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Officium Eucharisticum:
OR;
DIRECTIONS
TO THE
Devout Communicant
In Time of
CELEBRATION.



Newcastle upon Tine:
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J.

THE
MAGAZINE
OF THE
LONDON
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TO THE
Young Communicants
OF THE
PARISH

OF
Houghton le Spring :

GRACE, and PEACE, and GLORY,

IN

Jesus Christ

Our LORD and only SAVIOUR.

Is Wished and Prayed for by their unworthy

PASTOR.

G. W.

1950. 1951. 1952.

1953.

1954. 1955. 1956.

1957. 1958. 1959.

1960. 1961. 1962.

1963. 1964. 1965.

1966. 1967. 1968.

1969. 1970. 1971.

1972.



Officium Eucharisticum ;

O R,

Directions to the Devout Communicant in Time of Celebration.

TH E whole Communion Service being so well contriv'd in all the Particulars to suit with this great Duty of approaching most near to GOD, by divers Steps and Degrees leading to devout Participation; the best Direction can be given to this End, is in short, to advise you to let your Hearts and Minds attentively, earnestly, and fervently accompany the Minister in all the Parts of it. But some Intervals there are, which, I conceive may well be employ'd in the following Meditations.

WH E N the Priest goes to the Altar, it shou'd put us in mind of Christ's, our High Priest's, entrance into the Holy of Holies made without Hands, with His own Blood, to make Intercession for us: Of which the blessed Sacrament is the sacred Memorial, and by which we draw the most near to GOD, that we can do in this present State of Mortality. This Meditation may be express'd in the following Words, taken out of the Liturgies of *St. Chrysostome*, and *St. Basil*, thus paraphras'd.

*O Lord our God, whose glorious Services attend
Legions of Angels and Arch-Angels; who transcend
In perfect Order all we can conceive below,
Entire Obedience and Performance is in all they do.*

*With this our Entrance into thy Holy Place,
Let Holy Angels enter with us by thy Grace,
Together with us ministr'ing and praising Thee,
For all thy gracious Goodness shew'd to us unspeakably.*

Doxology.

*For it is very meet to render unto Thee,
O Father, Son, and Holy Ghost, one God most high,
All Honour, Worship, Glory, Praise now and eternally.* }

WHEN the Priest is come to the Altar, he begins the Communion Service with the *Lord's-Prayer*. We are then to consider that we approach the Throne of Grace thereby, as the most peculiar adopted Sons and Daughters of our most gracious and heavenly Father. For it being supposed, that in our private Examination, we have performed the Duties of Repentance for our actual Sins or Guilt towards God and Man, we thereby do regain a Right to call God *our Father*, by Adoption and Grace.

BUT because God is greater than our Heart, and every Pollution thereof is clearly seen and known by him: Therefore in the next Place we are very properly taught by the Church, to pray for *the Cleansing of our Hearts, our Minds, and our Souls, by the Inspiration of God's Holy Spirit, that we may perfectly love, and worthily magnify his Holy Name*. And that we may be most sensible of the Breach of our Duty both towards God and towards Man; and again, both judge and condemn our selves before his Presence; and again, ask Pardon for the same, and Grace for the future more duly to perform our Duty.

T H E R E-

THEREFORE in the next Place, the Minister distinctly rehearseth the Ten Commandments, on the Part of **GOD**, which he declares by turning his Face towards the People. At the End of each Commandment, the People are taught to put up a short Petition, consisting of two Parts.

FIRST for Pardon, *Lord have mercy upon us*, which with relation to the Commandment, is a begging of **GOD**'s Pardon for every known and unknown Breach of it; whether by Omission or Commission; whether by Ignorance or Frailty, wilfully or presumptuously.

THE other Part is a Petition for God's Grace to incline our Hearts, that is our Wills and Affections more effectually to keep each Commandment for the Future. *And incline our Hearts to keep this Law.*

THE Petition in the Conclusion is also very devout and proper, beseeching God to grant, that as in ancient Times he did vouchsafe to write all those his Commandments upon Tables of Stone by his own Finger, for the Information of the Children of *Israel*; so now he would grant us his Grace, under the new Covenant, to write them on Fleahly Tables of our Hearts, according to his Word, 2 *Cor.* iii. 3.

THE Commandments are added to the Communion Service since the Reformation, with very great Prudence and mature Reason; for the Matter is so suitable and proper, that I do admire more that no ancient or modern Liturgy, in any known Church, *Greek* or *Latin*, *Asiatick* or *African*, ever thought of adding the Commandments to their Liturgy, than that they were added to ours so late: Had they been placed in the Front of theirs in ancient Times, as they are in ours, I do not doubt but it wou'd have hindred many growing Superstitions, if not Idolatries, which afterwards crept in, especially in the *Roman* Church.

NEXT follows a Prayer for the King, That in **GOD**, and for **GOD**, according to his Holy Will and Commandment, we may shew our selves dutiful and obedient Subjects to him; and that it may please **GOD**

so to guide and govern his Heart, that we may live godlily and quietly under his Government.

T H E N follows the Collect for the Day and Week, being another proper and seasonable Prayer, either with relation to the Time, or the Holy Scriptures then to be read, and usually both together.

T H E N follows the Epistle and Gospel, as in ancient Liturgies, full of Instruction for the proper Time, or chosen in a due method and order to instruct the Hearers in the Principal Parts of the Christian Religion, and therefore are chosen with great Care, both for Instruction and Consolation, Exhortation and Re-proof.

