paths of righteousness, for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff comfort me.

Thou shalt prepare a table before me against them that trouble me: thou hast anointed my head with oil, and my cup shall be full.

But thy loving-kindness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Rest eternal grant unto them, O Lord: and let light perpetual shine upon them.

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Domine, refugium. Psalm 90.

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

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

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

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

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

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

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

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

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

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

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

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

Comfort us again now after the time that thou

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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.

Rest eternal grant unto them, O Lord: and let light perpetual shine upon them.

De profundis. Psalm 130.

OUT of the deep have I called unto thee, O Lord: Lord, hear my voice.

O let thine ears consider well: the voice of my complaint.

If thou, Lord, wilt be extreme to mark what is done amiss: O Lord, who may abide it?

For there is mercy with thee: therefore shalt thou be feared.

I look for the Lord; my soul doth wait for him: in his word is my trust.

My soul fleeth unto the Lord: before the morning watch, I say, before the morning watch.

O Israel, trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

And he shall redeem Israel: from all his sins.

Rest eternal grant unto them, O Lord: and let light perpetual shine upon them.

¶ *Then shall follow the Lesson.*

1 Corinthians 15. 20.

NOW is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits: afterward they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom

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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. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body, as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew

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you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, (for the trumpet shall sound,) and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Or,

2 Corinthians 4. 16.

FOR which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

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Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Or,

Revelation 21. 1.

AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

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¶ *Then shall the Priest say,*

The Lord be with you.

Answer. And with thy spirit.

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, who 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.

O GOD, who declarest thy almighty power most chiefly in shewing mercy and pity: Receive the supplications and prayers which we offer before thee for the souls of thy servants and hand-maidens: and forasmuch as in this mortal life they put their trust in thee, vouchsafe them now a place in the glory of thy presence: through Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, ever one God, world without end. *Amen.*

ALMIGHTY God, Father of all mercies and giver of all comfort: Deal graciously, we pray thee, with those who mourn, that casting every care on thee, they may know the consolation of thy love; through Jesus Christ our Lord. *Amen.*

O HEAVENLY Father, who in thy Son Jesus Christ, hast given us a true faith, and a sure hope: Help us, we pray thee, to live as those who believe in the Communion of Saints, the forgiveness of sins, and the resurrection to life everlasting, and strengthen this faith and hope in us all the days of our life, through the love of thy Son, Jesus Christ our Saviour. *Amen.*

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Priest. Rest eternal grant unto *him*, O Lord.

Answer. And let light perpetual shine upon *him*.

[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 GRAVESIDE

¶ *If the ground be not consecrated, the Priest on coming to the grave shall say the Prayer following.*

O LORD Jesus Christ, who wast laid in the new tomb of Joseph, and didst thereby sanctify the grave to be a bed of hope to thy people; vouchsafe, we beseech thee, to bless, hallow and consecrate this grave, that it may be a resting-place, peaceful and secure, for the body of thy servant which we are about to commit to thy gracious keeping; who art the resurrection and the life, and who livest and reignest with the Father and the Holy Ghost; one God, world without end. *Amen.*

¶ *When they come to the grave, while the corpse is made ready to be laid in 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 trouble. 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 most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

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

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¶ *Then, while the earth be cast upon the body, the Priest shall say,*

FORASMUCH as it hath pleased Almighty God of his great mercy to receive 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 the body of our low estate that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

¶ *Then shall be said or sung,*

I HEARD a voice from heaven, saying unto me, Write, From henceforth blessed are the dead that die in the Lord: even so saith the Spirit; for they rest from their labours.

¶ *Then shall the Priest say,*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, who 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 be said one or more of the following Prayers, the Priest first saying,*

Let us pray.

O ALMIGHTY God, with whom do live the spirits of just men made perfect; we humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faith-

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ful Creator, and most merciful Saviour; most humbly beseeching thee that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in this 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.

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* 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.

