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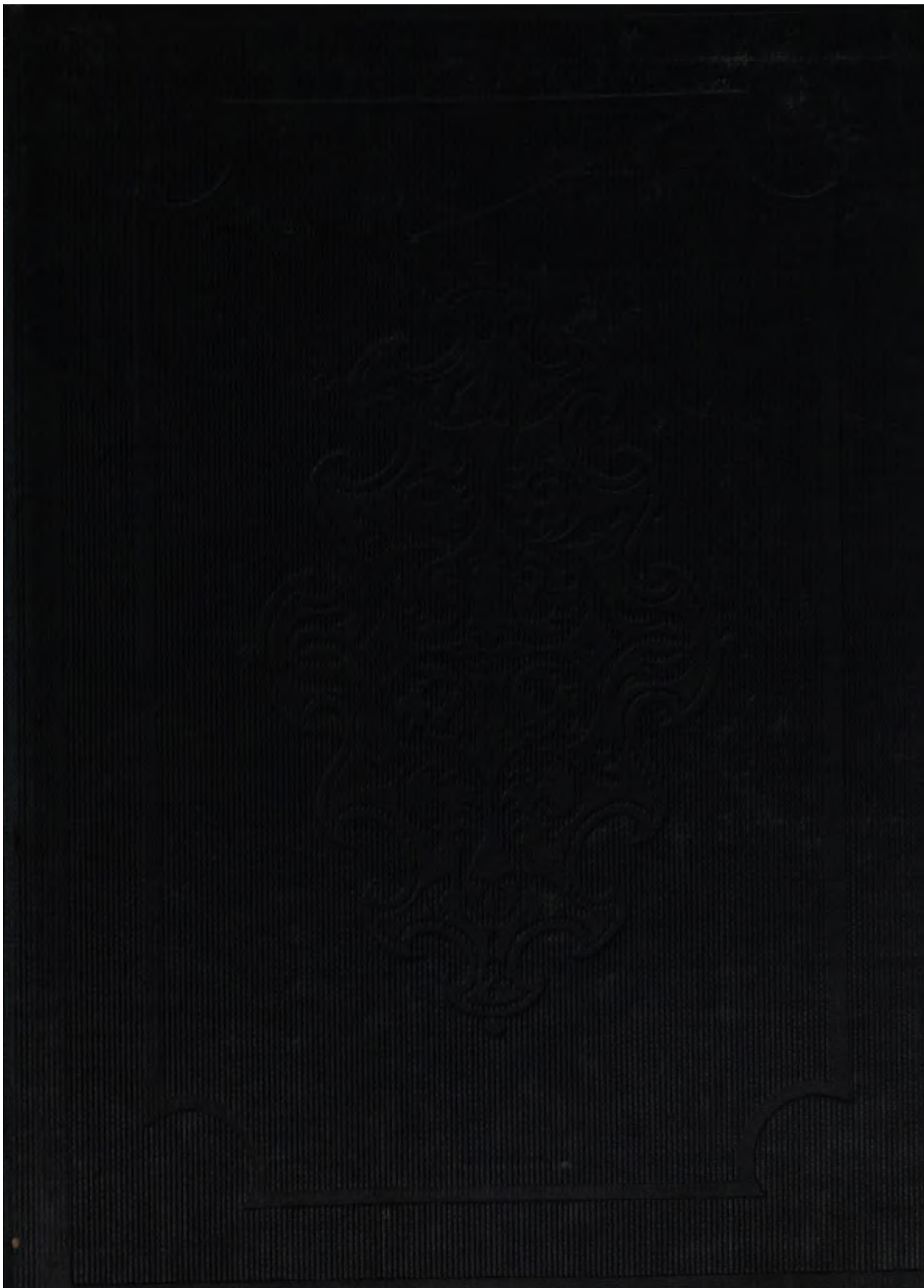
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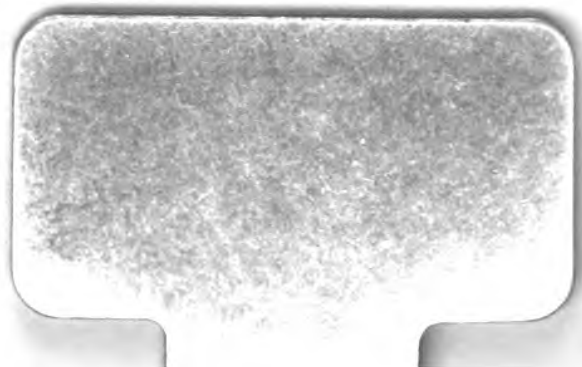


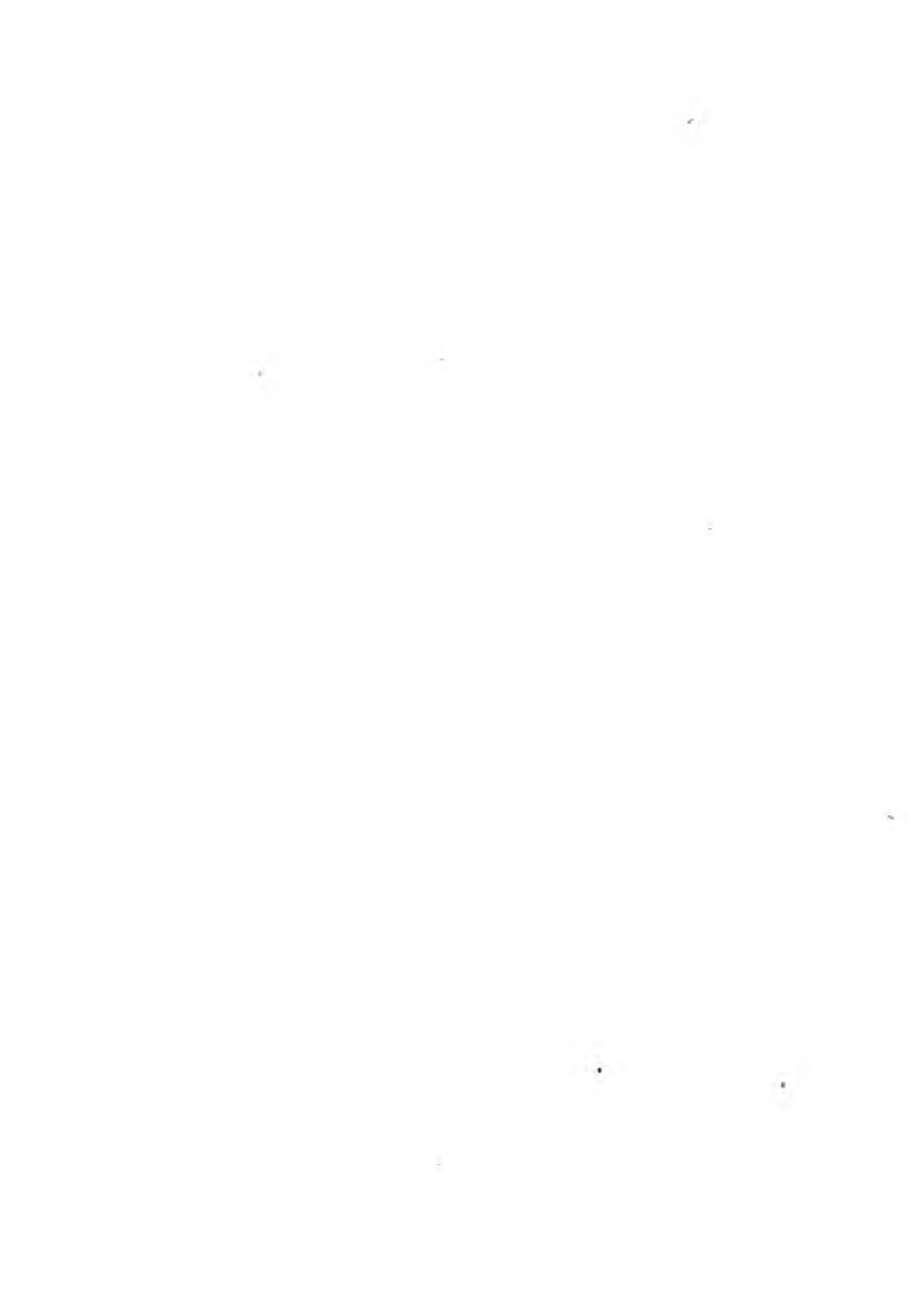
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FRAGMENTA LITURGICA.

VOL. II.

Fragmenta Liturgica.



DOCUMENTS,

ILLUSTRATIVE OF THE

Liturgy of the Church of England;

EXHIBITING

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

EDITED

BY THE REV. PETER HALL, M.A.

IN SEVEN VOLUMES.

Vol. II.—Stephens's Primitive Liturgies, &c.

BATH: PRINTED BY BINNS AND GOODWIN.

MDCCCLVIII.

139.5.7



THE
LITURGY
OF THE
ANCIENTS

REPRESENTED,

As near as well may be,

IN

English Forms.

WITH A

P R E F A C E

Concerning the

RESTITUTION of the most Solemn
Part of the Christian Worship in
the *Holy Eucharist*, to its *Integrity*,
and just *Frequency* of Celebration.

L O N D O N:

Printed for the AUTHOUR, 1696.



Bp. *Andrews's* Sermon on *Gal. iii. 4.* (p. 32.)

No fulness there is of our Liturgy, or Public Solemn Service, without the Sacrament. Some part, yea, the chief part is wanting, if that be wanting.

Dr. *S. Patrick*, the present Bp. of *Ely.*

Our Worship must be confessed to be but imperfect, when the Holy Communion is wanting. Discourse of Frequency of Holy Communion, (p. 68.)

Id. *ibid.* (p. 61.)

The Church in the best times, and the best men in the Church in after ages, looked upon this as an ordinary part of Christian Worship; which Christ intended should be performed in his Church, as oft as they assembled for Divine Service.

THE PREFACE.

THE method which our Blessed Saviour prescribed for the reformation of what is amiss in individual and private persons and matters; (*viz.* that it be gradual, and, first, as gentle as may be, by tacit admonition, or private reproof; and if that will not do, then to proceed only to the audience of one or two, but still in private, that there may be witnesses to attest the orderly proceeding, as well as the obstinacy of the offender; and then, indeed, if that will not do, to report it to the Church, or Holy Assembly of the faithful; but never to expose the person, till all other means have been used, and found ineffectual and unsuccessful :) the same is, doubtless, according to his will, ordinarily much more to be observed in public persons and matters. And this I have endeavoured, and do desire, to observe in the matter in hand; which is of no mean moment, but concerning a principal matter of the Christian Religion, the most solemn and peculiar part of the *Christian Worship*. For, upon diligent search, under the conduct of the hand of God, into miscarriages, and

matters amiss therein, having plainly discovered and detected the same to my own satisfaction, I have given notice thereof to such as were concerned to promote a *Reformation*, and expected a just time for something to be done, or, at least, be begun for that purpose. And having done all that could be done in secret, I am now, by a regular course of proceeding, to make my report to the Church. And, for that, since there is no appearance of any opportunity to do it in a Synod, there is no other way left but this of the press: and this I have been careful to use with all the gentleness and deliberation that is fit in this case to be used, if we consider who is concerned in it, and how far. I have already, out of respect to those in authority, for no inconsiderable time, in a manner suppressed (communicating but to a few, and some of the principal men) what I had printed, though it did but in part open the faults. And now I do but propose a specimen of a remedy to consideration, without expressly noting what is amiss; desiring only leave to use it with my own company, till something more complete be established: that I may neither offend authority by acting without leave, nor my own mind by too much varying, in a matter of this moment, from the good order and practice of the *Catholic Church*; nor yet be forced to make use of that indulgence, which is now allowed to such as I would not willingly be. And, possibly, from such a beginning, by the favour and blessing of God, may a good reformation insensibly ensue, without trouble or difficulty.

For in what is here proposed is very little but what hath the authority of law, and the declaration of the whole state that it was composed by the aid of the Holy Ghost; and that little such as is not like to offend any man of judgment, and truly religious. And I should be glad to have no occasion to proceed any further to the opening such sores, as I had rather see insensibly healed and covered, than exposed to public view. But I have such assurance, and divine attestations, that the work I am employed in, for the restitution of this most holy, solemn, and peculiar part of the *Christian Worship* to its *integrity*, as well as just *frequency* of a *Daily Celebration* in places proper for it, and weekly in all *Churches*, is the special work of God, (not only for his service, but ordered by himself, by his own hand of Providence, and under his Divine conduct,) that as it is no little comfort and encouragement to me, so it is a special and great obligation to be faithful in it. I am very sensible of the obligation upon me, and very much desire to pay all due respect and observance to all human authority, whether ecclesiastical or civil, as the ordinance of God: but if they in authority will give unnecessarily occasion for a contest, we must obey God rather than man, and prefer the authority of the Catholic Church before that of any particular Church whatever; and especially the honour of God and of our Saviour before that of man, or any society of men, be it what it will. And if nothing else will do, I must proceed, and open the whole matter, in the cause of God, to the whole

Church, in the best manner that I can. And this is what I have to say here, at present, in order to the restitution of this *Holy Service* to its *integrity*: for, for the *reasons* of what is here done, they may be more proper to have their place in the *Notes*, which are intended for that purpose.

But as for that of its just *Frequency of Celebration*, there needs not that caution, though what I have to say do reflect shame upon our Clergy. For, (1,) that may be without disparagement to the constitution of this Church in this matter; because there be learned men who have asserted in public, and are ready to prove, that, by the constitution of this Church, there ought to be a *Daily Celebration* in all places where there are but a competent number of devout persons to attend and communicate. And, (2,) it is but just and reasonable to do it, notwithstanding, for their humiliation before God, and reformation, to prevent what might be worse for them. Our wise and gracious God hath given them a gentle tacit admonition, by a *small company of Daily Communicants*, excited and conducted by his hand, from a private room, to a public Church; and, by degrees, from one without the walls, at last, to one in the very heart of this city, where they have constantly assembled for this *Holy Service*, without intermission of a day, for a twelvemonth together, and thereby borne a testimony for him, and been a tacit admonition to all others, but especially the Clergy. And I have formerly proposed the case by way of *Questions*, in print, which have come to the hands of some of

the principal of those concerned, and been under their consideration, besides many others: and since those have had no more effect, I know nothing more proper for this purpose than these *Theses* and *Conclusions*, concerning the Frequent Celebration and Participation of the *Holy Eucharist*, which I lately drew up upon a private occasion, little thinking then of this, for which they serve much better, and (which) possibly might be so designed then by that overruling wisdom, whose thoughts are as far above ours as the heaven above the earth.

Thes. 1. That this one *Unbloody Sacrifice*, or holy rite of the *Blessed Eucharist*, doth succeed as an *antitype* and *memorial* in the Christian Church, in the place of all those *Bloody Typical Sacrifices* of the *Jews*; as is taught both by ancient Christians, and by learned men of our own Church and times.