T H E N follows the *Nicene Creed*, as the larger Explication of the Catholick Faith, in which all Orthodox Christians did ever consent, being unanimously agreed upon to be the truly Ancient, Orthodox, and Apostolick Faith, by above Three Hundred Bishops assembled at *Nice*, from all Parts of the Christian World, whereby the Heresy of *Arius*, denying the Godhead of Christ, was effectually condemn'd.

T H I S is call'd the Prayer of Faith by the *Abissine* Church; because, when said, it is to be devoutly confess'd to **G O D** with the Heart, as well as profess'd to all Men, and especially the Church by Mouth; and therefore is to be said distinctly and understandingly, attentively and devoutly, with Faith in the Heart; For then you in a most solemn manner profess it to **G O D** in his Church, and with the universal Church.

T H E N follows the Sermon as a more large Explication, either of some Point of Faith, or of some particular Doctrine or Practice: None being fit to be intrusted to preach the Word of **G O D**, who first professeth not the Doctrine contained therein.

A N D thus far the Communion Service, as of Old, is fitted for the Use, and to the Capacity of the whole Congregation, whether *Catechumens*, Young or Old, Faithful or Infidel; being full of all grave Instruction

struction for these, as well as suitable to the earnest Devotion and Meditation of those.

THEN it is the Custom of our Church, as it was in the ancient Primitive Church, that all those who do not Communicate do retire out of the Church; only this difference is between us and them, that all who were in Communion, and might Communicate, did stay and participate of the Divine Mysteries: But only those who were under Suspension, Excommunication, or were not yet receiv'd into the Church by Baptism, were admonish'd to depart by the Deacon.

A like Admonition was prescrib'd in the First Common-Prayer Book of *Edward* the VI. but omitted in latter Editions ever since, for what Reason is uncertain; unless it were because thereupon the People did take too much Liberty to depart in General, and leave the Minister to officiate the Divine Mysteries alone.

FOR which Reason, I suppose, it was afterwards ordered * that the several Families of Parishes shou'd by turns bring the Communion Loaf and Wine, and Communicate with the Priest for the more solemn Celebration of the Divine Mysteries, with whom any others who were devoutly disposed to Communicate, might also Participate.

Now all who ought, or will depart being gone, the Priest returns to the Altar, as the Rubrick or Rule requires.

WHILST this was a doing in the ancient Eastern Church, there was sung a Hymn, which they call'd, The Cherubick Hymn. This, which is in the Hierusalem (call'd St. *James's*) Liturgy, is to this effect put into *English* Metre, to the Tune of St. *David's*.

* First Common-Prayer Book *Edward* VI.

The Cherubick **H Y M N** *according*
to St. James's Liturgy, Page 7. Bib. pat.

I.

IN Silence let all Humane Flesh
 With Fear and Trembling stand,
 No earthly Thoughts possess the Heart
 Of any mortal Man.

II.

For now the King of Kings, and Lord
 Of Lords, is entring in,
 That he may like a Lamb be slain,
 A Sacrifice for Sin.

III.

That he may give His Flesh and Blood,
 Unto all faithful Men ;
 To be to them Life-giving Food,
 From Death to raise again.

IV.

Before Him moves a Heavenly Choir
 Of Angels shining bright,
 With Cherubim and Seraphim,
 And all the Powers of Light,

V.

Who with two Wings still veil their Face,
 With two their Feet they cover,
 With two they fly, and spreading them,
 they o're His Altar hover,

VI. They

VI.

They never cease to glorifie
 Our ever blessed King ;
 But Day and Night incessantly
 With all their might they sing.

*Hallelujah, Hallelujah, Hallelujah, Hallelujah,
 Hallelujah, Hallelujah, Hallelujah,
 Hallelujah, Hallelujah, Hallelujah, Hallelujah,
 Hallelujah, Hallelujah, Hallelujah.*

OR while the Minister performs some private Devotions there, for GOD's gracious assistance to him, upon the Account of that heavenly Ministry he is about to perform towards GOD, on the behalf of his People: Thither shou'd the devout Communicants accompany him with devout Hearts in Spirit lifted up to Heaven, in some such Pious Supplication as this on his behalf,

A PRAYER when the Minister returns to the Altar, taken out of the Liturgies of St. Basil and St. Chrysoftome.

WE humbly acknowledge that no Man encompass'd and fast bound by the Lusts and Allurements of the Flesh, can be worthy to come to draw nigh or minister unto Thee O King of Glory: For it is a great and terrible Thing, even to the Heavenly Powers to minister unto thy Glorious Majesty.

BUT as by thine unspeakable and boundless loving Kindness towards Man, Thou didst unchangeably vouchsafe to be made Man, and become

come our eternal High-Priest: So Thou as Lord of all didst ordain the Performance of this ministerial and unbloody Sacrifice to Thy Honour and our great Benefit; for Thou alone, O Lord our God, dost govern all Things in Heaven and in Earth.

T H O U sitting on Thy Cherubick Throne, art Lord of Seraphims and King of *Israel*, who only art Holy, and delightest in Holiness.