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

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

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

MAY the souls of the faithful departed through the mercy of God rest in peace. *Amen.*

¶ *In case of necessity the whole service may be said in church, with the exception that the Committal and the Grace shall be said at the Graveside.*

¶ *When it is necessary that the whole service be at the graveside, it shall be lawful to omit the Psalm, the Lesson, and the first Lord's Prayer.*

AT A CREMATION

¶ *When this Order is used at the cremation of the body, in place of the words commit his body to the ground, earth to earth, ashes to ashes, dust to dust, shall be said the words, commit his body to be consumed by fire; and the Service shall end at subdue all things to himself, together with the Grace. The remainder of the Service shall be used at the time of the disposal of the ashes.*

¶ *When this Order is used at the time of the disposal of the ashes after cremation, in place of the words commit his body to the ground, earth to earth, ashes to ashes, dust to dust, shall be said the words, commit his ashes to the ground, earth to earth, dust to dust, or, commit his ashes to their resting-place.*

¶ *It is much to be desired that the ashes of Christian persons after cremation should be reverently disposed of, by being deposited either in a grave or in some place set apart for that purpose.*

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AT THE HOLY COMMUNION

The Collect.

O GOD, the Maker and Redeemer of all believers, grant to the soul of thy servant, *N.*, all the unsearchable benefits of thy Son's passion; that in the day of his appearing *he* and all the faithful departed may be manifested as thy children; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. Romans 8. 35.

WHO shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or the sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Or,

1 Thessalonians 4. 13.

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

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himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

The Gospel. St. John 5. 24.

JESUS said, 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. Verily, verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgement also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgement.

Or,

St. John 6. 37.

JESUS said, All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

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And before the Blessing shall be said,

O ETERNAL Lord God, who holdest all souls in life: We beseech thee to shed forth upon thy whole Church in Paradise and on earth the bright beams of thy light and heavenly comfort; and grant that we, following the good example of those who have loved and served thee here and are now at rest, may with them at length enter into the fulness of thine unending joy; through Jesus Christ our Lord. *Amen.*

LOOK with favour, most Holy Trinity, on this our act of worship and service; and may this sacrifice, set forth before thine eyes, be acceptable to thy Divine Majesty, and avail for us and for all for whom we have offered it, who livest and reignest, one God, world without end. *Amen.*

AT THE BURIAL OF A BAPTIZED INFANT

¶ *The Priest and Clerks meeting the corpse 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. *St. John 11. 25, 26.*

BLESSED are the pure in heart: For they shall see God. *St. Matthew 5. 8.*

JESUS called them unto him, and said, Suffer little children to come unto me: and forbid them not: for of such is the kingdom of God. *St. Luke 18. 16.*

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. *St. Matthew 18. 10.*

HE shall feed his flock like a shepherd: He shall gather the lambs with his arms, and carry them in his bosom. *Isaiah 40. 11.*

THE Lord gave, and the Lord hath taken away: blessed be the name of the Lord. *Job 1. 21.*

¶ *After they are come into the church, shall be read this Psalm,*
Dominus regit me. Psalm 23.

THE Lord is my shepherd: therefore can I lack nothing.

He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

He shall convert my soul: and bring me forth in the paths of righteousness, for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff comfort me.

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Thou shalt prepare a table before me against them that trouble me: thou hast anointed my head with oil, and my cup shall be full.

But thy loving-kindness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

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

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

¶ *Then shall follow the Lesson.*

St. Mark 10. 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 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 in his arms, put his hands upon them, and blessed them.

¶ *Then the Priest shall say,*

The Lord be with you.

Answer. And with thy spirit.

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, who 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.

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O LORD Jesus Christ, who didst take little children into thine arms and bless them: Grant that in perfect confidence we may commit this child into the arms of thine infinite love; who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

O GOD, whose ways are hidden and thy works most wonderful, who makest nothing in vain and lovest all that thou hast made: Comfort thou thy servants, whose hearts are sore smitten and oppressed; and grant that they may so love and serve thee in this life, that together with this thy child, they may in the world to come obtain the fulness of thy promises; through our Lord Jesus Christ. *Amen.*

Priest. In thy presence is the fulness of joy.

Answer. And at thy right hand there is pleasure for evermore.

[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 GRAVESIDE

¶ When they come to the grave, while the corpse is made ready to be laid in 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 trouble. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

While the child was yet alive I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.

A voice was heard in Ramah, lamentation and

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bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; refrain thy voice from weeping, and thine eyes from tears: For thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border.

¶ Then while the earth shall be cast upon the body, the Priest shall say,

FORASMUCH as we believe that Almighty God of his great mercy hath received unto himself the soul of this dear child 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 the body of our low estate, that it may be like unto his glorious body, according to the mighty working whereby he is able to subdue all things to himself.

¶ Then shall be said or sung,

THEREFORE are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more: neither shall the sun light on them nor any heat.

For the lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.

¶ Then the Priest shall say,

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

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Let us pray.