Concl. 1. That it is very unworthy of a Christian to imagine our *memorial* of what is actually done and consummate, to be less effectual for *Christians*, than were their *types* of what was then yet to be done, for the *Jews*, for any intent or purpose whatever.

2. That this, being of as great use to us as were theirs to them, ought as frequently to be used among us as were theirs among them, upon all just occasions.

Thes. 2. That this *holy rite* was a rite *in use among the Jews*, for solemn thanksgiving to God for any great mercy or blessing, as often as they met together to celebrate any such; and

was appropriate by our Saviour for a *Eucharistical Commemoration* of his passion before God, as often as Christians should have any Solemn Assembly for the Worship of God.

Concl. That this, being instituted by our Saviour as the peculiar solemnity of that *memorial*, ought to be used as often as we assemble to give solemn thanks for that great blessing, or to offer up solemn prayers for the obtaining of the benefits thereof.

Thes. 3. That it is a *rite* of the greatest *honour to God*, and to *our Saviour*, and of the greatest *benefit to men*, of any in the Christian Church.

Concl. 1. Both these considerations are both great *motives*, and great *obligations*, to a Frequent Celebration and Participation of it.

2. The neglect thereof, in respect of the honour of God, and of our Saviour, is *ingratitude* and *impiety*; and in respect of the benefit to man, as to others *uncharitableness*; and as to themselves *profaneness* and *folly*: like that of *Esau*. Heb. xii. 16.

Thes. 4. It is the *principal* and most solemn part of the Christian Worship; and so *essential* a part, that, in the judgment of most eminent men of our own Church, our *Service* is not complete without it, but defective, and defective in the principal part wanting.

Concl. 1. Concerning *Reading of a part of the Communion Service at the Altar*, where no Communion is prepared for, in-

tended, or expected ; what conclusion is to be made, in respect of God, to whom it is offered ; in respect of the Minister, who doth offer it ; and in respect of the people, who should attend and communicate ; is not hard to be understood.

Thes. 5. Not any one *Solemn Assembly of Christians*, for the Worship of God, in the times of the Apostles, or among the ancient Christians of the first ages, is known ever to have been held without it.

Thes. 6. No Church upon the face of the earth, from the time of the Apostles to the time of the Reformation, nor to this day, except among *Protestants*, is known to have kept the Lord's-Day, or had any Ordinary Assemblies for the Solemn Worship of God, without it : *except* their Matins, Vespers, Nocturnal and Diurnal Hours, and certain *Dies Aliturgici*, and some innovations peculiar to some particular Churches ; all such *exceptions* as do confirm the general rule and observation.

Thes. 7. And for the *Church of England* ; that by the constitution of this Church, if but three of a Parish do desire it, and will be ready constantly to attend it, it is the duty of the Priest or Minister, in his Parish, to celebrate it every day, hath been asserted in public by some of the most eminent men of the *Church of England*, and will be maintained, if there be occasion.

Concl. 1. That this neglect of *the Protestant Churches* is a great sin, and a shameful fault and blemish to the Reforma-

tion, and such as they ought solemnly and publicly to confess, lament, and humble themselves for it before God ; lest, if they persist in their false notions, evasions, and wicked neglect of it, they thereby provoke some judgment of God upon them for their ingratitude and impiety.

2. That *the Clergy of the Church of England*, and especially of this City, and the Universities, are more guilty in this respect than the rest ; because their neglect is not only contrary to the practice of the Apostles, and Primitive Christians, and of the whole Catholic Church of Christ, but even to the constitution of their own Church.

3. That the very *Sermons* they have *preached*, and the *Books* they have *printed*, are a public testimony against them : (1.) Of self-condemnation, in that their practice is not agreeable to their doctrine : (2.) That either they do not faithfully discharge their duty, that they cannot prevail with so small a number of their Parishes to attend constantly this Solemn Worship ; Or, (3.) That God is departed from them, or his blessing is not with them.

Thes. 8. That nothing can be more grievous to that wicked, envious, and malicious Spirit, *the Enemy of Mankind*, than to see that passion of our Saviour, which he had so maliciously procured, to be so honoured all over the world, according to predictions going before, as to be presented daily in the holy memorials of it before God, as the great propitiation for

the sins of the whole world, and only means of acceptance with him.

Concl. 1. And therefore, that it is not to be doubted, but in the many abuses and mistakes, and great neglect thereof, which have been brought into the Church, he hath exerted the utmost of his subtilty and energy, and been a most active promoter of them.

2. That all such Clergymen of the *Church of England*, as either discourage others, who have time and leisure, from attending this daily *Holy Service*, when they have opportunity for it; or make light of the obligation; and, especially, all they who, being desired by their Parishioners to have it every Lord's-day, (and) refuse so much as that; are not only partakers of all the common guilt aforesaid, but, moreover, of a special wilful refusal of their duty: of the special injury done to our Saviour, by the substracting of his Worship; of the special injury done to those particular persons, by depriving them of the benefit of such an *Holy Ordinance*: and are therein actually instruments of, and subservient unto, an interest and kingdom which they intend not to serve, and greatly gratify those foul spirits, to their own shame and ignominy: and, furthermore, that all they who are much followed for their preaching, and by living in neglect of a more frequent than monthly *Communion*, do prejudice people's minds against it, as needless, have much to answer upon that account.

3. That such Clergymen, as, upon sufficient admonition of these things, do not repent and reform, and endeavour to repair the *indignity* done to God and our Saviour, and the *injury* done to his people, are unworthy of so holy a calling, and of the name they bear, and may expect a correction from God for their impenitence.

And as to the Communion, or Participation :

Thes. 1. By most ancient order in the Church, whoever departed after the reading of the Scriptures, or Sermon, and stayed not at the Communion, and received, were to be excommunicated.

Thes. 2. In the first ages, till about the time of St. *Augustine*, we find not any doubt or question concerning the obligation of all to communicate daily if they were where it was celebrated, and had no just impediment. But then, when many, especially among the *Greeks*, began to neglect that *holy duty*, that question arose among the *Latins* ; and the more devout continued to receive every day, (an argument of daily celebration then,) and others intermitted certain days.

Thes. 3. By ancient Canons, if any neglected to communicate for three *Sundays* together, they were to be excommunicated.

Thes. 4. It was anciently commonly reputed a grievous thing, to be hindered from receiving the *Blessed Sacrament* ; but to be denied it, a grievous punishment : and such was the

judgment of the Church concerning the importance of it, that to such as were hindered from coming to the Church, it was sent home to their houses by the Deacons.

Thes. 5. It was anciently not only scandalous, but punishable, in a Clergyman to be in a city, or other place where it was celebrated, and not to attend, and communicate.

Thes. 6. These orders of later ages, concerning receiving at least three times in a year, and so indulging a neglect for all the rest, are most justly by *Calvin* said to be *Certissimum Diaboli Inventum*.

Thes. 7. It hath been always the practice and advice of all devout people to be very frequent at it; and of most, to neglect no opportunity. Dr. *Taylor's* conclusion concerning it, in his *Holy Living*, is very agreeable to the sentiments of the ancients, and deserves to be read by all.

Concl. 1. From all this it appears, how far different the devotion of this age is from that of the ancient genuine Christianity, and short of it.

2. This *Holy Service* having been constantly performed in this City, in public Churches, ever since the *sixth of June*,* 1694, and in the heart of the City for a twelvemonth together, and frequented by so few, is a notorious argument of the miserable ignorance and indevotion, for all our pretences, both of Priests and People amongst us.

3. It hath been the opinion of several learned, judicious,
* *January*, in the original: but corrected to *June*, in the *Errata*.—P.H.

and observant men, that a great part of the mischief, which hath been in the world in these latter ages, is to be imputed to so woeful a neglect of this *Holy Ordinance*.

Now for *proofs* of these things. They who pretend to any kind of learning, I suppose, will be cautious how they require it, lest they betray their own ignorance in antiquity: and for others, they are not so much to be regarded, as to insist upon them merely for them: but if there be occasion, abundant proofs, both old and new, may soon be produced. And, in the mean time, for the satisfaction of such well-meaning people as doubt, they may be referred to Mr. *Joseph Mede*; Dr. *Sherlock*, the present Dean of *St. Paul's*, in the last chap. of his *Book of Religious Assemblies*; Dr. *S. Patrick*, the present Bp. of *Ely*, in his *Discourse of Frequency of Holy Communion*; Mr. *Thorndike*, Bp. *Andrews*, Dr. *Jeremy Taylor*, and others; who have several considerable passages to the purpose, in several parts of their works, very consonant to the sentiments and practices of the ancient Christians, and the whole Catholic Church.

And, certainly, it is *a wonderful thing*, that Almighty God should ever permit the Enemy of mankind so to impose upon such as may well be supposed did really intend his Service, and had a great zeal for it, as some leading men in the beginning of the Reformation; and that such men of learning and parts should be so imposed upon, as, by a mistaken zeal against superstition, to abolish and deface so considerable a part of

the most holy and solemn Worship of God, and even of the true notion and proper use thereof. But our most wise and gracious God, for most excellent ends no doubt, though we cannot comprehend them all, hath again *coucluded all under sin*, that he might have mercy upon all; abolish that enmity and uncharitableness which the enemy hath fomented amongst us; and teach us henceforward, by a very remarkable example, in the work of God, to attend with more reverence and circumspection to his conduct, and not presume too much upon our own conceits and opinions. These men, who so much overshoot themselves, had the honour and service of God for their end, and the word of God for their rule: and yet, how have they erred from both; done dishonour and disservice to God, for the honour and service they intended; and, instead of the *pure word of God*, followed their own or their leaders' *mere fancies and imaginations!* The great business of man upon earth is the entire subjection of the creature to the Creator, in the subjection of the intellect, as well as the will: and therefore it is absolutely necessary that we should have great *experiments* of the danger of presuming too much upon our own opinions, as well as of adhering too much to our own wills: and such is this we are now considering.

And if we enquire into *the causes* of it, they are such as I have just now touched. 1. *Not sufficient attendance* to the conduct of God over us: for he is always present in a special manner with all those who are employed in any special service

for him; to direct them, if they be careful to follow him fully, and not unadvisedly conclude upon their own opinions, (like them, *Jos. ix.*) when they should ask counsel of the Lord.

2. *Conceitedness*, and presumption upon our own judgments; which makes us apt to neglect that attendance. 3. *Want of charity* to such as are otherwise minded, and a *spirit of opposition*, apt to run without due consideration, and be insensibly transported from one extreme or error into another, beyond either the conduct of God, or mature deliberation of our own minds. 4. *Want of due regard to human authority*: for though we must obey God rather than man, yet we must be subject to human ordinances too, so far as they are not inconsistent with the orders of God; and even in those things wherein we cannot obey, yet have due regard to the authority. 5. Having men's *persons in admiration*, and receiving their opinions as the oracles of God; a secret principle of all sectaries. 6. *Indiscreet zeal*, without knowledge, for the honour and service of God; another occasion of running out of one extreme or error into another. 7. Mixture of *temporal interest or concern*, of applause, reputation, power, or gain: this is often very subtle and prevalent, where and when it is little suspected. 8. Lastly, (though it be not last in the order of causes,) *abuse, or misuse, of the sacred Scriptures*; a thing subtly practised by the devil, and simply many times; though not always so, but too often craftily, disingenuously, and dishonestly, by men. There is in the Scriptures a Divine perfection, such as in all

the works of God ; but as much different from that perfection which men are apt to imagine, as the wisdom of God exceeds man's wisdom. And they who endeavour to set up a human conceit of perfection, though they may mean well, yet, pretending that for perfection which they can neither prove, nor others find there, they do great injury to the Scriptures, by raising prejudices and scandals in the minds of many ingenious people against them, and against themselves too, as either silly, weak people, or cheats who impose upon others. The Scriptures are of no use to such as understand not the language wherein they were written, unless they have them faithfully translated : and how shall they know which is so amongst so many translations ? Yet is there enough for the unlearned in what all or most do agree. Nor is the bare knowledge of the language sufficient for a complete understanding of the Scriptures, without the knowledge of divers orders, usages, customs, observations, &c. of the *Jews* before our Saviour's time, for the Old Testament ; and of both *Jews* and *Christians*, for the New. This is so certain, that they who have presumed to set up their own imaginations without due regard to those means, have left to posterity so many monuments of their self-conceitedness, presumption, and either ignorance and folly, or disingenuity and dishonesty, in handling the word of God deceitfully. And though we cannot comprehend the wisdom of God in many such things, yet may we perceive sufficient reasons why he was pleased to order it so in this ; (but this is no place to insist

upon that.) And therefore it is an argument of ignorance and error, or something worse, in any one, who shall require Scripture for such particularities as it pleased God should not be recorded there, but be transmitted to after ages by other means. It is found, by experience, that some who have mightily cried up the *pure word of God*, have, under that pretence, set up and imposed upon the world *their own mere fancies*.

Under this pretence hath the spirit of Antichrist as mischievously prevailed, and imposed upon people in some places, as in others under pretence of Apostolical *Traditions*. They who would confine Antichrist to *Rome*, are as much mistaken as they who deny him to be there. He hath no less prevailed to suppress or oppress some important truths under the odious name of *Popery* elsewhere, than he hath done at *Rome* to oppose others under the like odious name of *Heresy*. It is a question which may bear some dispute, and deserve consideration, whether the *superstition of the Papists*, leading them to idolatry, and subjection to one of the greatest impostures in the world; or that of *some Protestants*, who have pretended highly to reformation, precipitating them into sacrilege, profaneness, self-conceitedness, and contempt of lawful human authority, hath done most mischief. But certain it is that *the taking away of the daily sacrifice* is as notorious a mark of the spirit of Antichrist, according to the apprehensions of the ancient Christians, as any: and the operations of Satan must have

been very subtle, and his delusions very strong upon men's minds, to prevail with them so industriously to abolish so considerable a part of the most solemn Worship of God for Popish superstition; and so to expunge the genuine notion of it out of people's minds, that they know not what it means, and therefore neglect it as a needless thing.

By men of these principles was this Church abused and imposed upon, and *the true English Reformed Liturgy disordered, dismembered, and defaced*, to gratify their humour, in the reign of K. *Edward VI.* But God did not connive at it, but took off the contriver of those disorders within a month; the King himself, who imposed upon the Parliament in it, within a twelvemonth; and him who misled the King, by a violent and blemished death, not long after: and hath made that generation of men to them of the *Church of England* pricks in their eyes, and thorns in their sides, ever since; just corrections for so pernicious a league, and continued compliance therein.