N O W we beseech Thee, O most good and gracious Lord, to look down on thy Servant, our Minister, in Holy Things appertaining unto Thee, now prostrate before the Throne of Thy Grace: Purifie his Heart and Soul from an Evil Conscience, and by the Power of Thy Holy Spirit conferred on him by ministerial Grace, suitable to his Function, make him meet to stand before this Thy Holy Table, to perform the Ministry of Thy Holy and Tremendous Body, and most precious Blood. For to Thee we approach with bended Knees, beseeching thee not to turn away thy Face from us; nor cast us out from among Thy Children; but vouchsafe that these Oblations and offering of Alms, of Prayers, Praise and Thanksgiving, may be presented by him on our behalf to Thee, O Lord, most Holy, and be graciously accepted by Thee. For Thou, O Christ our God, art the supreme Sacrificer, and the Sacrifice, the receiver and giver of them: So shall we offer unto Thee, with Thy eternal Father, God most high, and Thy most Holy, Bountiful, and Life-giving Spirit, with joyful Lips and grateful Hearts, all Honour, Glory, Praise, and Thanksgiving, now and ever, World without end. *Amen.*

T H I S

THIS ended, the Priest begins the Offertory, reading one or more of those Sentences of Scripture, to excite the Peoples Hearts to Charity, which they are attentively to consider and meditate upon, whilst the Deacons or Church-wardens, or other fit Persons appointed for that purpose, collect the Alms of the People; which when it comes to their particular turn to offer, they shou'd do it with a grateful Heart, by some such Meditation as this.

At the Offertory.

O Lord, I acknowledge, that all I have, and am, is thine, and from Thee, and that I am Thy most unprofitable Servant. All my Goods are nothing in Comparison of Thee, accept therefore this my bounden Duty and Service, with the same gracious Respect as Thou didst the Oblation of the Widows-Mite, not weighing my Merits, but pardoning my Offences, thro' Jesus Christ our Lord. *Amen.*

WHEN the Collection of Alms is ended, and brought reverently to the Priest, who is *humbly to present and place them upon the Holy Table.* It is appointed that the Priest shall *then place upon the Table so much Bread and Wine, as he shall think sufficient;* which also shou'd be done with due Reverence, seeing GOD is to be serv'd with Reverence and Godly Fear.

WHILST this is in doing, a short Prayer and Meditation, somewhat like this, may be proper, taken out of the Liturgies of *St. Chrysostome* and *St. Basil.*

O God our God, who didst send down the true Bread from Heaven, the Food of all the World, Thy Son Jesus Christ our Lord and God,

God, to be our Saviour, Redeemer, and Benefactor, blessing and sanctifying of us, do Thou bless and sanctify the Oblation of Bread and Wine, about to be placed on thy Altar, and receive 'em with the same Favour thou didst the Offering of *Abel, Abraham, and Melchisedeck, Moses, and Aaron,* and the blessed Apostles. For Thou art good and gracious, and Thy Mercy endureth for Ever. Therefore hallowed and glorified be Thy most excellent Name, of Father, Son, and Holy Ghost, now and ever, world without End. *Amen.*

BUT now because the Bread and Wine is usually plac'd upon the Altar before hand, therefore where it is so, the last recited Meditation may be reserved 'till just before the Prayer of Consecration, whilst the Minister *standing before the Table is ordering the Bread and Wine, so that he may with the more readiness and decency break the Bread, and take the Cup into his Hands before the People.*

BUT in the mean time after the Sentences, the Prayer of Offertory follows.

THE Prayer of Offertory, or for the universal Church, is a further Declaration of Charity and Love we ought to have for all Estates and Conditions of Men in the Church, of Kings, Bishops, and the subordinate Clergy, of the whole Council, and all inferior Magistrates, and of all the People, especially the present Congregation, and for all in any Sorrow, Trouble, or Distress whatsoever.

WHICH ended, there follows an Exhortation, setting forth the Duty of all that come to the Holy Table to partake of the Holy Communion, The danger of the Celebration thereof profanely, and the Benefits of Celebrating it devoutly, with the manner and means how we may perform it rightly, duly, and acceptably;

ceptably; which ended, approv'd, and agreed to by the chearful *Amen* of all those who intend to communicate, the Priest proceeds with a further Exhortation, expressing the particular Parts of due Preparation, to wit, Repentance of Sins past, Love and Charity to Neighbours, Resolutions of leading a new Life for the Time to come, according to God's Commandments.

THEN such as are thus prepared, are invited to draw near with Faith, to receive the Holy Sacrament with Comfort, and that they may the more assuredly do so, they are exhorted humbly to confess their Sins unto GOD, meekly kneeling upon their Knees.

THIS being devoutly perform'd, the Minister in the Person of Christ pronounceth Pardon and Remission of Sins unto them; which they are most gratefully to receive, with Heart's fill'd with thankful Acknowledgments of GOD's infinite Mercy vouchsafed unto them thereby.

AFTER this (still to excite higher Degrees of Gratitude in us, and to make us sensible of the wonderful Compassion of the Son of GOD to sinful Man,) the Minister proceeds to read several most comfortable Passages out of the Scriptures; shewing us what Christ hath done for us, and his Apostles have declared upon that Account; which must needs stir up in our Hearts and Souls the highest Joy and sincere Gratitude we are able to express; which will raise in our Hearts a *Hallelujah*, that is, *The Lord be praised*, to every one of these more precious than Golden Sentences.