OUR Father, who 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 commend into thy hands of mercy, most merciful Father, the soul of this child departed; beseeching thine infinite goodness to give us grace to live in thy fear and love, and to die in thy favour; that at the general resurrection in the last day we, together with *him*, may be found acceptable in thy sight, and hear these most comfortable words: Come, ye blessed of my Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

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

APPENDIX

FORM OF SERVICE AT THE BURIAL OF AN UNBAPTIZED INFANT

On the way to the grave the following Sentences may be said,

HE shall feed his flock like a shepherd: he shall gather the lambs with his arms, and carry them in his bosom. *Isaiah 40. 11.*

THE Lord gave, and the Lord hath taken away; blessed be the name of the Lord. *Job 1. 21.*

THOU art far from being able to love his creature more than he. For as his majesty is, so also is his mercy. *2 Esdras 8. 47.*

¶ *When they come to the grave shall be said,*

Levavi oculos. Psalm 121.

I WILL lift up mine eyes unto the hills: from whence cometh my help.

My help cometh even from the Lord: who hath made heaven and earth.

He will not suffer thy foot to be moved: and he that keepeth thee will not sleep.

Behold, he that keepeth Israel: shall neither slumber nor sleep.

The Lord himself is thy keeper: the Lord is thy defence upon thy right hand;

So that the sun shall not burn thee by day: neither the moon by night.

The Lord shall preserve thee from all evil: yea, it is even he that shall keep thy soul.

The Lord shall preserve thy going out, and thy coming in: from this time forth for evermore.

¶ *Then may be read one of the following:*

St. Matthew 18. 10.

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. For the Son of man

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is come to save that which was lost. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Baruch 4. 19.

GO your way, O my children, go your way: for I am left desolate. I have put off the clothing of peace, and put upon me the sack-cloth of my prayer: I will cry unto the Everlasting in my days. Be of good cheer, O my children, cry unto the Lord, and he shall deliver you from the power and hand of the enemies. For my hope is in the Everlasting, that he will save you; and joy is come unto me from the Holy One, because of the mercy which shall soon come unto you from the Everlasting our Saviour. For I sent you out with mourning and weeping: but God will give you to me again with joy and gladness for ever.

¶ *As the body is laid in the grave shall be said,*

UNTO God's loving mercy we commit this child, that he may grant *him* a share in the unsearchable riches of the redemption wrought by his Son, our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then shall the Priest say,*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, who 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

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we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

Let us pray.

OMERCIFUL God, who showest pity upon all thy creatures: Comfort, we pray thee, thy servants whose hearts are sad; pardon all their sins, negligences and ignorances, and grant that together with this child they may obtain thy everlasting mercies; through Jesus Christ our Lord. *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.*

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FORM OF SERVICE FOR THE BURIAL OF PERSONS IN WHOSE CASE THE PRAYER BOOK SERVICE IS NOT TO BE USED

¶ *The Minister, instead of meeting the corpse at the entrance to the burial-ground, shall await it at the grave, and shall begin the service as follows:*

¶ *This Psalm shall be sung or said:*

De profundis. Psalm 130.

OUT of the deep have I called unto thee, O Lord:
Lord, hear my voice.

O let thine ears consider well: the voice of my complaint.

If thou, Lord, wilt be extreme to mark what is done amiss: O Lord, who may abide it?

For there is mercy with thee: therefore shalt thou be feared.

I look for the Lord; my soul doth wait for him: in his word is my trust.

My soul fleeth unto the Lord: before the morning watch, I say, before the morning watch.

O Israel, trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

And he shall redeem Israel from all his sins.

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 from the Fifth Chapter of St. John's Gospel.*

VERILY, verily I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself;

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and hath given him authority to execute judgement also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgement.

¶ *Then the Minister shall say,*

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

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

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

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

¶ *After the corpse is laid in the grave, the Minister shall say,*

WE commit the body of our dear brother to the ground; earth to earth, ashes to ashes, dust to dust; and we commend *his* soul to the just and merciful judgement of him who alone hath perfect understanding, even Jesus Christ our Lord.

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.

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OUR Father, who 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.

REMEMBER not, Lord, our offences, nor the offences of our forefathers; Neither take thou vengeance of our sins: Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

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 the dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. Amen.

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

ALMIGHTY God, Father of all mercies and giver of all comfort: Deal graciously, we pray thee, with those who mourn, that casting every care on thee, they may know the consolation of thy love; through Jesus Christ our Lord. Amen.

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

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.