And though he hath not hitherto connived at it, yet doth he now, in a special manner, call to *repentance*, by new admonitions: *first*, by setting up an example of reformation; and *next*, by discovering the shame of the miscarriage: a manifest call to take shame to ourselves, and give glory to God, by humble public confession, and speedy reformation: I may add, and *thirdly*, by this late great mercy, and so manifest declaration of the continuance of his favour yet towards us, notwithstanding all our ingratitude and unworthiness. The concurrence of all

these together are obliging calls, both of encouragement, if we answer as we should ; and of danger, by provocation, if we neglect. It is a new declaration of his gracious condescension, and readiness still to receive us into favour, if we will wisely embrace it, consider our ways, and set to our duty in good earnest; and not think to satisfy him with the formality of a day of thanksgiving, without any just act of a real hearty gratitude. Who can or dare say, that this Divine favour hath not been obtained of Almighty God by this beginning of a restitution of the daily *Christian Sacrifice*, under the conduct of his special Providence, as a principal means for a manifestation of his approbation thereof to the whole nation ? If we well consider the judgments both of ancient Christians, and of learned and judicious Divines of our own Church in this age, concerning the prevalence of this holy means, together with the circumstances we are under, it will appear no unreasonable thing to think so. *The celebration of the Holy Sacrament (saith a late Bishop, Dr. Jeremy Taylor) is in itself, and in its own formality, a sacred, solemn, and ritual Prayer, in which we invoke God by the merits of Christ, expressing that adjuration, not only in words, but in actual representment and commemoration of his Passion. And if the necessities of the Church were well considered, we should find that a daily Sacrifice of Prayer, and a daily Prayer of Sacrifice, were no more but what her condition requires. And I would to God the Governors of Churches would take care that the necessities of Kings and Kingdoms, of Churches and*

States, were represented to God by the most solemn and efficacious intercessions: and Christ hath taught us none greater than the praying in the virtue and celebration of his Sacrifice. And this is the counsel that the Church received from St. Ignatius: *Hasten frequently to approach to the Eucharist, the glory of God; for when this is daily celebrated, we break the powers of Satan.* If all our Bishops, Deans, and Prebends, did constantly and devoutly attend this *Solemn Worship* at their several Cathedrals, and there perform this *Holy Service* as it ought to be, we should soon find that to be of greater importance, both to Church and State, and the whole Nation, than all the service our Bishops ever did, or ever will do, in *Parliament*, or the rest at their particular cures, attendances, and I know not what occasions, to withdraw them from their proper and principal business. These are such *relics of Popery* as ought to be reformed, if ever we expect to receive the favour and blessing of God in any great degree. How others can satisfy their consciences, I know not: but I am clear of opinion that they who take such preferments for lucre's sake, and attend the duty of them no farther than our laws do require, are guilty of the greatest sacrilege; and that those Princes and States, who presume ordinarily to withdraw such persons from the service of God in their proper places, to serve them in matters of State, are likewise guilty of sacrilege, impiety, and great imprudence, to make so bold with sacred matters. The reformation of these things would be a greater demonstration of real gratitude to God, than any thing this nation hath produced of a long time.

THE LITURGY
OF THE ANCIENTS.

PART I.

*The Priest, turning toward the People :**

Pr. The Lord be with you ;

Pe. And with thy spirit.

O COME, let us sing unto the Lord, &c.

*Then toward the Altar :**

Glory be to God on high, and on earth peace,
good-will towards men.

BLESSED be the Lord God of Israel, &c.

Glory be to the Father, &c.

* *Note.* According to ancient usage, whatever is spoken to *God*, is spoken toward the altar ; whatever to the *People*, toward them. [*v. Mede. Ep. 56.*]

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

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help, that [as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect ; and in all our works begun, continued, and ended in thee,] we may glorify thy holy Name, and finally by thy mercy [may] obtain everlasting life, through Jesus Christ our Lord. *Amen.*

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

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

Then, turning toward the People :

Pr. GOD spake these words, and said, I am the

Lord thy God : thou shalt have none other gods but me.

Pe. Lord have mercy upon us, and incline our hearts to keep this law.

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

Pe. Lord, have mercy upon us, &c.

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

Pe. Lord, have mercy upon us, &c.

Pr. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do ; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work ; thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, thy cattle, nor

the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

Pe. Lord, have mercy upon us, &c.

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

Pe. Lord, have mercy upon us, &c.

Pr. Thou shalt do no murder.

Pe. Lord, have mercy upon us, &c.

Pr. Thou shalt not commit adultery.

Pe. Lord, have mercy upon us, &c.

Pr. Thou shalt not steal.

Pe. Lord, have mercy upon us, &c.

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

Pe. Lord, have mercy upon us, &c.

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

Pe. Lord, have mercy upon us, and write these and all thy laws in our hearts, we beseech thee.

Let us pray.

And, turning toward the Altar :

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

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

Then the Collect of the Day, with one of these two for the King.

ALMIGHTY God, whose kingdom is everlasting, and power infinite ; have mercy upon the whole Church : and so rule the heart of thy chosen servant N. our King and Governor, that he (knowing whose Minister he is) may above all things seek thy honour and

glory : and that we, and all his subjects, (duly considering whose authority he hath,) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord ; who, with thee, and the Holy Ghost, liveth and reigneth, ever one God, world without end. *Amen.*

Or,

ALMIGHTY and ever-living God, we are taught by thy holy word that the hearts of kings are in thy rule and governance, and that thou dost dispose and turn them as in thy most excellent wisdom thou seest best : We humbly beseech thee so to dispose and govern the heart of N. thy servant, our King and Governor, that in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness. Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

Then, turning toward the People :

The Epistle, written in the — chapter of —, at the — verse.

And, when he hath done:

Here endeth the Epistle. The holy Gospel, &c.
People. Glory be to thee, O Lord.

And, at the end of the Gospel :

Pr. So endeth the holy Gospel.

Pe. Thanks be to thee, O Lord.

Then, turning toward the Altar :

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible :

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of light, Very God of very God ; Begotten, not made, Being of one substance with the Father, By whom all things were made : Who for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate : He suffered, and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father : And he shall come again with glory to

judge both the quick and the dead : Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and Giver of Life, Who proceedeth from the Father and the Son ; Who with the Father and the Son together is worshipped and glorified ; Who spake by the Prophets.

And I believe one Catholic and Apostolic Church ; I acknowledge one Baptism for the remission of sins ;

And I look for the resurrection of the dead, And the life of the world to come. *Amen.*

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

All the earth doth worship thee : the Father everlasting.

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

To thee Cherubin and Seraphin : continually do cry,

Holy, holy, holy : Lord God of Sabaoth ;

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

The glorious company of the Apostles : praise thee ;

The goodly fellowship of the Prophets: praise thee ;
The noble army of Martyrs : praise thee ;
The Holy Church throughout all the world : doth
acknowledge thee :

The Father : of an infinite majesty ;
Thine honourable, true : and only Son ;
Also the Holy Ghost : the Comforter.
Thou art the King of Glory : O Christ ;
Thou art the everlasting Son : of the Father.

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

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

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

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

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

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

O Lord, save thy people : and bless thine heri-
tage.

Govern them : and lift them up for ever.

Day by day : we magnify thee ;

And we worship thy Name : ever world without end.

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

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

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

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

ALMIGHTY and everliving God, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty, to worship the Unity : We beseech thee to keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest one God, world without end. *Amen.*

ALMIGHTY, everliving, most merciful and most gracious God, who hatest nothing which thou hast made, and dost forgive the sins of all them who are penitent : Create and make in us new and con-

trite hearts ; that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord.
Amen.

THE LITURGY
OF THE ANCIENTS.

PART II.

THE OFFICE OF THE FAITHFUL.

The Priest, turning toward the People :

Pr. The Lord be with you ;

Pe. And with thy spirit.

Pr. Christ our Paschal Lamb is offered for us once for all, when he bare our sins on his body upon the cross. For he is the very Lamb of God, that taketh away the sins of the world. Wherefore let us keep a joyful and holy feast with the Lord.

YE who do truly and sincerely repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, and heartily to

follow the commandments of God, and to walk from henceforth in his holy ways : draw near with faith,* and take this holy Sacrament to your comfort ; and make your humble confession to Almighty God, meekly kneeling upon your knees.

Then, kneeling :

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men : We acknowledge and repent us of our manifold sins and wickednesses, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking thy most just wrath and indignation against us. We do sincerely repent, and are heartily sorry for these our misdoings : the remembrance of them is grievous to us ; the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father : for thy Son our Lord Jesus Christ's sake, forgive us all that is past ; and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy name, through Jesus Christ our Lord. *Amen.*

* *The men on the one side, and the women on the other, saith the Rubric in the first Book of Edw. VI. after the Offertory : and such was the ancient usage.*

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

Then, rising up, and turning toward the People :

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

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

Come unto me, all that travail and are heavy-laden ; and I will refresh you. *S. Matth. xi. 28.*

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

Hear also what S. Paul saith :

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

Hear also what S. John saith :

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

THE OFFERTORY.

Note. It being an ancient holy rite among all mankind, to pay honour to God by making their address to him with *presents* and *offerings*, in recognition of his absolute dominion, and their dependance upon and subjection to him, (as, with us, freeholders pay their chief rents to the lord of whom they hold ;) and a rite observed in the Christian Church all over the world so anciently, that it is not to be doubted but it was retained by the Apostles, according to their instructions received from our Saviour, as other such rites were: the People are to be instructed and admonished to present their offerings with reverence, as the offerings of God and to God, for the purpose aforesaid, and as symbolical oblations of themselves, and all they are and have, unto him. (*v. Sparrow's Rationale.*) And, anciently, those who could not come, and yet desired to be remembered in the solemn Prayer at the Altar, did use to send their offerings by some other; and were remembered accordingly, if their offerings were accepted.

LET your light so shine before men, that they may see your good works, and glorify your Father who is in heaven. *S. Matth.* v. 16.

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

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. *S. Matth.* vii. 21.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. *1 Tim.* vi. 6, 7.

HONOUR the Lord with thy substance, and with the principal of all thine increase. *Prov.* iii. 9.

Give unto the Lord the glory due unto his name: bring an offering, and come into his courts. *Psalms.* xcvi. 8. *1 Chron.* xvi. 29.

Let all that be round about him, bring presents unto him that ought to be feared. *Psalms.* lxxvi. 11.

None shall appear before me empty. *Exod.* xxiii. 15.

Every man shall give as he is able, according to the blessing of the Lord thy God, which he hath given thee. *Deut. xvi. 17.*

If there be a willing mind, it is accepted according to that a man hath. *2 Cor. viii. 12.*

WHO goeth to warfare at any time at his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? *1 Cor. vii. 9.*

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

Do ye not know that they who minister about holy things, live of the sacrifice? and they who wait at the altar, are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel, should live of the Gospel. *1 Cor. ix. 13, 14.*

To do good, and to distribute, forget not: for with such sacrifices God is well pleased. *Heb. xiii. 16.*

The administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God. *2 Cor. ix. 12.*

An odour of a sweet smell, a sacrifice acceptable, well-pleasing unto God. *Phil. iv. 18.*

He that soweth little, shall reap little ; and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart : not grudgingly, or of necessity ; for God loveth a cheerful giver. 2 *Cor.* ix. 6, 7.

God is not unrighteous, that he should forget your works, and labour of love ; which ye have shewed for his Name's sake, who have ministered unto the saints, and do minister. *Heb.* vi. 10.

When the People have all presented their Offerings, the Priest is to take them, and present them reverently upon the Altar ; then take the Bread and Wine, present them, and place them decently in the middle of the Altar : and then, turning toward the People, say :*

THE grace of our Lord Jesus Christ, and the love of God the Father, and the communication of the Holy Spirit, be with you all evermore. *Amen.*

Lift up your hearts :

Ans. We lift them up unto the Lord.

Pr. Let us give thanks unto our Lord God :

Ans. It is meet and right so to do.

It is very meet, right, and our bounden duty, that

* *v. Mede.* Chr. Sacr. c. 8.

we should [adore, worship, and glorify thee, and] at all times, and in all places, give [praise and] thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God, [for all thy goodness and loving-kindness to us, and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but, above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And,] therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of Hosts: heaven and earth are full of thy glory: glory be to thee, O Lord most high. *Amen.*

THOU art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things; and for thy pleasure they are and were created.

Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

For thou wast slain, and hast redeemed us unto God by thy blood, out of every kindred, and tongue, and people, and nation.

Blessing, honour, glory, and power, be unto him that sitteth upon the throne ; and unto the Lamb, for ever and ever.

Then, turning toward the People :

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

And, turning again toward the Altar :

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks unto thee for all men : We humbly beseech thee most mercifully [to accept these our oblations,] and to receive these our prayers, which we offer unto thy Divine Majesty, beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord. And grant that all they who do confess thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love.

We beseech thee also to save and defend all Christian kings, princes, and governors ; and especially thy servant *N.* our King, that under him we may be godly and quietly governed : and to grant unto his whole Council, and to all that are put in

authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue.

Give grace, O Heavenly Father, to all Bishops, Priests, and Deacons, and more particularly of this Church and Diocese; that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments.

And to all thy people give thy heavenly grace; that with meek heart and due reverence they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life.

And we commend especially unto thy merciful goodness the congregation which is here assembled in thy name, to celebrate the commemoration of the most precious death and sacrifice of thy Son our Saviour Jesus Christ.

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

And we also bless thy holy Name for all thy

servants, *who having finished their course in faith, do now rest from their labours.

And we render unto thee most hearty thanks and praise for thy wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations : † most humbly beseeching thee, that we may have grace to follow the example of their stedfastness in thy faith, and obedience to thy holy commandments ; ‡ that at the day of the general resurrection, we, and all they who are of the mystical body of thy Son, may be set on his right hand, and hear his most joyful voice, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

[* Departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom.]

+ And chiefly in the glorious and most blessed Virgin Mary, mother of thy Son Jesus Christ our Lord and God; and in thy holy Patriarchs, Prophets, Apostles, and Martyrs. (*Edw. VI.*)

‡ We commend unto thy mercy, O Lord, all other thy servants, which are departed hence from us with the sign of faith, and now rest in the sleep of peace: Grant unto them, we beseech thee, thy mercy and everlasting peace; and that at the day, &c. (*Edw. VI. v. H. Lestr. c. 6. T. V.*)

Then the Prayer of Consecration.

ALMIGHTY God, our Heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption : who made there (by his own oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world ; and did institute, and in his holy Gospel command us to continue and celebrate, a perpetual memory of that his precious death and sacrifice until his coming again : Hear us, O merciful Father, we most humbly beseech thee, and of thy abundant goodness vouchsafe to bless and sanctify with thy Word and Holy Spirit these thy gifts and creatures of Bread and Wine, that they may be unto us the Body and Blood of thy most dearly beloved Son, our Saviour Jesus Christ ; so that we, receiving them, according to his holy institution, in remembrance of his death and passion, [and recognition of our redemption thereby,] may be partakers of his most blessed Body and Blood : who, in the same night that he was betrayed, ^a took Bread, and when he had given thanks, ^b he brake it, and gave it to his Disciples, saying, Take, eat,

a Here the Priest is to take the paten into his hands :

b And here to break the bread :

c And here to This is my Body which is given for
lay his hand
upon all the you, Do this in remembrance of me.
bread. Likewise after supper *d* he took the Cup,
d Here he is to and when he had given thanks, he gave
take the cup into
his hand : it to them, saying, Drink ye all of this,
e And here to for *e* this is my Blood of the New Testa-
lay his hand
upon every vessel ment, which is shed for you, and for
(be it chalice or many, for the remission of sins : Do this,
flagon) in which
there is any wine as often as ye shall drink it, in remem-
to be conse- brance of me. *Amen.*
crated.