AND to this End the Minister further calls upon us *to lift up our Hearts*, That is to raise them from earthly Things to heavenly, and offer them up unto the Lord, in adoring His infinite Goodness towards us, without any Merits of ours. And how we are to do this, is express'd in the next Suffrage, by giving of *Thanks unto the Lord our GOD*, which we cannot but acknowledge to be *meet and right so to do*.

UPON

UPON which acknowledgment of the People, the Minister (to distinguish what he speaks as the Minister of Christ to the People, from what he speaks to GOD in the Person of Christ, on the behalf of himself and the People) turns again towards the Communion-Table, and begins the most profound Office of Praise and Thanksgiving, in that most ancient Hymn call'd, *The Tris-agion*, i. e. *Holy, Holy, Holy, &c.* which hath divers Prefaces joined to it, peculiar to the great Festivals. Which ended, the Priest with profound Adoration and Humility offereth up a Prayer, on the behalf of all present, professing their great unworthiness of such great Mercy, and praying for a due partaking of the Holy Mysteries.

THEN follows the Prayer of Consecration to GOD the Father, confessing His tender Mercy in sending His only Son Jesus Christ, to suffer Death upon the Cross for our Redemption, and professing that the same our Lord Jesus Christ, there made by that His one Oblation of Himself, once offered a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World; and that he did institute, and in His Holy Gospel command so to continue a perpetual Memory of His Death and Passion, until His coming again.

THEN follows the Petition, that our Reception of those Creatures of Bread and Wine, according to Christ's Institution, in Remembrance of his Death and Passion, may render us Partakers of His most precious Body and Blood.

THEN follow the Words of the Institution, according to the Gospels, together with the Action of breaking the Bread, and taking the Cup according to Christ's Example and Command. Which ended, the Minister proceeds to private Devotion, in order to his own, and the Peoples, Participation; which vacant Space, the devout Communicant may employ in some such Devotion, as this, not much differing from what we may suppose the Minister is fervently offering up to GOD. A

A Prayer for the devout Communicant, to offer up unto G O D, immediately after the Words of Consecration, (whilst the Minister silently prays and communicates) taken out of the Liturgy of St. Basil, and most other ancient Liturgies.

WE therefore, O most gracious Father, Lord and heavenly King, according to thy Son, our Lord and Saviour Jesus Christ's most favourable Command, do here call to Remembrance His most Holy Incarnation, Life, and Suffering for our Sins, His most precious Death on the Cross, and Burial, His glorious Resurrection and Ascension, His most powerful Intercession, His most gracious sending down of the Holy Ghost, and His final coming again to judge the World in Righteousness: Most humbly beseeching Thee, to send down thy Holy Spirit on these Thy precious Gifts, and into every one of our Hearts, that they may be to us the very Body, and Blood of Our Lord Jesus Christ, in Virtue and Efficacy, in Spirit and Truth, for the Remission of our Sins, and all other the Benefits of the Sacrifice of His Death on the Cross: To the uniting us to Christ our Head, and to each other in sincere Charity, that none of us may partake thereof unworthily to our Judgment, or Condemnation, but to the fulfilling of thy gracious Promises to us in the Kingdom of Heaven. For thine is the Kingdom, the Power, and Glory, for ever and ever. *Amen.*

Or

OR when Time permits, more largely thus,

WE therefore Thy most unworthy Servants,
O Lord **G** o d, Heavenly King, **G** o d the
 Father Almighty, calling to Remembrance this
 Thy dear Son our Lord and Saviour Jesus
 Christ, His most gracious Command, His most
 extream Sufferings for our Salvation, His dire-
 ful Agony, and bloody Sweat, His Life-giving
 Cross and Passion, His precious Death and three
 Days Burial, His glorious Resurrection and A-
 scension, and sending of the Holy Ghost; His
 powerful Mediation and Intercession at Thy
 Right-hand, and His tremendous second coming
 again to Judgment; We praise Thee, we mag-
 nifie Thee, we give most hearty Thanks un-
 to Thee, for this Thy unspeakable Mercy,
 Compassion, and loving Kindness, hereby con-
 ferred on us, acknowledging Thy Goodness
 herein, to be most wonderful, glorious, and
 incomprehensible, infinitely exceeding our weak
 Capacities to render Thee any proportionable
 Gratitude for it. And therefore we most hum-
 bly beseech Thee, to accept of this our bound-
 en Duty and Service, acknowledging that all
 we have, or are, or can do, is Thine; and from
 Thee, and that we are Thy most unprofitable
 Servants. Not weighing therefore our Merits,
 but pardoning our Offences, do Thou look
 down in Pity and Compassion upon us, and
 pour down Thy Holy Spirit upon us, and
 these Thy Holy Mysteries, that they may be
 to us verily and indeed in Spirit and Truth,
 in

in Virtue and Efficacy, the most Sacred Precious, and Life-giving Body and Blood of Thy well beloved Son, our Lord and Saviour Jesus Christ, for the Pardon of our Sins, and for the Salvation of our Souls, and for the uniting us to Christ our Head, and to each other in one Mystical Body, thro' his blessed Spirit of Holy Love, dwelling in us, and we in Him.

T H A T none of us may partake of these Holy Mysteries to our Judgment, or Condemnation, but that we may find Mercy, and Grace, in Thy Sight, among the Patriarchs, Prophets and Apostles, the Saints, Martyrs, and Confessors, who have in all Ages been accepted and well pleasing before Thee in their Generations. For Thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

Between the Consecration and your own Reception, a
short H Y M N.