The Memorial, or Prayer of Oblation.

WHEREFORE, O Lord, and Heavenly Father, according to the institution of thy dearly-beloved Son, our Saviour Jesus Christ, we thy humble servants do celebrate, and make here before thy Divine Majesty with these thy holy gifts, the memorial which he hath willed us to make ; having in remembrance his blessed Passion, mighty Resurrection, and glorious Ascension ; rendering unto thee most humble and hearty thanks for the innumerable benefits procured unto us by the same. And we humbly beseech thee, of thy Fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving, and graciously to grant, that by his death, merits,

and intercession, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee ; humbly beseeching thee, that whosoever shall be partakers of this Holy Communion, may worthily receive the most precious body and blood of thy Son Jesus Christ, be fulfilled with thy grace and heavenly benediction, and made one body with him, that he may dwell in them, and they in him. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service ;* not weighing our merits, but pardoning our offences, through Jesus Christ our Lord : by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end.
Amen.

AND we humbly beseech thee, O Lord our God, that it may please thee to give us hearts to love,

* And command these our supplications and prayers to be, by the ministry of thy holy angels, brought up into thy holy tabernacle, before the sight of thy Divine Majesty. (*In the First Book of Edw. vi. but left out afterward.*)

dread, and adhere unto thee, and diligently to live after thy commandments.

That it may please thee to preserve, rule, and govern thy holy Church universal in the right way.

That it may please thee to illuminate all Bishops, Priests, and Deacons, [and particularly of this Church and Diocese,] with true knowledge and understanding of thy word, and that both by their preaching and living they may set it forth, and shew it accordingly.

That it may please thee to direct, keep, and strengthen in the true faith and worship of thee, and in righteousness and holiness of life, thy servant *N.* our King and Governor.

That it may please thee that he may ever have affiance in thee, ever seek thy honour and glory, and have victory over all his enemies.

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

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

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

That it may please thee to bless and keep all thy people, to give them increase of grace to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit.

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

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

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

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

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

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

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

That it may please thee to forgive our enemies,

persecutors, and slanderers, and to turn their hearts.

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

We humbly beseech thee to hear us, O Lord our God, through the merits and intercession of thy dearly-beloved Son, our blessed Lord and Saviour Christ Jesus ; and as he hath taught and commanded us, we are bold to say,

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

¶ *Then, after a little pause for all to offer up their own private Prayers, this Collect of humble access to the Holy Communion, kneeling.*

WE do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much 'as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that, our bodies and souls being cleansed, and our sins pardoned, through his most precious blood, we may enjoy thy

favour, be filled with thy Spirit, and evermore dwell in him, and he in us. *Amen.*

Note. Concerning *the Behaviour of the Communicants*, these things are to be observed, that anciently—

1. They came fasting to it. (*v. Sparrow.*)
2. They came in purity from all, not only unlawful, but carnal embraces whatsoever, for some time before. (*v. S. Hier. Apol. pro Lib. contra Jovin.*)
3. They came up to the rails; (*v. Spar.*) to which they are called by these words, DRAW NEAR, in the Invitation before the Confession.
4. They answered, *Amen*, to the words of the Priest at the delivery of the Sacrament. (*v Spar.*)
5. They received the consecrated bread in their hands. (*v. Spar.*)
6. They were careful that none of it should fall to the ground. (*v. Tertul. de Cor. Mil.—Origen. Hom. 13. in Exod. circa med.—Cyril. Hierosol. Cat. Myst. 5. sub fin.—Aug. Hom. 26. l. 50. Hom.*)
7. They did but sip or taste of the Cup. So did the *Jews* before: for it was a rite of thanksgiving to God in use amongst them. And so did the *Christians*; both using it as a sacred Cup, and not to be profaned by pleasing the palate, which was the fault of some of the *Corinthians*, punished by the judgments of God, (1 *Cor.* xi. 30.) and savouring of the temper and disposition of those *Jews* whom our Saviour reprimands. (*Jo.* vi. 26.)

¶ *At the Communion, this Benediction and Recognition.*

THE Body of our Lord Jesus Christ [which was given for thee] preserve thy body and soul unto everlasting life.

Answ. Amen.

Take and eat this in remembrance that Christ died for thee.

¶ *And at the delivering of the Cup, this.*

THE Blood of our Lord Jesus Christ [which was shed for thee] preserve thy body and soul unto everlasting life.

Answ. Amen.

Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

¶ *Then, having decently covered what remaineth of the consecrated elements, this Thanksgiving.*

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe, of thy favour and goodness towards us, to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ, as members incorporate in his mystical body, and heirs through

hope of thy everlasting kingdom, by the merits of his most precious death and passion. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then this Hymn.*

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

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

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

¶ *Then the Priest (or Bishop, if he be present) may let them depart with this Blessing.*

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

COLLECTS

To be said, as occasion may serve, at the discretion of the Minister.

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

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to sanctify, direct, 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.*

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

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

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

for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

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

In these *Forms* thus disposed, is so much both of the *substance* and of the *order* of the most ancient Liturgies, that a small matter more would make it one of the completest Liturgies in the world. In the *First Part* should be more of the *Scriptures*, which may either be left to the discretion of the Priest, or some of the Lessons for the Day be used: and the *Prayers*, which are preposterous before the *Creed*, or the *Epistle* and *Gospel*, (*v. Heb. xi. 6.*) should either be after the *Creed* and the *Te Deum*, or be reserved to the *Second Part*, which is most agreeable to the most ancient Office for the Catechumens and Penitents, who were not admitted to the prayers of the faithful. And in the *Second Part*, the *Eucharist*, or Thanksgiving, is much shorter than they anciently used; and the *Commemorations* for the Communion of Saints of the whole mystical body of Christ are not so express as anciently they

were in all the Liturgies now extant. I shall conclude with these *Observations concerning Liturgies*.

1. That *Prescribed Forms* in the public worship of God, and also for private use, are of divine original and institution.

2. That there is not any good and clear evidence of the ordinary solemn worship of God ever performed in any Christian church, or other religious society, in any part of the world, without them.

3. That therefore it is great ignorance and inconsiderateness at the best, but usually great presumption and impiety, in those who dare to speak against them in general.

4. That the *Jews* did use *Forms* before our Saviour's time, and the most ancient Christian Liturgies are so conform to them, that it is highly probable they were of *Apostolical original*, as to the *substance* and *order*; or rather, that our Saviour himself, who certainly retained the *Rite*, retained also the *Forms*, with such variations as were proper for the Christian's use.

5. That these things considered, and the use of the word *Liturgy* in the Christian Church so ancient, universal, and appropriate to this purpose, it is very disingenuous to deny that St. *Luke* (*Acts* xiii. 2.) did use that word, which we translate *Ministering*, being joined with *Fasting*, for solemn prayer by Liturgy, after the manner aforesaid; comprising more in that word than ordinary praying, by reason of the solemnity of the *Eucharist* and *Christian Sacrifice*.

A
COMPLETE FORM
OF LITURGY, OR DIVINE SERVICE,
ACCORDING TO THE USAGE
OF
THE MOST ANCIENT CHRISTIANS.



A LITURGY
ACCORDING TO THE USAGE
OF
THE MOST ANCIENT CHRISTIANS.

The Introit, at the Steps.

Glory be to the Father, &c.

MOST glorious, and most gracious God, who hast in thy good time accomplished what thou hadst long before by thy holy Prophet foretold, that *from the rising of the sun even to the going down of the same, thy Name should be great among the Gentiles; and in every place shall be offered unto thee incense and a pure oblation;* and hast graciously admitted us, sinful mortals, to have access to thy glorious Majesty, through the propitiation and mediation of our great High Priest, Christ Jesus, thy dearly-beloved Son, our blessed Lord and Saviour: Be pleased, we humbly beseech thee, graciously to behold us, thy humble servants, approaching unto

thee in his *name*, and according to his *ordination*, and be propitious to us in the pardon of all our sins ; and sanctify our souls, and bodies, and spirits, that the service we perform at this time may be a sacrifice acceptable and well-pleasing unto thee, through that great propitiation.

Upon Fasting- 'For we confess, O Lord, that of our-
days, &c. selves we are utterly unworthy that thou shouldst have any respect to our offerings : for we have sinned, we have done unrighteously, we have done wickedly ; we have sinned against heaven and before thee, and are not worthy to be called thy children, or servants. But *where sin hath abounded, grace hath much more abounded* ; and *thy grace is sufficient for us*, and gives us encouragement to say, *God be merciful to us, sinners*. And may the multiplication of thy mercies, as they multiply our obligations, so proportionally increase our sense thereof, and true gratitude to so great and glorious a Lord and Benefactor.'

And since thou hast constituted the blessed orders and hosts of *angels in heaven*, both for ministry to thy glory, and to minister for them who shall be heirs of salvation ; we humbly beseech thee, O Lord our God, that with our entrance to thy holy altar,

there may be an accession of thy holy angels, who, ministering with us, may with us glorify thy benignity: for all honour, and glory, and worship, and service, and obedience, is due unto thee, and to thee we offer it; to Father, Son, and Holy Spirit, now and for ever. *Amen.*

At the Altar.

Glory be to God on high, on earth peace, good will towards men.

Blessed be the Lord God of Israel; for he hath visited and redeemed his people, &c. (*to, And thou, O child.*)

Then, turning toward the People:

Priest. Assist me, brethren, with your prayers, and pray to God for me, that my and your sacrifice may be acceptable with God the Father Almighty.

Resp. *The Father, Son, and Holy Spirit assist thee.*

The Holy Spirit descend upon thee, and the virtue of the Most High overshadow thee, and assist thy ministration.

Our Lord receive this sacrifice from thy hand, to the praise and glory of his name, and also to the profit of us, and of his whole Holy Catholic Church.

The Offertory.

ACCEPT, we beseech thee, O Lord, our *oblations*, which I thy unworthy servant do here offer unto thee of what is thine own, for myself, and for all here present, and for all faithful Christians, especially those who desire to be remembered here at thy holy altar; in *recognition* of thy just and absolute dominion over us, and all the world; and as a *symbolical oblation* of ourselves, and all we have, unto thee; and to be consecrated for a *memorial of the great propitiation*, which thy Son, our Saviour, Jesus Christ made upon the cross, by the sacrifice of himself, for the sins of the whole world. Accept, we beseech thee, O Lord, them and us by him: by whom to thee, and to whom with thee and thy Holy Spirit, be all honour and glory, now and for ever. *Amen.*

Then, turning towards the People :

Pr. The grace of our Lord Jesus Christ, and the love of God the Father, and the communication of the Holy Spirit be with you all. *Amen.*

R. *And with thy Spirit.*

Pr. Lift up your hearts.

R. *We lift them up unto the Lord.*

Pr. Let us give thanks unto our Lord God.

R. *It is meet and right so to do.*

Pr. It is very meet, right, and our bounden duty, that we should adore, worship, and glorify thee; and at all times, and in all places, give praise and thanks unto thee, O Lord, Holy Father, Almighty Ever-living God, for all thy goodness and loving-kindness to us, and to all men: for our creation, preservation, and all the blessings of this life; but, above all, for thy admirable and inestimable love in the redemption of mankind by our Lord Jesus Christ: for whom, and by whom, we humbly offer unto thee our most hearty thanks and praise.

Then, turning toward the People:

Priest. Praise our God, all ye his servants, and all ye who fear him, both small and great.

Resp. *Hallelujah! for the Lord God Omnipotent reigneth! Let us be glad and rejoice, and give honour to him.*

Pr. Eternal, independent, self-sufficient Being, of infinite wisdom, power, and goodness; who hast prepared thy throne in the heavens, and dwellest in the high and the holy place: yet the heaven, and the heaven of heavens, cannot contain thee: for thou fillest heaven and earth; thou coverest thy-

self with light, as with a garment, dwelling in the light which no man can approach unto: whose judgments are unsearchable, and thy ways past finding out. Thou, O most glorious Majesty, thou art Lord alone: for thou hast *made* heaven, the heaven of heavens, with all their host; the earth, and all things therein; the seas, and all that is therein; and thou *preservest* them all; and thy dominion *ruleth* over all.

R. *The heaven, and the heaven of heavens, are thine, O Lord, our God; the earth also, and all that therein is.* Deut. x. 14, 11.

P. Thy *excellence*, O God, though in itself incomprehensible to mortals, yet hast thou to our view and observation so admirably displayed it in thy *works*; in the various *kinds, qualities, and orders* of thy creatures; the curious *frame and composure* of the *individuals*, even the most minute; the exact *accommodation* of all to a mutual *subservience* of one to another; and in the *beauty and unconceivable extent* of all; that thy *wisdom, power, goodness, and greatness* is therein convincingly manifest to all.

R. *How manifold are thy works, O Lord! In wisdom hast thou made them all: the earth is full of thy riches.* Psalm civ. 24.

Great is our Lord, and great is his power; and his wisdom infinite. Psalm cxlvii. 5.

P. The host of heaven worshippeth thee: a thousand thousands minister unto thee; and ten thousand times ten thousand attend upon thee.

R. And we, poor mortals, adore thy most excellent majesty; and recognize and revere thy most just and absolute dominion.

P. When we consider the heavens, the work of thy fingers, the sun, the moon, and the stars which thou hast ordained; Lord, what is man, that thou art mindful of him, and the son of man, that thou regardest him? All nations (in respect of thee) are but as a drop of a bucket, and as the small dust of the balance; as nothing, yea less than nothing, and vanity. What then are we, a little handful of thy poor creatures, among so many millions of our own kind, besides so many myriads of thy more excellent creatures, which continually attend upon thee, and with profound reverence cover their faces before thee, that thou shouldest have any regard unto us?

R. Who is like unto the Lord our God, who hath his dwelling so high, and yet humbleth himself to behold the things which are in heaven and earth?

P. But such is thy *providence*, which extends to all thy creatures, even to the sparrow upon the housetop; and so boundless thy *love* and *goodness*, that though the glory of thy Majesty might justly deter the purest of mortals from any address to thee, thou dost not only graciously invite us, but by thy most gracious commands, hast made (or rather, reinforced) that our duty, which otherwise, of itself, were a most desirable favour: and though the *holiness* of thy Majesty might make such sinful wretches tremble to approach thy presence, yet such is thy clemency, that, for our encouragement, thou hast provided for us, both (as) a Propitiation for our sins, and a Mediator for our infirmities, in Christ Jesus, thy beloved Son, and our blessed Lord and Saviour: by whom thou didst create all things, and in whom, and through whom, thou hast most admirably demonstrated, in thy infinite wisdom, at once both thy justice and severity against sin, and thy mercy and clemency to thy poor creatures, to the admiration even of thy blessed angels.