G L O R Y be to **G O D** in the Highest, on Earth Peace, and Good-will towards Men.

G L O R Y be to the Father of our Lord Jesus Christ, even to the Creator of all Things visible, and invisible.

F O R Thou hast not dealt with us according to our Sins, nor rewarded us after our Iniquities.

F O R Thou hast sent Thine only begotten Son into the World, to Redeem lost Mankind from Sin, Death, and Destruction.

G L O R Y be to Him that sitteth on the Throne, and to the Lamb for evermore.

B

F O R

F O R Thou wast slain, and hast Redeemed us unto **G O D**, by Thy Blood out of every Kingdom, and Tongue, and People, and Nation, and Language.

T H O U hast made us a Chosen Generation, a Holy Nation, a Royal Priesthood, and a Peculiar People.

T H O U hast built us up of Living Stones a Spiritual House, an Holy Priesthood, to offer up Spiritual Sacrifices, acceptable to **G O D** by Thee, our only Mediator and Advocate.

W O R T H Y art Thou therefore, O Lamb of **G O D**, who was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing with him that sitteth on the Throne for Ever and Ever.

G L O R Y be to the Holy of Holies, even to the Promised Comforter, abiding with us for Ever.

F O R Thou art the Lord and Giver of Life; by Thee we live, move, and have our being.

T H O U spakest by the Prophets, and all Holy Scripture is by Thy Inspiration.

T H O U dost sanctifie, direct, and preserve us, Thou art our Consolation from the Father, and from the Son.

T H E R E F O R E to Thee, with the Father and the Son, one **G O D** blessed for ever, be ascrib'd, as is most due, all Honour, and Glory, and Power, and Might, and Majesty, and Dominion, for Ever, and Ever, World without end.
Amen.

IN great Congregations, where there are many Communicants, and so much time to spare; You, who have Bibles, before you receive, may read some proper Chapter out of the Old Testament; as of your Creation and Fall in *Adam*, of the Destruction of the Old World, and Preservation of the Church in the Ark, of the Passover in *Ægypt*, &c. or out of the Prophets, after which you may add this Hymn.

*A HYMN to God in the Person of the Father,
after a Lesson out of the Old Testament.*

O GOD the Father of our Lord Jesu Christ!
I worship Thee, I adore Thee, and I sanctifie Thy Holy Name.

THOU art the Creator of all Things visible and invisible: The Maker of Heaven and Earth.

IT was Thou that madest us, and not we our selves: We are thy People, and Sheep of Thy Pasture.

THOU art the GOD of *Abraham*, the GOD of *Isaac*, and the GOD of *Jacob*: Thou art the Holy One of *Israel*.

THOU art the High and Mighty One that inhabits Eternity.

THOU art the King of all Kings, The Lord of all Lords, and the only Ruler of Princes.

ALTHOUGH Thou art High, yet hast Thou Respect unto the lowly; but as for the proud, Thou beholdest them afar off.

YET Thou dealest not with us after our Sins, nor rewardest us after our Iniquities.

FOR Thou hast perform'd the Covenants and Promises Thou madest to our Fore-fathers

on Thy Part, tho' We and They so miserably have neglected, and broken them on Ours.

EVEN the Promises made by the Mouths of the Patriarchs and Prophets from fallen *Adam*, to Holy *John* the Baptist.

THOU hast made the Seed of the Woman to bruise the Serpent's Head.

THOU hast perform'd the Oath Thou didst swear to our Fore-father *Abraham*, and his Seed for ever.

FOR thro' his Seed Thou hast blessed all the Nations of the Earth.

THOU hast caused a Bright Star to arise in *Jacob*, and a Great Light in *Israel*.

THOU didst not suffer the Sceptre to depart from *Judab*, nor a Lawgiver from under his Banner, until *Shiloh* came, unto whom is the gathering together of the People.

THOU hast perform'd the Oath Thou didst swear to *David* in Thy Truth.

FOR Thou hast made the Root of *Jesse* to spring, and his Mighty Branch to flourish.

THOU hast made a Virgin to conceive, and her to bear a Son that knew no Man.

THOU hast sent Thine Only Begotten Son into the World, to Redeem lost Mankind from Sin, Death, and Destruction.

O GOD, who is like unto Thee, who dost such Wondrous Things?

Hallelujah, &c.

HERE may follow a Chapter out of the Gospels, especially concerning the Life-giving Death, and Passion of our Lord Jesus Christ.

Then

Then this H Y M N.

O GOD the Son Redeemer of the World : I
Glorifie Thee, I Thank Thee, and I Bless
Thy Holy Name.

T H O U art the Root and Off-spring of *Da-
vid* : Thou art the Everlasting Son of the Father.

T H O U art the Eternal Word : *Alpha* and *O-
mega*, the Beginning and End.

T H O U art the Bright and Morning Star :
Thou art the Light of the World, and in Thee
is no Darkness.

T H O U art our High Priest for ever, after
the order of *Melchisedeck*.

T H O U art the Lamb of **G O D** : that takest
away the Sins of the World.

T H O U art our Sacrifice, and Propitiation
for our Sins.

T H O U art our Prevailing Advocate with the
Father.

T H O U art our Everlasting Intercessor, and
Only Mediator between **G O D** and Man.

T H O U art our Mighty Conqueror, who hast
Overcome the World for us.