R. *Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints: who shall not fear thee, O Lord, and glorify thy name?*

P. For as thou hast manifested thy wisdom, power, and bounty in thy *works of Creation*; so hast thou also thy holiness, justice, and mercy in thy *works of Providence*; and most admirably in the *great work of our Redemption*.

R. *O that men would therefore praise our Lord for his goodness, and declare the wonders which he doth for the children of men!*

P. When our *first parents*, by transgression of thy most just and reasonable *prohibition* for demonstration of thy dominion, and of their subjection and obedience, had given a great and sensible demonstration to all their posterity, of the *evil consequence of sin*, and of the *subtilty, envy, and malice of Satan*; thou didst immediately thereupon give a memorable demonstration of thy *justice* in their temporal punishment, and of thy *clemency* in thy gracious *promise of a Saviour* in due time to come, signified in the mean time in the *mystery of sacrifices* to all mankind ever after.

R. *Thy righteousness, O Lord, is like the mountains; thy judgments (are) a great deep.*

P. And when, notwithstanding, in process of time the *wickedness of men* became great in the earth, and their minds so corrupted, as set upon evil con-

tinually ; and thou thereupon didst in thy justice determine to wash away that *deluge of sin* with a *deluge of waters* ; yet didst thou in thy judgment remember mercy ; gavest them 120 years *warning* ; and out of that corrupt mass (didst) select and preserve one family, that of thy servant *Noah*, for a root of a future generation.

R. *Righteous art thou, O Lord, and true is thy judgment.*

P. To these, besides the *light of natural reason*, thou gavest direction by certain *positive precepts*, to be transmitted to posterity by *tradition* and instruction of the parents. And when, notwithstanding all this, being again increased to a great multitude, they conspired together in a *vain undertaking*, thou didst confound their language, and disperse them into several parts of the earth ; and afterward from among the rest, didst select one person, *Abram* : whom, after divers exercises and trials of his fidelity, thou madest the Father of *another special generation*, for thy own *peculiar* and more immediate regiment, and for a *great example* and monument to all other nations, and to the rest of mankind, of thy holy providence and government.

R. *Great and marvellous, &c.*

P. In his time thou madest *Sodom* and *Gomorrah*, and the cities about them, a lasting monument of Divine vengeance to all, who after should live ungodly; and deliveredst righteous *Lot* from that terrible judgment, for example to all others, in the approaches of thy judgments, to confide in thy mercy, in the ways of righteousness.

R. *Great and marvellous, &c.*

P. But leaving the rest to the use of the *common means* they had received, thou didst multiply and train up the posterity of thy servant *Abraham* in a state of subjection to other people, to teach them obedience to thy righteous government: then didst deliver them in so wonderful manner, as did demonstrate both thy absolute power over all creatures, and thy terrible judgments upon the wicked, and thy special favour to thy faithful servants, and to their posterity after them. And when thou hadst so delivered them, thou didst exercise them with thy discipline forty years in the *wilderness*, before thou broughtest them into the promised land of *rest*; for a *mystical instruction* of thy divine conduct of souls, through the wilderness of this world to the celestial regions of rest.

R. *Great and marvellous, &c.*

P. Thou gavest them in writing a *righteous law* to direct their actions, *righteous judgments* for the exercise of justice, and *holy rites and ceremonies* for mystical admonitions and instructions, concerning future, spiritual, and celestial things. And when thou hadst permitted that incredulous, stubborn, and disobedient generation, for a *warning* to all others afterward, to die in the wilderness, thou broughtest in their children into that promised land with an admirable irresistible power; and didst by them execute a just and terrible *judgment* upon the former inhabitants for their wickedness.

R. *Great and marvellous, &c.*

P. When thou hadst brought them in, and settled them in that good land, thou didst leave a remnant of the *former inhabitants*, both in mercy to them, and for exercise and trial of thine own people. And when they, after all the *experiments* they had seen of thy great goodness to them, and of thy justice in punishing the miscarriages both of others and of themselves, had corrupted themselves, and transgressed thy holy laws and institutions; thou didst send them *prophets* to admonish them, *judgments* to correct them, and, upon their repentance, *saviours* to deliver them: and all this method again and

again many times repeated, and thy judgments increased upon them as their sins and provocations deserved and required, to prepare them for the coming of the *great Saviour*, the *Messiah*, who had been so long promised, and by so many types, figures, and prophecies all along, but more and more plainly, signified to them.

R. *Great and marvellous, &c.*

P. And all this didst thou providently order for *tacit admonition to the rest of mankind*, till (the fullness of time being come) thou didst send forth *thy Son*, the splendour of thy glory, and express image of thy person : who assumed our nature, and in it performed a *perfect obedience* to thy holy will in all things, even to death upon the cross ; by which, after he had instituted a most holy religion, and exemplified the same in a most holy life, he offered up himself to thee, and made a full *expiation* for the sins of all mankind : that by him we may have *access* unto thee, and *acceptance* with thee.

R. *O that men would therefore, &c.*

P. In his name therefore, in grateful obedience to thy gracious commands, and thankful acceptance of those thy gracious encouragements, we humbly, as we can, present ourselves before thee ; (Oh that we could

do it with that reverence and devotion that is meet !) and with all those thy glorious creatures in heaven, and all thy faithful and devote servants upon earth, adore and worship thy supreme most glorious Majesty, *acknowledging* and *recognizing* thy most just and absolute *dominion* over us all :

R. *Blessed be the Lord God of our fathers for ever and ever. Thine, O Lord, is the magnificence, and the power, and the glory, and the victory, and the majesty : for all that is in heaven and in earth is thine : thine is the kingdom, O Lord, and thou art exalted as head over all.*

P. That we are all thine by right of *creation* :

R. *The heavens are thine, the earth also is thine : thou hast founded the whole world, and all that therein is.*

P. By right of *sustentation* and *preservation* :

R. *In thee we live, and move, and have our being.*

P. And we, the sinful sons of men, all thine also by right of *redemption* :

R. *Unto him that loved us, and washed us from our sins in his own blood, to him be glory and dominion for ever, and ever. Amen.*

P. And we here present, with all the members of thy visible Church, thine, also by special *dedication*

and *consecration* ; which we for our part do each here again ratify and confirm :

R. *We confirm, O Lord, we ratify and confirm it with all our souls for ever.*

P. Humbly beseeching thee to pardon all our sins, and make us perfectly and completely thine, by thy *Holy Spirit* of sanctification : that he may be in us, and abide with us for ever ; may illuminate our minds to know thee, the only true God, and Jesus Christ whom thou hast sent, and proposed to be a propitiation for us in his blood :

R. *Even for us, who were dead in trespasses and sins.*

P. Blessed be thou, O God and Father of our Lord Jesus Christ, who of thy abundant mercy hast begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead :

R. *To an inheritance incorruptible, immaculate, and indefectible, reserved in heaven for us, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.*

P. Oh how adorable is thy wisdom and goodness, O God ! how great *the mystery of the Gospel !*

R. *The mystery of godliness, God manifest in the flesh, testified and justified by the Spirit, behold and*

admired by the angels, preached unto Gentiles, believed on in the world, and received up into glory!

P. The mystery of Christ, which was hid from ages, and from generations, but in due time made manifest to his saints!

R. *To whom he was pleased to make known the riches of the glory of this mystery among the Gentiles, which is Christ in us the hope of glory.*

P. Who, being in the form of God, would not appear as God, but abased himself, taking the form of a servant, made into the likeness of men; and, in appearance found as man, humbled himself, being made obedient to death, even the death of the cross.

R. *For which God hath exalted him, and given him a name above all names, that at the name of JESUS every knee (should) bow, of celestial, terrestrial, and subterrestrial things, and every tongue confess that Jesus Christ is LORD, to the glory of God the Father.*

And therefore *with angels and archangels, and all the holy and blessed orders and hosts of heaven, we adore, worship, and glorify thee, and laud and magnify thy glorious name, saying, Holy, holy, holy, Lord God of Hosts, heaven and earth are full of thy glory: glory be to thee, O Lord, most high.*

P. Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created.

R. *Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing:*

P. For thou wast slain, and hast redeemed us unto God by thy blood out of every kindred, and tongue, and people, and nation.

R. *Blessing, honour, glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.*

P. Blessed be thou, Almighty, most glorious, and most gracious God, our Heavenly Father, who of thy tender mercy didst give thy only Son, Jesus Christ, to suffer death upon the cross for our redemption: who made there, by his own oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue and celebrate, a perpetual memorial of that his precious death and sacrifice, until his coming again: and for that purpose, in the same night wherein he was betrayed, took *bread* into his holy and immaculate hands, and

looking up to heaven, to thee, his God and Father, gave thanks, blessed and sanctified it ; and *brake* it, and *gave* it to his disciples, saying, This is the mystery of the New Testament ; take, eat, *this is my body* which is given for you : do this in remembrance of me. Likewise, after supper he took the *chalice* of wine, mixed with water, and looking up to heaven, to thee his God and Father, gave thanks, blessed and sanctified it ; and *gave* it to them, saying, Drink ye all of this ; for *this is my blood* of the New Testament, which is shed for you, and for many, for the remission of sins : do this, as often as ye shall drink it, in commemoration of me.

Wherefore, O Lord, Holy Father, we thy humble servants, according to his holy institution, with these thy holy gifts, *commemorating* that his bitter but most precious death and passion, and solemnly *representing* the same before thy Divine Majesty, as the great, most holy, and only propitiation for all our sins, and the sins of the whole world ; and being mindful also of his powerful resurrection, glorious ascension into heaven, and blessed session at thy right hand to intercede for us, till he shall come again with great power and glory to judge both the living and the dead, and to distribute to every one

according to their works done in the flesh ; do *offer* unto thee, by him, this *pure and immaculate offering*, with our most humble adoration, highest praises, and most hearty *thanks*, for thy inestimable clemency, goodness, and benignity to us, therein and thereby demonstrated to men and angels : and most humbly and earnestly *supplicate* and beseech thee, that this our unbloody, reasonable, and spiritual sacrifice may be acceptable and well-pleasing unto thee, most mighty God, by our anointed Jesus, who gave himself for us, an offering and a sacrifice to thee, for a sweet-smelling savour : that thou wilt be pleased graciously to behold the same, and look upon this token and memorial of the Covenant, from thy glorious throne in heaven, and be propitious to us, and to thy whole holy Catholic Church, in the free and full *pardon* of all our sins, in a liberal and bountiful collation of thy rich treasure of the inestimable *graces* of thy Holy Spirit upon us, and in a gracious *audience* of the prayers, and acceptance of the thanksgivings, which we here offer unto thee. And send down thy Holy Spirit upon these proposed elements, to sanctify and bless them ; that to us who partake thereof, this *bread* may be made the precious body of thy Christ, and this wine the precious blood

of thy Christ, to the remission of all our sins, and to the mighty confirmation of us in all grace and virtue, and to eternal life.

And we render also unto thee our most hearty *thanks and praise* for the *blessed effects* of this holy propitiation in the riches of thy grace communicated to *all thy saints*, whom thou hast already translated out of this state of mortality, and received into mansions of bliss in the celestial regions, from the beginning of the world to this day ; all the holy Patriarchs, Prophets, Apostles, Martyrs, and Saints, and particularly and especially the *ever-blessed Virgin Mary*, mother of thy Son, our Lord and Saviour Jesus Christ, in whom he assumed our human nature, which he first sacrificed on the cross, and after exalted into heaven as the first-fruits thereof, and a divine magnet to attract us all to him ; [*and particularly also S. N. whose memory is this day celebrated in thy holy Church :*] humbly beseeching thee that we may have communion, part, and society with them, and like grace to follow the examples of their stedfastness in thy faith, obedience to thy commandments, and observance of his holy counsels.

And we humbly beseech thee for our relations and friends, who are gone before us with (the) sign of

faith ; to grant to them, and to *all departed in Christ*, though in some state of sin or imperfection, pardon of all their sins, place of refreshment, light and peace, and part in the first resurrection ; [*and particularly, &c.*]

For the whole *Catholic Church*, and the whole race of *mankind* ; to behold with mercy and pity all our misery and sufferings, through the envy, malice, and subtilty of those rebels against thee, the *apostate spirits* of the kingdom of darkness : to behold the great havoc they have made, and confusions they have wrought in the world, and even in thy Church, and among thy people, who are called by thy name. And let all our *sufferings* be united to the sufferings of our Saviour, and, being sanctified by them, be accepted by thee ; and all the malice and mischiefs of those thine and our inveterate enemies be computed, to the filling up of their measure ; that they may be cast out, and the kingdom of our Lord and Saviour, thy Son, be set up in full power and glory throughout the whole world.

R. *How long, O Lord, holy and true, dost thou not judge and avenge the sufferings of thy poor creatures, upon those spiritual wickednesses, thine and our enemies, who vex us with their wiles ?*

P. O Lord, preserve, raise, govern, and restore thy *Universal Church* to its primitive purity, holiness, unity, zeal, and fruitfulness in good works ; and let the light of thy countenance so shine upon it, that from thence it may be reflected into the eyes and hearts of all those who sit in darkness, that so they may be brought out of their darkness into thy light, unto thee the God of light and life.

For all *Bishops, Priests, Deacons, and Ministers* of thy Church ; that they all may be faithful, industrious, and profitable servants to thee in their several place(s).

For all *Christian Kings, Governors, and Officers* ; that they also may be faithful, industrious, and profitable servants to thee in their several places, that we may all lead quiet and peaceable lives in all *godliness and honesty*.

For all *thy people*, that they may be well instructed, rightly understand and be mindful of their Baptismal Covenant, and their great business in this present transitory uncertain state of mortality, and apply themselves unto it accordingly.

For all specially devoted unto thee, and to thy service, *in any religious state* of celibacy, continence, or chastity ; that, being cleansed from all defilement

of flesh and spirit, they may be perfected in holiness through the fear of God.

For *all whose hearts are with us*, who desire to be remembered in our prayers, and remember us in theirs, though absent in body, by reason of any just impediment ; to remember and be gracious to them, supply their corporeal absence from us by the presence of thy Spirit with them, and make them partakers with us of all the benefits of this holy sacrifice.

For *all our benefactors* ; to remember and be gracious to them, remunerate them with heavenly gifts ; give to them at present an hundredfold, and hereafter life everlasting ; for temporal eternal things, and for earthly celestial.

For *all in any kind of affliction*, of mind or of body ; for thy name, or by thy discipline or providence : to preserve and support them, sanctify and make all profitable and advantageous to them ; and rescue and deliver them in thy good time.

For those who are *astray* in the bye-ways of heresy, error, or schism ; to reclaim and reduce them : and *this nation* in particular, to send forth a powerful and prevalent spirit of reformation amongst us, and stir up the hearts and spirits of thy faithful servants

to be courageous, resolute, and industrious for the promotion thereof, strengthen them thereunto, bless them therein, and cause the false prophets and foul *Cranmerian* spirit to depart out of the land.

For those, who are *without* in darkness, ignorance, or error ; to grant them the light of thy truth, and bring them in.

For our *enemies*, and all who injure, hurt, or hate us, or bear us any evil will ; to pardon their sins, (for they know not what they do,) restrain their malice, and turn their hearts to peace and amity with us.

For *salubrity of the air*, seasonable weather, and fertility of the earth, and a continual due sense of thy abundant goodness in all things.

And these things, O most gracious and bountiful Lord, and whatever else in thy infinite wisdom thou seest any way requisite or necessary for us, or for any whom we have or ought to have prayed for, we humbly beg and implore through this holy propitiation now commemorated before thee, in the name, and for the sake and merits, of thy dearly-beloved Son, our blessed Lord and Saviour Christ Jesus ; who hath commanded and encouraged us, when we pray, to say unto thee,

Our Father, who art in heaven, &c.

Pr. Peace be unto you all ;

Pp. *And to thy spirit.*

Pr. Let us bow our heads to our Lord ;

Pp. *To thee, O Lord.*

Pr. To thee, O Lord, we, who are thy servants, bow our heads [and knees, and hearts] before thy holy altar, expecting from thee thy rich and abundant mercy, grace, and blessing. Send it down, O Lord, upon us, and sanctify our souls, and bodies, and spirits, that we may be duly qualified to be communicants and partakers of thy holy mysteries, to the remission of all our sins, the increase of all grace, the resurrection of our bodies, and to life eternal. For

We do not presume to approach unto thy holy mysteries, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that, our bodies and souls being cleansed, and our sins pardoned, through his most precious blood, we may enjoy thy favour, be filled with thy Spirit, and evermore dwell in him, and he in us.

Post-Communion.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things through Christ.

Glory be to God, who hath sanctified and doth sanctify us all.

Be thou exalted above the heavens, and thy glory over all the earth ; and may thy kingdom remain for ever and ever. For thy mercy is enlarged beyond the heavens, and thy faithfulness beyond the clouds.

Fill our mouths, O Lord, with thy praise, and our lips with joy ; that we may praise thy glory and thy magnificence all the day.

O how plentiful is thy goodness, which thou hast laid up for them who fear thee ; and which thou hast prepared for them who put their trust in thee, even before the sons of men !

We give thanks to thee, O Christ our Lord, because thou hast condescended that we should be partakers of thy body and blood, to the remission of sins, and to life eternal.

We give thanks to thee, O Lord our God, for our participation of the pure, holy, and heavenly

mysteries, which thou hast given us for our benefit and sanctification, and for the health of our souls and bodies. Be pleased, O Lord, that it may be *all* effectually wrought in us, to thy own glory and service, and our great growth in all grace here, and everlasting happiness hereafter, through our Lord Jesus Christ; by whom all good is communicated to us, and by whom be all glory to thee for ever and ever. *Amen.*

Glory be to God on high, &c.

HYMN I.

RISE, O my soul, with thy desires to heav'n,
And with divinest contemplation use
Thy time, where time's eternity is giv'n,
And let vain thoughts no more thy thoughts abuse;
But down in silent darkness let them lie:
So live thy better, let thy worse thoughts die.

And thou, my soul, inspir'd with holy flame,
View and review with most regardful eye
That holy cross whence thy salvation came,
On which thy Saviour and thy sin did die:
For in that sacred object is much pleasure,
And in that Saviour is my joy, my treasure.

To thee, O JESU, I direct mine eyes,
 To thee my hands, to thee my humble knees;
 To thee my heart shall offer sacrifice,
 To thee my thoughts, who my thoughts only sees :
 To thee my life, myself, and all I give ;
 To thee I die, to thee alone I live.

O Holy, Holy, Holy, Lord most High,
 Coequal, coeternal DEITY,
 Who mad'st us, didst redeem, and dost inspire
 Our souls' fall'n heat with new celestial fire ;
 We bless thee now, and shall eternally,
 O Holy, Holy, Holy, Lord most High.

HYMN II.

O TASTE, O taste, O taste and see,
 How good, how sweet, thy Lord's to thee :
 Blessed, O blessed is the man,
 That firmly holds his trust in him :
 O fear the Lord all ye his saints,
 For they who fear him nothing want.

The lions lack, and hunger bear,
 But nought want they who do him fear :
 The lions lack, and pine for food,
 But who fear him can want no good :
 O fear the Lord, &c.

HYMN III.

To *God*, who did create the world's great frame ;
To *God*, by whom lost man's redemption came ;
To *God*, who graces sends, God th' Holy Ghost ;
We now give praise with all the heavenly host.

Thy early praises i' th' beginning were,
When all the morning-stars made up the quire :
Thee all thy works, angels and men, adore,
As we do now, and shall do evermore.

All glory to the Majesty on high,
The ever blessed blessing *Trinity* ;
As i' th' beginning was, is now, shall be,
When time shall pass into eternity.



APPENDIX.



THE MORNING AND EVENING SERVICE

OF THE

CATHEDRAL CHURCH

OF

ABERDEEN:

Composed by the Rev. HENRY SCOUGAL,

Professor of Theology in the King's College.

THE MORNING PRAYER.

GREAT and glorious Lord God, Maker of heaven and earth, and Ruler of angels and men, who art infinitely exalted above the highest of our thoughts: Look down from thy heavenly dwelling-place, and behold in mercy thy poor creatures, who are here humbled before thee, to adore and worship thy Divine Majesty; to acknowledge our sins, and beg thy mercy and favour; to learn our duty from the word,* and be further engaged to thy service and obedience. Raise our souls unto thyself, O God; and bow down thy gracious ears to hear our prayers. Let the words of our mouths, and the meditations

* From the *world*; Nichols's *Biblioth. Topogr.*—P.H.

of our hearts, be acceptable in thy sight, O Lord, our Strength, and our Redeemer. Unworthy are we, alas ! to come into thy presence, or to take thy holy name in our mouths; being the wicked offspring of sinful parents, strongly inclined* to that which is evil, and averse to any thing that is truly good.

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

Preserve us, we beseech thee, from every thing that is displeasing in thy sight ; and let never the

* Strongly *ordained* ; Nichols.—P. H.

temptations* of Satan, the allurements of the world, or the corrupt custom or bad example of those we live amongst, so far prevail with our evil hearts, as to draw us into those sins which may dishonour thee, or wrong our neighbours, or wound our own consciences. Keep us, O Lord, from neglecting thy worship, or profaning thy holy ordinances ; from abusing thy mercies, or murmuring at any of thy providences ; and from that grievous sin which doth so much everywhere abound, the taking of thy holy name in vain. Work in us an utter detestation of all fraud and deceit, all malice and envy, all strife and contention, all slander and backbiting ; that we may never do or wish any evil to others, nor delight to speak evil of them. Let us never deface thy image, nor grieve thy Holy Spirit, by pride, passion, or discontent ; by gluttony, drunkenness, or uncleanness, or any of those filthy vices whereby the greatest part of the world are carried headlong into perdition. But teach us so to obey thy holy laws, and follow the perfect example which the Lord Jesus hath given us, that we may assure to ourselves an interest in that everlasting happiness which is the purchase of his precious blood. To

* *Temptation* ; Nichols.—P. H.

this end, bless us in reading and hearing thy holy word; that it may instruct our judgments, and affect our hearts, and rule our lives, through Jesus Christ our Lord. Amen.

*After reading the holy Scriptures, followeth the Decalogue,
and this Prayer :*

ALL honour, praise, and glory be ascribed to thy Divine Majesty, O God, our Creator, Redeemer, and Comforter, by us and all reasonable creatures; for thy infinite perfections, which we can never comprehend; for the creation, and that wise providence whereby thou rulest and governest the same; for all thy mercies we have met with since we came into the world: that thou hast preserved us from so many evils, and bestowed so many good things upon us. We bless thee for our health and strength, for our food and raiment, for all the means of our subsistence, and comforts of our life: that it hath pleased thee to preserve us and our habitations this bygone night from fire, violence, and every evil accident; and to bring us in safety to the beginning of this day. But above all, we adore and magnify thee for that infinite mercy thou hast declared unto mankind, in Christ Jesus

our Lord : for the example of his holy life ; for the merit of his bitter death ; for all the means of grace, and for the hopes of everlasting glory. But what are we, to set forth thy praise? Let the people praise thee, O God ; yea, let all the people praise thee ! Make thy ways known upon earth, thy saving health among all nations ; that from the rising of the sun, to the going down thereof, there may be an holy and acceptable sacrifice offered unto thee. Open the eyes of the blind Jews. Bring in the fulness of the Gentiles. Deliver the world from Popish superstition, and the carnal delusion of Mahomet, and every thing that may hinder the progress and power of this everlasting Gospel, by which we are taught to pray unto thee.

Inspire thy universal Church with the spirit of holiness and love ; and grant unto all Christian kings, princes, and governors, a large measure of wisdom and grace, that they may be both able and willing to advance the great interests* of piety and religion.

Endue our Sovereign the King with the spirit of counsel and judgment ; make him happy in wise and faithful counsellors, in loyal and peaceable

* *Interest* ; Nichols.—P. H.

subjects, and in the good success of all his enterprises, for thy glory, and his people's tranquillity.

Bless all our Rulers and Magistrates, that judgment may run as a river, and righteousness as a mighty stream.

Illuminate all the Bishops and Pastors of thy flock, that they may feed the people with knowledge, and lead them in the ways of righteousness.

*Grant that all men in every condition of life may be contented, bettered, and amended.

*Comfort the afflicted; relieve the poor; heal the sick and diseased, especially those recommended to the aid of our prayers.

Bless us with seasonable weather, that the earth may yield her increase, and the people be satisfied with bread.

Bless all our friends and neighbours. Reward those that have done us good; and pardon all those that have done us evil. Take care of us, and all our interests, throughout this day: guide us by thy Holy Spirit, and guard us by thy watchful providence; and suffer no evil to come † near our dwelling. Bless us in our out-going and in-coming, and establish the work of our hands.

* These two clauses are transposed in Nichols.—P. H.

† To come *in* near; Nichols.—P. H.

Above all, enable us to do something for thy glory, and the salvation of our souls; and grant that we may return with our hearts full of love and thankfulness to thee, in the evening, to praise and magnify thy continued favour towards us. And when those few days and nights which we are to pass in this wretched and sinful world shall come to a close, conduct us, O most merciful Father, unto that everlasting blessedness, which was purchased by the blood of our glorious Redeemer: by whom we are encouraged to address ourselves unto thee; and in whose most holy words we close our imperfect prayers,* as he hath taught us, saying, *Our Father, &c.*

THE EVENING SERVICE.

ALMIGHTY and eternal God, who dwellest in the highest heavens, and humblest thyself to behold the things that are done on the face of the earth: We are assembled together in thy sanctuary to offer our evening sacrifice unto thee. But we may be justly ashamed at the thoughts of thy glory, and afraid to present ourselves before so great and holy a

* *Prayer*; Nichols.—P. H.

Majesty. Even that abounding grace that invites us to thee, may make us blush and cover our faces for shame, when we reflect on our base ingratitude to so* much undeserved love. It was thou who madest us, and not we ourselves ; and thou (hast) sent us thy Son to die† for us, and offerest us the assistance of the Holy Ghost to bring us unto thyself. But we have not paid that honour and service which we owed unto thee our Almighty Creator ; nor valued as we ought that great salvation purchased for us at so dear a rate ; nor duly followed the godly motions of thy Holy Spirit. We have many times neglected the duties of thy worship, and profaned thy holy ordinances ; we have abused thy mercies, and murmured against thy rod,‡ and seldom set thee before our eyes : and whereas thou hast commanded us to love our neighbours as ourselves, we have also been very injurious to them by evil counsel and bad example, by prejudicing§ their interest and wronging their reputation, doing|| them hurt, or neglecting to do them good.

* To *too* much ; Nichols.—P. H.

+ *For* to die ; Nichols.—P. H.

‡ Against thy *rods* ; Nichols.—P. H.

§ By *prejudging* ; Nichols.—P. H.

|| *By* doing them ; Nichols.—P. H.

And though we were made for no meaner happiness than the enjoyment of thy blessed self, yet we have set our hearts too much on worldly pleasures and enjoyments ; and instead of that moderate use of thy good creatures which thou art pleased to allow us, have abused them by excess unto the prejudice of our souls.

Thus, Lord, we have sinned against our own knowledge and our vows, against thy promises and threatenings, and all the gracious methods thou hast used to reclaim us ; and do thereby deserve thy wrath, and all the dreadful effects of it, as the just recompence of our offences.

Nay, we acknowledge, O God, the very sins of this day were enough to condemn us : for we have done little good and much evil since the beginning of it ; our thoughts have been vain and trifling, our words foolish or sinful, our actions for the greatest part either evil or to little purpose : and though we be one day now * nearer our graves, we have made little progress in † that work for which thou hast sent us into the world. And now, while we are con-

* One day *more* nearer ; Nichols.—P. H.

† *Unto* that work ; Nichols.—P. H.

fessing these things unto thee, the little sensibleness of our hearts brings new accusations against us. Oh! how just were it with thee that we should lament these follies and sins unto all eternity, which we now confess with so little grief and bitterness of spirit!

But though we are among the chief of sinners, yet thou art our Creator, and we the workmanship of thy hands; yea, thou art our Redeemer, and we thy people whom thou hast bought: and we desire to forsake the evil of our ways, and turn to thee, the Lord our God, from whom we have gone so far astray. Have mercy upon us, therefore, O most merciful Father, for thy goodness' sake; and for the merits of the Lamb of God, that taketh away the sins of the world, blot out all our iniquities. By his agony and bloody sweat, by his death and bitter passion, by all that he hath done and suffered for us, deliver us from the guilt of our sins, and the power of our corrupt affections, and work in our souls an utter detestation of every evil way. Enlighten our minds with true knowledge; purify our hearts with a lively faith and hope. In flame our souls with a zealous affection towards thee, and love

towards all men for thy sake ; that it may be the greatest delight to advance thy honour and glory, and do all the good we can to those amongst whom we live. Make us humble and lowly in our own eyes, meek and patient in our conversing with others ; never doing wrong to any, and being ready to pardon the greatest injuries done to ourselves. Teach us to be submissive to all thy dispensations, and cheerful and well content in every condition thou shalt be pleased to carve out unto us. Make us sober and temperate in all our enjoyments, pure and chaste in our affections* and behaviour, watchful against every temptation, and diligent in the performance of all our duties. Let the life of the holy Jesus be always in our thoughts and before our eyes ; that, being in love with all those excellent graces which shined in his blessed soul, we may never cease our endeavours till the image of our Lord and Saviour be fully formed within our hearts. And grant, O most merciful Father, that the reading and hearing of thy holy word at this time may help us † thereto ; and let the glory of all redound unto thee, through Jesus Christ our Lord. Amen.