T H O U art our Mighty Deliver, by whom
we escape Death.

F O R when Thou undertookst to Deliver Man,
Thou didst not Abhor the Virgin's Womb.

T H O U enduredst the Cross, and despisedst
the Shame : but now art Entred into that
Glory, wherewith Thou wast Glorifi'd before
the World began.

A N D when thou hadst Overcome the Sharp-
ness

ness of Death : Thou didst Arise again, and Open the Kingdom of Heaven to all Believers.

T H O U art Ascended on high, and hast led Captivity Captive : and given Gifts unto Men.

T H O U hast sent Thy Holy Spirit from the Bosom of Thy Father : to abide with us for Ever.

T H O U Sittest at the Right Hand of God : in the Glory of the Father.

T H E N C E we believe Thou shalt Return in Glory to Judge both the Living and the Dead.

O G O D how Glorious art Thou : in all Thy Works of Mercy and Wonder.

Hallelujah, &c.

T H E N may be read some Portion of Scripture out of the *Acts*, or *Epistles* of the Apostles. After which this **H Y M N** to **G O D** in the Person of the Holy Ghost.

O G O D, the Holy Ghost, the Promised Comforter : We Sanctifie Thee, we Glorifie Thee, and we Rejoice in Thee.

T H O U art the Lord and Giver of Life : by Thee we Live, Move, and have our Being.

T H O U art our Mighty Preserver : by whom we escape Death.

T H O U art our Consolation : from the Father and the Son.

I T was Thou that spakest by the Mouths : of the Patriarchs and the Prophets.

I T was by Thy Holy Unction that the Hearts of the Saints, Martyrs, and Confessors : were Replenished with Holy Courage and Zeal.

B Y

BY Thy Power, that they Were Strengthened :
to Do Miracles, Signs, and Wonders.

T H A T They Convinced the Ignorance of the
Wife and Prudent : and Revealed Saving Know-
ledge to Babes and Sucklings.

BY Thy Holy Direction, we shall be accepta-
ble before **G O D** : Thro' Thy Gracious Assistance,
we shall be more than Conquerors.

O be not Griev'd at our Infirmities : nor An-
gry at our Frailties.

B U T Cleanse us throughout : and make us
Thy Holy Temples, therein to abide with us
for Ever.

S O shall We ever Offer unto Thee : an ac-
ceptable Sacrifice of Praise and Thanksgiving.

S O shalt thou Replenish our Souls with Glad-
ness : and Satisfie our Hearts with Rejoicing.

T O Thee therefore with the Father, and
the Son, be now ascrib'd, as is most due : **A L L**
H o n o u r, and **G l o r y**, and **P o w e r**, and **M i g h t**,
and **M a j e s t y**, and **D o m i n i o n** : As it ever was, is,
and ever shall be, from Everlasting to Everlast-
ing, and World without End.

Hallelujah.

J U S T before your Reception, say in your Heart.

O Lord I am Unworthy that Thou shouldst
come under my Roof, say the Word one-
ly, and Thy Servant shall be Healed.

B U T not my Will but Thy Will be done.

B E H O L D the Servant of the Lord.

Be it unto Me according to Thy Word.

I. H. S.

A Meditation immediately after the receiving the Mysterious Body of Christ from the Minister, in Compliance to his Words of Benediction and Reception.

O Blessed Redeemer Jesu Christ, the Eternal Word, True and Only Begotten Son of the Everlasting Father; to whom with Thee and the holy Ghost, one **G O D**, Blessed for Ever, be all Glory, Power, Might, Majesty and Dominion World without End. *Amen.*

W H E N I forget Thy bitter Death, by which I am made alive.

W H E N I forget Thine Amazing Agony and Bloody Sweat, which is the Subject of my Rejoicing.

W H E N I forget Thy cruel Stripes by which I am Healed.

T H Y Sharp Thorny Crown, by which I am in earnest Expectation to Reign with Thee.

T H Y Blasphemous Reproaches, which are become my Glory.

T H Y Unjust Condemnation, which is my only Justification.

T H O S E Sharp Nails and Cruel Drivers, piercing Thy tender Hands and Feet, and fixing them to that Dire Tree, but healing all my Infirmities, and uniting my Soul to Thy Mystical Body.

T H A T

T H A T Infatiable Lance that was struck thro' Thy Holy Breast, but which healeth my Wounded Conscience.

W H E N I forget those wrecking Pains Thy Body did Undergo for Me, when by impious Hands Thou wast lifted up upon the Cross.

W H E N I forget those Pains that made the Earth to tremble, the Rocks to rent, and the Sun to withdraw his Light, and awaken'd even the Dead Bodies in the Bowels of the Earth.

W H E N I forget the fierce Wrath of Thy Father, then poured on Thy Spotless Soul; forcing Thee to cry out, *My G O D, My G O D, why hast Thou forsaken Me?* But by which Thou hast Delivered my Soul and Body, from the infinite Tortures of Hell-Fire, and Eternal Damnation, *Then let my right hand forget her cunning.* *Psal. cxxxvii. 5.*

Y E A if I Prefer not Thy Praises, for all the Inestimable Benefits of thy most Precious Death and Passion, before All Mirth and all the Praises of the World; *Let my Tongue cleave to the Roof of my Mouth, and my Mouth never open to receive my daily Bread, rather than forget Thee.*

F O R I was gone astray; but Thou hast brought Me back into Thy Fold.