* In *all* our affections ; Nichols.—P. H.

† Help *thus* thereto ; Nichols.—P. H.

The Evening Prayer.

After the reading the TE DEUM LAUDAMUS, We praise thee, O God, we acknowledge thee to be the Lord, &c., to this sentence, Govern them and lift them up for ever :*

LET peace be to our mother Sion ; and let them prosper that love her, and seek her good.

Bless and protect our Sovereign Lord the King. Establish his throne in righteousness, and let the crown flourish on his head. Bless his Queen and brother, and all his Royal relations. Let the Lord(s) of his Majesty's Privy Council, the Senators of the College of Justice, and all inferior judges and magistrates, be so directed and assisted by thy grace, that we may live quiet and peaceable lives in all godliness and honesty.

Send down upon thy servants the Bishops and Pastors of thy Church such a plentiful measure of thy Holy Spirit, as the weight and difficulty of their work doth require ; and let them see of the fruit of their labours. And for a perpetual succession of those who may serve thee in Church and State, bless all schools and seminaries of learning, especially the University of this place ; and prosper the labours of Masters and Scholars, that piety and knowledge

* Both editions read, O *Lord*.—P. H.

may flourish therein. Be gracious to all ranks and conditions of men, and bless them with true piety, and with endowments suitable to their callings, and let success accompany their lawful endeavours.

And as thou hast commanded us to remember in our prayers the troubles and necessities of others, so we humbly entreat thee to look down with compassion on the necessities and calamities of mankind, and pity the works of thy hands. Have mercy, Lord, on idiots and fools, all mad and distracted persons, and supply the want of their reason by the conduct of thy Providence, and assistance of thy divine wisdom.

Speak peace to wounded consciences, and grant them the joy of thy salvation, so as the bones which thou hast broken may rejoice. Visit those whom (thou) hast cast on the bed of languishing, especially those that are recommended to the aid of our prayers. Send a happy deliverance to women travailing in child-birth; and be near unto such as are drawing near the gates of death.

Comfort all those that are afflicted by loss of friends, or any disastrous accident. Hear the cries of the poor, the sighs of the prisoner and captive, and the groans of all that are oppressed.

Be a father to the fatherless, a husband to the widow, a guide to wandering travellers, a pilot to those that go down to the deep. And when any do cry unto thee in their troubles, hear and deliver them out of their distress ; that with hearts full of thankfulness they may praise the Lord for his goodness, and for his wonderful works to the children of men.

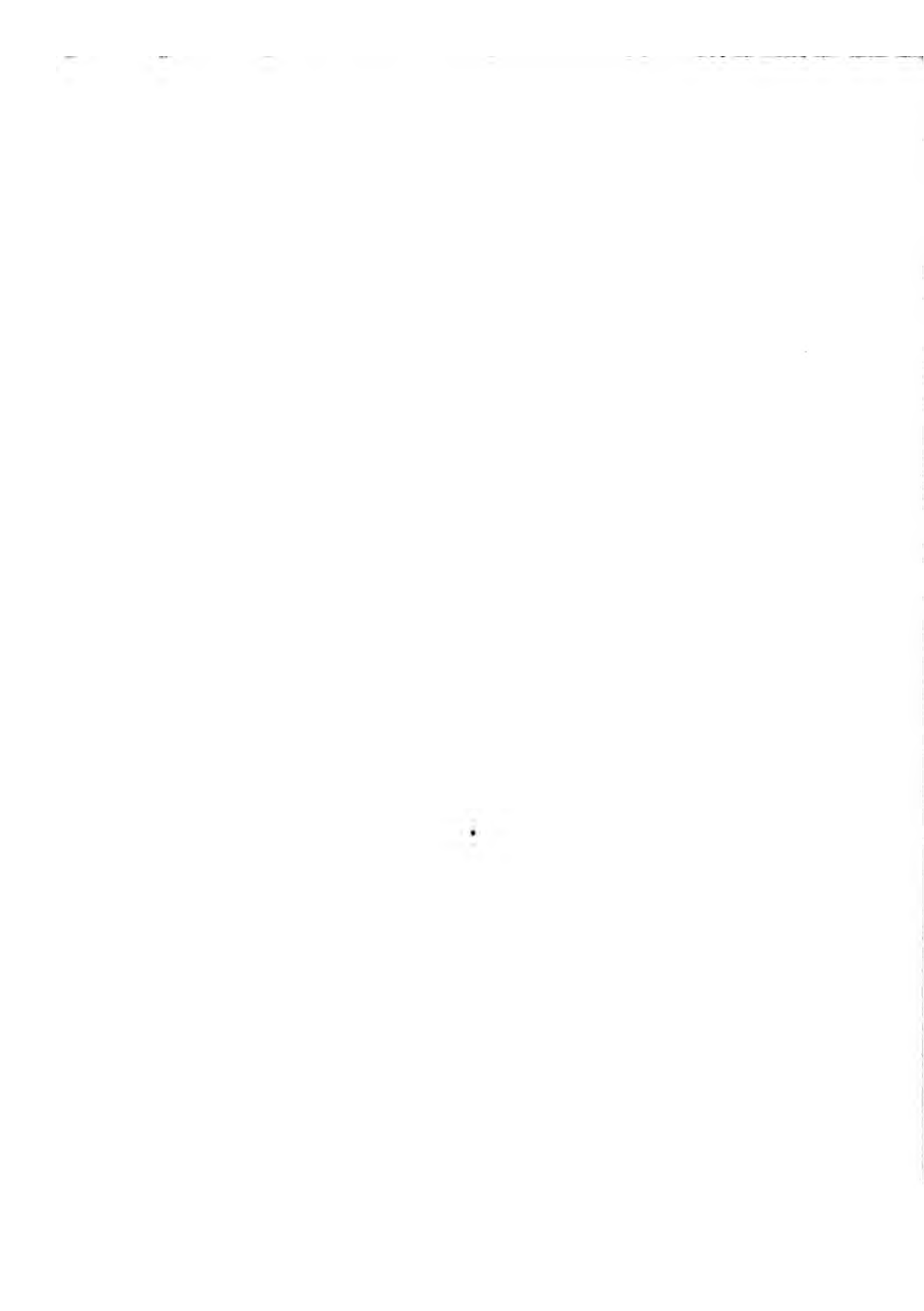
Be mindful of all them in whom we are nearly concerned ; all our friends and relations, all our neighbours and acquaintances, all our well-wishers and benefactors. Pardon and forgive our enemies, persecutors, and slanderers.

We bless thee for that gracious providence whereby thou hast protected and maintained us through the bygone day ; and we commend ourselves and all we have to thy fatherly goodness and care through the darkness of the night : that when we cannot take care of ourselves we may rest safely under the shadow of thy wings, and thou, O Lord, mayest sustain us. Defend us graciously from fire and violence, and all the powers of darkness ; and raise our spirits, together with our bodies, in the morning, to such a vigorous sense of thy continued goodness, as may stir us up

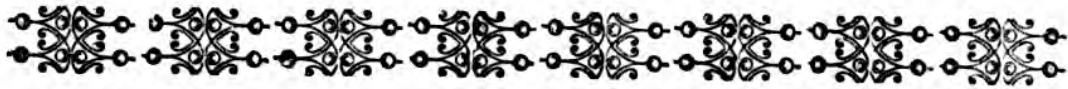
to serve thee with unwearied diligence all the day long.

These things, and whatever else thou knowest needful and expedient for us or for others, we beg in the name and words of thy Son our Saviour, &c.

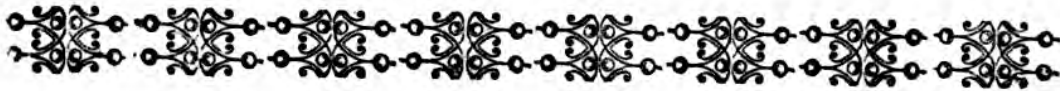
THE END.







A
LITANY AND PRAYERS,
FOR THE
Catholic Church.



A
LITANY,
FOR THE USE OF
THOSE WHO MOURN FOR THE INIQUITIES
OF THE PRESENT TIMES,
AND TREMBLE
At the Prospect of impending Judgments.
TOGETHER WITH
PRAYERS,
IN BEHALF OF THE
Catholick Church ;
AND
PARTICULARLY OF THAT PART OF IT BELONGING
TO THESE KINGDOMS.



To be used on every Day in Holy-week except Sunday,
and on the first Friday in every Month, except a Festival
happen upon it, in which Case it is to be used on the
first Wednesday of the Month.

SHREWSBURY :
PRINTED BY J. WAIDSON, DOG-LANE ; AND SOLD
BY THE BOOKSELLERS,
1797.

P R E F A C E.

WHEN or by whom the following LITANY and PRAYERS were originally composed, the present Editor knoweth not: but certain he is they have, for fifty years past, made a part of the Devotions of a pure EPISCOPAL Church in *England*, which has reformed all the errors, corruptions, and defects, that have been introduced into the modern Churches of Christendom.

This branch of the Church is in perfect communion with the ancient and universal Church of CHRIST, by adhering uniformly to ANTIQUITY, UNIVERSALITY, and CONSENT; that golden, glorious, and infallible *principle*, which, if strictly and impartially pursued, would, and which alone can, remove all the distractions, and unite all the divided branches, of the Christian Church.

This truly *Catholick principle* is agreed to by all established Churches, Eastern and Western, Popish and Protestant;* and

* See "An Essay to procure Catholick Communion upon Catholick Principles," printed in a Supplement to the Prayer-Book mentioned in the next page.

yet is unhappily practised by none but that obscure remnant of the ancient British Church, which hath adopted this LITANY and PRAYERS, and the Offices contained in a book, entitled, “A Complete Collection of Devotions, both Public and Private, taken from the Apostolical Constitutions, the Ancient Liturgies, and the Common Prayer-Book of the (Established) Church of England. Printed in London, 1734.”

A smaller and abridged edition was printed at Liverpool in 1747, under the title of “DEVOTIONS *to be used by Primitive Catholicks at Church and at Home, in two Parts.*”

A Rationale of these Offices was published in 1747, and a Second Edition in 1748, entitled, “A Full, True, and Comprehensive View of Christianity; containing a short historical Account of Religion, from the Creation of the World to the Fourth Century after our LORD JESUS CHRIST, &c.”

In the manifold divisions and distractions which abound throughout Christendom; in the midst of those jarring and contradictory principles and practices—those new-lights and monstrous heresies which are daily springing up; what better method can a serious, well-disposed Christian take to guard himself from the prevailing delusions, than by adhering to the excellent rule before mentioned?

Certain it is, that from the beginning of the Gospel of CHRIST to the time of the Council of *Nice*, the Catholic Church all over the world was united in one holy Doctrine, Discipline, and manner of Worship.

The Bishops who met at that celebrated Council came from all the known parts of the Christian world, and were all entirely of the same Communion, two or three *Arians* only excepted. The practice of the Church, therefore, at the time of the Council of *Nice*, is certainly best fitted to be the standard for every Reformation of the Church.

It appears that our English Reformers, when compiling the First Liturgy of King Edward the Sixth, intended to make the three or four first centuries the only pattern for themselves; and purposed to reform all the corrupt Doctrines and Practices of the *Roman* Church, to make them agreeable to the practice of those first Ages.

But, alas! how soon were their pious and orthodox labours marred by the interference of *Calvin*, *Bucer*, and other Foreign *Presbyterians*! (See Wheatley's Illustration of the Common Prayer, and Brett's Independency of the Church upon the State as to its pure Spiritual Powers.)

The sum is this, *viz.* that the genuine Doctrine, Government, Worship, and Discipline of the uncorrupt, unadulterated *English Church* is to be found in this hitherto obscure remnant of her, in which the Episcopal Succession has been and still is preserved, as certain as it is in the Establishment.

And now, seeing that the judgments of GOD are manifestly pouring out on the neighbouring nations, which have grossly perverted and corrupted the Doctrines and Institutes of our holy Religion, and at last have apostatized from the Faith

itself; and seeing that *Britain* herself is daily experiencing very awful, alarming, and tremendous warnings; it is thought fit to publish this LITANY and PRAYERS, which may probably meet with a favourable reception, and find a use either in the private or social devotions of serious Christians of various Denominations.

To promote a revival of Primitive Piety and Devotion, is the only view and design with which they are published; and that the Sovereign Judge and Arbiter of the world may bless them to that end, is the fervent prayer of

THE EDITOR.

St. Bartholomew's Day.

1797.

A LITANY,

To be said immediately after the Prayer in the Penitential Office, which begins thus: O God, whose nature and property, &c.

O ALMIGHTY God the Father, who hast created and dost preserve and govern all things,

Have mercy upon us, miserable sinners.

O God, who hast given thine only Son Jesus Christ to redeem mankind,

Have mercy upon us, miserable sinners.

O God, who hast sent thine Holy Spirit to sanctify, direct, assist, and guide the faithful,

Have mercy upon us, miserable sinners.

O God, who willest not the death of a sinner, but rather that he should repent and live,

Have mercy upon us, miserable sinners.

O God, who calledst unto Adam after his fall, that he might confess and repent of his sin and disobedience,

Have mercy upon us, miserable sinners.

O God, who didst save Noah in the ark from perishing by water, when thou broughtest the flood upon the world of the ungodly,

Have mercy upon us, miserable sinners.

O God, who deliveredst just Lot, when thou turnedst the cities of Sodom and Gomorrah into ashes, for the wickedness of them that dwelt therein,

Have mercy upon us, miserable sinners.

O God, who didst deliver thy servant Jacob from the hand of his brother Esau, when he cried unto thee in his distress and fear,

Have mercy upon us, miserable sinners.

O God, who deliveredst thy people Israel from their oppression and bondage in Egypt, when they cried unto thee,

Have mercy upon us, miserable sinners.

O God, who at the earnest entreaty of thy servant Moses didst pass by the iniquity of thy people, when thou hadst threatened to destroy them utterly,

Have mercy upon us, miserable sinners.

O God, who deliveredst thy backsliding people from their cruel oppressors, as often as they called upon thee, by raising up saviours to them,

Have mercy upon us, miserable sinners.

O God, who didst deliver David thine anointed out of all his troubles, because he trusted in thee,

Have mercy upon us, miserable sinners.

O God, who sentest down a guard of the heavenly host to defend thy servant Elisha from the army of the Syrians, and didst smite them with blindness,

Have mercy upon us, miserable sinners.

O God, who deliveredst Mordecai from the gallows prepared for him, and thy captive people from a general slaughter, when they fasted and cried unto thee,

Have mercy upon us, miserable sinners.

O God, whose eyes are in every place, beholding the evil and the good, to restrain the one, and protect the other,

Have mercy upon us, miserable sinners.

O blessed Jesus, thou only-begotten Son of the unbegotten Father, who camest not to condemn, but to save the world,

Have mercy upon us, miserable sinners.

O Lord, who didst save thy disciples ready to perish by a storm, when they cried unto thee for aid,

Have mercy upon us, miserable sinners.



O Lord, who didst rebuke the wind and the sea,
so that there was a great calm,

Have mercy upon us, miserable sinners.

O Lord, who didst graciously hear the woman of
Canaan, upon her earnest perseverance in prayer,

Have mercy upon us, miserable sinners.

O Lord, who didst weep over Jerusalem for her
sins, and for the evils that were coming upon her,

Have mercy upon us, miserable sinners.

O Lord, who, being exalted to the right hand of
the Majesty on high, dost succour and defend thy
Church,

Have mercy upon us, miserable sinners.

O Lord, who hast all power in heaven and earth
given unto thee, and hast promised to be with thy
Church to the end of the world,

Have mercy upon us, miserable sinners.

O Lord, who art an High Priest for ever, and
makest continual intercession for us in heaven,

Have mercy upon us, miserable sinners.

O Lord, who didst in a wonderful manner stop
the fury of Saul, who breathed out threatenings
and slaughters against thy Church,

Have mercy upon us, miserable sinners.

O Lord, who in a more wonderful manner didst

convert that persecutor into an Apostle and preacher
of thy Gospel,

Have mercy upon us, miserable sinners.

O Lord, who didst send thine Angel to deliver
Saint Peter out of prison, from the hand of Herod,
and from all the expectation of the Jews,

Have mercy upon us, miserable sinners.

O Lord, who didst love us, and wash us from
our sins in thy blood,

Have mercy upon us, miserable sinners.

O merciful Saviour, who by thy goodness leadest
to repentance,

Have mercy upon us, miserable sinners.

O Holy Jesus, who triest thy faithful as gold in
the furnace,

Have mercy upon us, miserable sinners.

O gracious Saviour, who in the midst of wrath
rememberest mercy,

Have mercy upon us, miserable sinners.

Be merciful to us, O Lord, and spare us.

Be merciful to us, O Lord, and deliver us.

From all false doctrine, heresy, and schism,

Good Lord, deliver us.

From all sacrilege, profaneness, and perjury,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion,

Good Lord, deliver us.

From the prevailing and fashionable vices of the age,

Good Lord, deliver us.

From atheism, blasphemy, and infidelity,

Good Lord, deliver us.

From denying thee, our Lord who bought us, from being seduced by the writings, conversation, or example of such as corrupt or renounce the faith,

Good Lord, deliver us.

From all indifference about religion, from a careless and lukewarm spirit,

Good Lord, deliver us.

From scandalous compliances, and abuse of religion, to serve any temporal ends,

Good Lord, deliver us.

From all worldly-mindedness and worldly-policy, inspired by the god of this world,

Good Lord, deliver us.

From all allurements or vain terrors, which may draw us from our duty,

Good Lord, deliver us.

By thine agony and bloody sweat, by thy cross and passion,

Good Lord, deliver us.

By thy precious death and burial, by thy glorious resurrection and ascension.

Good Lord, deliver us.

In all our temptations, sufferings, and persecutions, which we either endure or fear,

Good Lord, deliver us.

In all time of our adversity, in all time of our prosperity ; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God : and that thou wouldest be pleased to raise our minds above the narrow, selfish, envious and detracting spirit of this world,

We beseech thee to hear us, good Lord.

That thou wouldest give us grace to keep a conscience void of offence, both towards thee and towards man,

We beseech thee to hear us, good Lord.

That we may ever walk worthy of the vocation wherewith we are called, and adorn the Gospel of our Lord and Saviour Jesus Christ,

We beseech thee to hear us, good Lord.

That we may all be diligent in the duties of our particular stations and callings, and have grace faithfully to discharge the same,

We beseech thee to hear us, good Lord.

That in this evil generation thou wouldest make us wise as serpents, and harmless as doves,

We beseech thee to hear us, good Lord.

That in this wicked and perverse generation we may not be ashamed of Christ, or of the doctrine of the cross,

We beseech thee to hear us, good Lord.

That our faith fail us not in the day of trial,

We beseech thee to hear us, good Lord.

That we may have grace to speak the truth with boldness, and not to fear the faces of men,

We beseech thee to hear us, good Lord.

That we may take joyfully, if need be, the spoiling of our goods for the truth's sake,

We beseech thee to hear us, good Lord.

That our whole affiance may be in thee, and in thy good providence, which never faileth them that trust in thee,

We beseech thee to hear us, good Lord.

That we may endure all that thou hast brought

or shalt bring upon us, with patience, contentedness, and humble resignation,

We beseech thee to hear us, good Lord.

That we may rejoice, when we are counted worthy to suffer shame for thy Name's sake,

We beseech thee to hear us, good Lord.

That we may firmly adhere and be faithful to Christ our Lord and Master in all things,

We beseech thee to hear us, good Lord.

That we may earnestly labour to advance the interest and honour of our Lord and his kingdom upon earth, and strive to promote the unity and enlargement of the Holy Catholic Church,

We beseech thee to hear us, good Lord.

That the true Primitive Government, Worship, and Discipline of Christ's Church may be restored in these nations, to the healing of our breaches, and the advancement of thy glory,

We beseech thee to hear us, good Lord.

That thou wouldest be pleased to convert all who have erred from the truth, and have not followed the right way, prescribed by our blessed Saviour, and received from the Apostles by the Holy Catholic Church,

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons with true knowledge and understanding of thy word, and to give them grace to reform all the errors, corruptions, and defects, that have been introduced into the modern Churches of Christendom,

We beseech thee to hear us, good Lord.

That thou wouldst be pleased to inspire the Clergy of these nations with a stedfast resolution to embrace all the doctrines and practices of the Catholic Church, which are taught in the holy Scriptures, or delivered by the tradition of the ancient and universal Church,

We beseech thee to hear us, good Lord.

That the Spirit of Jesus Christ may live and rule in their hearts, and not the spirit of the world,

We beseech thee to hear us, good Lord.

That we may all have our eyes fixed upon that example, which our blessed Lord hath left us, and may daily endeavour to follow him,

We beseech thee to hear us, good Lord.

That thou wouldst endue us all with the spirit of true humility,

We beseech thee to hear us, good Lord.

That we may bear one another's burdens, and so fulfil the law of Christ,

We beseech thee to hear us, good Lord.

O Father of our Lord Jesus Christ, we beseech thee to hear us :

For the sake of thy beloved Son, we beseech thee to hear us.

Son of God, we beseech thee to hear us :

Son of God, we beseech thee to hear us, &c.

PRAYERS FOR THE CHURCH :

To be said immediately after the Prayer For all sorts and conditions of men in the Penitential Office.

ALMIGHTY God our heavenly Father, who hast purchased to thyself an Universal Church by the precious blood of thy dear Son, and by whose Spirit it is sanctified and united into one body, of which Christ Jesus is the head : We beseech thee to look down with an eye of pity and compassion upon the miserable and deplorable condition of the same, as it is at this time in all places over the whole earth. Restore it everywhere to its Primitive truth of doc-

trine, purity of worship, and strictness of discipline, together with a zeal for thy glory, and for every thing that belongeth to it, as it is an holy sect and society distinguished from all other sects and societies of the world. Make all religious bodies of Christians pure and sound Churches, in professing the ancient Catholic and Apostolic faith, in embracing the ancient Catholic and Apostolic government, in practising the ancient Catholic and Apostolic worship, and in maintaining perfect charity in the bond of peace, and holding universal communion one with another, to the honour of thy great name, and mutual support of each other, through Jesus Christ our Lord. *Amen.*

To this end we humbly beseech thee, O gracious Father, to pour forth a spirit of reformation upon all the Clergy and Laity, upon all the Priests and Princes and People of the Christian world ; that they may all agree together as one man to reform whatever is amiss, and to supply whatever is wanting, in all Churches wheresoever dispersed throughout the whole earth. In particular we pray thee to clothe thy Priests with righteousness and holiness of life in all places ; and in a most especial manner to in-

spire the Bishops with an Apostolical zeal for thy glory, in maintaining that doctrine, government, worship, and discipline entire, pure, and unblemished, which thou hast committed to their trust. Give them grace to consider from whom they are sent, and whose successors they are; and endue them with the Apostolical spirit of courage and boldness, that they may bear thy name and their testimony before all Kings, Princes, and People, together with such an holy and heavenly suffering frame of mind, that they may be ready not only to be bound, but to die for the Lord Jesus, and for the doctrines which he hath revealed, for the institutions which he hath appointed, and for the powers and rights which he hath left to his Church. Then shall thy people praise thee, O Lord! Then shall all kings fall down before thee, and all nations do thee service! Then shall thy way be known upon earth, and thy saving health among all nations! And therefore we beseech thee to receive these our prayers and intercessions, which in faith and charity we present unto thee, through his merits alone, who is the Head of the Catholic Church, and the High-Priest of our profession, Jesus Christ our Lord. *Amen.*

THROUGH him more especially we put up our prayers and supplications to thee, for the miserable estate of thy Church in these kingdoms, to which we do more immediately belong. Thou, O Lord, didst bring it like a vine out of Egypt, and didst plant it among us, and it took deep root in the land. But now, O Lord, in judgment thou hast suffered her hedge to be broken down: the boar out of the wood doth waste it, and the wild beasts of the field devour it. But thou, O Lord, how long? Return, we beseech thee, O God of our salvation: behold and visit this vine, and the vineyard which thy right hand hath planted. For thy mercies' sake make up all its breaches, and surround it with thy protection as with a strong wall; and so water it with thy heavenly blessing, that it may flourish again, and bring forth the fruits of piety and peace, as in ancient times, to the honour of thy holy name. To this end, O Lord, we farther beseech thee to touch the hearts of our National Clergy with a true sense of their erroneous doctrines and practices, that none of them may prefer their private fancies before the consentient tradition of the Church Universal in the purest early times; that they may administer all the ordinances of thy Christ in their evangelical

perfection, and by such their happy conversion bring back thy people to a perfect union and communion with the Primitive Catholic Church, from which they have misled them. O grant them grace to remember from whence they are fallen : give them the same Spirit that thou formerly gavest to thy holy Confessors and Martyrs ; the spirit of power, courage, and a sound mind, which casteth out fear, that they may choose suffering before sinning, and not be ashamed to witness a good confession of all the truths delivered to us from the Apostles by the holy Catholic Church. Let not the love of the world prevail in them over the love of God ; but give them grace to prefer our holy religion, and the honour of their own holy profession, before the revenues that are annexed to it : so that thy people, beholding their exemplary repentance, may return with them to the right, as they have followed them in the wrong way, to the salvation of their own souls, to the atonement of thy just displeasure, to the honour of disgraced religion, to the joy of thy holy angels in heaven, and to the praise and glory of thy great name, through our blessed Mediator and Advocate, Jesus Christ our Lord. *Amen.*

THROUGH him also, O gracious Father, who wouldest have all the world to be converted, and come to the saving knowledge of the truth, we beseech thee to have mercy upon all Jews, Turks, and other Infidels, and to fetch them home to thy Catholic Church. To that great end we earnestly pray thee to remove all scandals and offences, which Christians give them in almost all places : the scandalous use of images in Divine worship ; [the scandal of all the corruptions of Papal Rome ;*] the scandal of worldly pomp and greatness among the Bishops and other Dignitaries of the Clergy ; the scandal of rebellion among Christian subjects against their lawful Sovereigns ; the scandal of unjust, cruel, and long wars among Christian States and Princes ; the scandal of schisms, and heresies, and want of charity among Christian Churches ; together with the scandal of swearing, blaspheming, oppression, and all other scandalous immoralities and profaneness : that so primitive truth of doctrine, with primitive purity of worship, and holiness of life, in humility, chastity, justice, and charity, and all the fruits of the Spirit, as self-denial, subjection, con-

* Added (in MS.) by the Editor.

tentment, and peace, flourishing everywhere throughout the Christian world, all Infidels may be brought to embrace the Christian religion, and with us become children of the promises, and heirs of the kingdom of heaven, through Jesus Christ our Lord. *Amen.*

FURTHERMORE, O Lord, who art just in all thy ways and righteous in all thy judgments, we put up our earnest prayers and supplications unto thee in behalf of those countries where Christianity formerly flourished, but now lieth languishing and almost waste. For thy infinite mercies' sake, O thou lover of souls, remember Asia, Africa, and Greece, where thou hast had such pure faith, such full and flourishing Churches, famous for Martyrs and Confessors; and renew them all again. Lord, where are thy former loving-kindnesses? Shall thy jealousy always burn like fire? Wilt thou be no more entreated? Hast thou forgotten to be gracious, and cast them off for ever? Call to remembrance, O Lord, thy former mercies, and thy loving-kindnesses, which have been ever of old. Look upon the purchase of thy Son's blood, and

betroth them to thyself again in righteousness, faithfulness, and judgment, in loving-kindness and mercy. Then shall thy Zion rejoice, O Lord; then shall every creature in heaven and earth praise thee, and give honour, and blessing, and glory, and power unto thee who sittest upon the throne, and unto the Lamb, for ever and ever. *Amen.*

FINALLY, O Lord, thou God that hearest prayer, let our humble supplications and intercessions come before thee for those parts of the world where thy Gospel hath not been preached. Hasten to accomplish that promise in its full extent, which thou hast made to thy Son, of giving him the Heathen for his inheritance, and the utmost parts of the earth for his possession. Let the barren and barbarous nations rejoice; let the day-spring visit them from on high, and the light of the Gentiles enlighten them, who sit still in darkness, and in the regions of the shadow of death. To that end we pray thee to inspire all Bishops and Priests with a true Apostolical spirit of zeal, to propagate thy Gospel, and all the saving truths of it, in all distant countries where it hath not yet been heard. O prosper their

labours: and as their conversions increase by thy blessing, give them grace to plant Churches after Churches in and with that one holy Priesthood, which is and ought to be the same in all parts of the one holy Catholic Church. Thou, O Lord, who hast set all the borders of the earth, visit them with thy salvation. Thou who hast created the north and the south, say to the one, Give up, and to the other, Keep not back; but daily bring thy sons from far, and thy daughters from the ends of the earth: O gather thy people from the east and the west into thy kingdom. Let the Indians praise thee, O God; let all the Indians praise thee. Then shall thy name be great among the Gentiles, from the rising of the sun unto the going down of the same. Our fathers, O Lord, were as barbarous and as ignorant of thee as they are; they sat in the same degree of darkness, being carried away unto dumb idols, even as these are: but thou in great mercy didst send forth thy light and thy truth among them. And thou art the same God, infinite in compassion and mercy: and therefore for thy mercies' sake, O Father of mercies, look down upon them all with the eyes of thy favour: O make

them to hear thy voice, that they may no longer be aliens from the common-wealth of Israel, and strangers from the covenants of promise, but may with us become one fold under one Shepherd and Bishop of our souls, Jesus Christ our Lord. *Amen.*

THE END.