I was naked, and Thou hast cloathed me with Thy Righteousness.

I was an hungry and Thou hast given me Thy Body for Meat.

T H O U art the Bread of Life, Thou art the Bread which came down from Heaven. *John vi.*

T H Y Flesh is Meat indeed, and Thy Blood is Drink indeed.

O give me evermore of This Spiritual Manna to eat ; O give me evermore of this Spiritual Rock to drink.

WITH profound Adoration.

*Hallelujah,
Hallelujah,
Hallelujah, &c.*

GLORY be to GOD in the Highest, and on earth Peace and Good Will towards Men.

GLORY be to the Father of our Lord Jesus Christ, even to the Creator of all Things Visible and Invisible.

GLORY be to Him that Sitteth on the Throne, and to the Lamb for Evermore.

GLORY be to the Holy of Holies, and to the Promised Comforter abiding with us for ever.

If Time will permit between the Distribution of the Sacred Bread and Wine, continue yet this General Thanksgiving.

O Holy Blessed and Glorious Trinity, Three Persons and one GOD, of the same Divine Substance, All-Powerful, every where Present, Knowing all Things, in Glory Equal, in Majesty Co-eternal. I praise Thee, I Magnifie Thee, I Give most Hearty Thanks unto Thee, I Worship and Adore Thine Infinite Majesty, acknowledging Thee to be that Wonderful, Glorious, Great, Good, and Incomprehensible Being, to whom belongeth all Glory, Power, Might, Majesty, and Dominion, for Ever and Ever.

THOU

T H O U art the only True **G O D**, and there is none other beside Thee.

T H O U art My **G O D**, and I will Praise Thee,
T h o u art My **G O D**, and I will Thank Thee.

F O R my Creation, that I was made Man after the Likeness of Thine own Image, in Happiness, in Understanding, and the Immortality of my Soul.

Thy holy Name be prais'd.

F O R that Thou hast afforded me a competency of Understanding, and not deprived me of the Use of my Reason, but allowest me Manifold Means for the daily improvement of it.

Thy holy Name, &c.

E S P E C I A L L Y for, &c. Here consider all the means by Education, Hearing, Reading, Studying, Precepts, and Examples; at least the most Eminent, Considerable Means, you can remember.

Thy holy Name, &c.

F O R my Preservation from, and Deliverance out of, a World of known and unknown Dangers, both Temporal and Spiritual.

Thy holy Name, &c.

E S P E C I A L L Y, &c. Here call to mind the most eminent Dangers you have escaped and been delivered from.

Thy holy Name, &c.

F O R daily supplying my Necessities with Numerous Blessings and Conveniencies appertaining

ing

ing to this Life, notwithstanding my daily Ingratitude and Unprofitableness unto Thee.

Thy holy Name, &c.

BUT above all for Thy Stupendous Restauration of Me and all Mankind to Terms of Grace and Favour with Thee, by the Redemption of us Miserable Slaves captivated, and sold to work Sin and Wickedness, having by Disobedience thus corrupted and defaced Thy divine Image.

O Blessed and ever Blessed be Thy Holy Name, who hast done such Great Things for us whereof we rejoice.

EVEN for the Immaculate Conception and Incarnation, for the Humble Nativity and Circumcision, for the Sanctifying Baptism, Fasting, and Temptation, and for the Holy and Exemplary Life and Doctrine of our Lord and Saviour Jesus Christ.

GLORY be to Thee O Lord most High, and Praised be Thy Holy Name for Ever and Ever.

FOR His Bitter Agony and Bloody Sweat, for His Cross and Passion, for His Precious Death and Burial, for His Glorious Resurrection and Ascension, for His continual Intercession and Mediation at Thy Right Hand, and for the coming of the Holy Ghost.

LET all Things that have a Being give Glory unto Thee, O GOD: Let all Things that have a Being Glorifie Thee in the Highest.

FOR the Manifold Means of Grace Thou hast appointed and establish'd to Thy Church
in

in this World, and the sure and certain Hopes of Glory in the World to come.

LET the Whole World Magnifie and Praise Thee, and let all Nations Rejoyce and Sing.

FOR that the Day-spring from on High hath Visited Us, of these Nations of *Great-Britain* and *Ireland*, that We who in Times past sat in Darkness and the Shadow of Death, have seen a Great Light, thro' the Blessed Reformation of this Thy Church from spiritual Darkness, Ignorance, and Superstition.

LET This Nation Glorifie Thy Holy Name for ever, and This Thy Church celebrate Thy Praises throughout all Ages.

FOR that Thou hast been most Graciously pleas'd to communicate the Faith and Knowledge of These Thy inestimable Mercies to Me the most unworthy of all Thy Servants.

MY Soul doth Magnifie Thee, O Lord, and my Spirit doth Rejoyce in Thee My Saviour.

FOR it is Thou that hast done it, and not I my self, it is Thou alone that hast done these Great Things for me, whereof I rejoyce.

I most humbly beseech Thee therefore, O Lord most High, to Renew a Right and Contrite Heart within me, and take not Thy Holy Spirit from Me, but Replenish my Heart with Grace and Heavenly Benediction.

THAT with Angels and Arch-Angels, and all the Glorified Spirits above, I may Praise, Laud, and Magnifie Thy Holy Name for ever and ever.

THAT with Cherubims and Seraphims I may continually cry, *Holy, Holy, Holy, Lord*
GOD

GOD of *Sabaoth*, who art, and wast, and art to come.

F O R with the Patriarchs, Prophets, and Apostles, with the Saints, Martyrs, and Confessors of Thy Holy Church, I acknowledge with my Heart, and confess with my Mouth.

T H A T Thou only art Holy, Thou only art the Lord, Thou only, O Christ, with the Holy Ghost art most High in the Glory of the Father.

Hallelujah,
Hallelujah,
Hallelujah,

I M M E D I A T E L Y upon receiving of the Holy Cup of Blessing, with profound Adoration and Gratitude, say in thy Heart:

O Blessed Lord Jesu Christ, Son of the most High **G O D**, My most Gracious and most Merciful Father.

I will look upon Thee, whom my Sins have pierced, I will think upon the Fountain of all Thy Mercy to Me issuing out of Thy wounded Side, in Thy Precious Blood and Water, and be thankful.

I will Gratefully consider all those Streams of Mercy flowing from Thy Afflicted Head, and gushing out of thy pierced Hands and Feet, which seem to weave a Scarlet Robe as they pass, not to supply the wants of Thy Sacred Garments Thy Murderers spoiled Thee of, but to cover my Shame and Nakedness.

M E T H I N K S I see them haste to make a Pool beneath Thy Cross, to bath my polluted
Soul

Soul in, and to purge it from all Uncleanness of the World, the Flesh, and the Devil.

T H I S is the well-spring of Life.

T H I S is the Fountain of Everlasting Bliss.

T H I S is the Blood that speaketh better things than that of *Abel*.

T H I S is the Blood of the Paschal Lamb, slain from the Foundations of the World.

O sprinkle my guilty Conscience with this Blood, that the Destroyer may pass by Me in the Day of Thy Wrath.

O wash my polluted Soul in This Sacred Laver, so shall I become whiter than Snow.

O let the once offering up of This Blood, without which is no Remission, be for the Remission of My Sins.

O hew My Stony Heart, and Cement my divided Mind, making it a fit Cistern for ever to hold This Living Water.

T H O U hast Drank the Sow'rest Vinegar and Bitterest Gall, with the very Dregs of Thy Father's Wrath: But Thou hast prepared these Mysteries for us, that make Glad the Heart and Rejoice the Soul.

G R E A T reason therefore have I to Praise Thee, **O G O D** my Saviour, Great cause have I, **O my Redeemer**, to be Thankful.

F O R Thou hast preserved my Soul from Death, mine Eyes from Tears, and my Feet from falling.

T H O U hast brought my Feet out of the Mire and Clay, and set me upon a Rock that is higher than I.

T H O U

T H O U hast Replenish'd my Soul with Gladness, and Satisfied my Heart with Rejoicing.

T H O U hast put a Song of Thanksgiving into my Mouth, and a Hymn of Praise into my Lips.

W H A T shall I Render unto Thee? What Return shall I make unto Thee for This Thine Astonishing Love?

I will Offer up unto Thee the Sacrifice of Praise and Thanksgiving, I will Praise Thee with my whole Heart.

I will Praise Thee as long as I have any Being, I will Praise Thee with all I am.

I will bring forth All Thine Enemies, My sinful Lusts, and slay Them here in Thy Presence.

I will make a perpetual Divorce between Me and all My Darling Sins, and Eternally Espouse My self to Thee, and the observance of all Thy Commandments.

T H E World shall no more Rule over Me, for Thou art my Lord, Thy Word shall be my Law.

I will no longer Obey the flattering Lusts of the Flesh, but Thy Will shall be my Delight.

I will no more follow the Suggestions of the Devil, but will be Obedient to the Motions of Thy Holy Spirit.

I will no more, &c.

H E R E mention all Thy prevailing Sins, especially such as thou findest thou art most guilty of, which
may

may be thus done, according to the Decalogue, or Ten Commandments.

I.

I will have no other GODS but Thee.

II.

I will not make to My self any graven Image, nor the likeness of any Thing that is in Heaven above, or in the Earth beneath, or in the Waters under the Earth, I will not fall down before them nor Worship them.

III.

I will not take Thy Name in vain.

IV.

I will keep Holy the Sabbath Day.

V.

I will Honour my Father and Mother.

VI.

I will do no Murder.

VII.

I will not Commit Adultery.

VIII.

I will not Steal.

IX.

I will not bear false Witness.

X.

I will not Covet any Thing that is my Neighbour's.

THEN thus pray to GOD for His Grace.

ALL these Things I do most heartily acknowledge O Lord, to be my Duty, which by Thy help I will endeavour to observe.

BUT Thou, O Lord, knowest whereof we are made, O Remember that we are but Dust.

THAT we have no Power to help our selves, since tho' the Spirit is willing the Flesh is weak. I beseech Thee therefore to send down Thy Grace and Holy Spirit into my Heart, to purifie all my Thoughts by His Inspiration, that both my Understanding and Will may be directed, sanctified, and governed, steadfastly to walk in the Ways of Thy Laws, and in the Works of Thy Commandments; and that by Thy Gracious Assistance I may be defended from all Adversities which may happen to the Body, and from all evil Thoughts which may assault and hurt the Soul. That thro' Thy

Thy most mighty Protection, both here and ever, I may be preserved both in Body and Soul, perfectly to love, and worthily to magnify Thy Holy Name, thro' Jesus Christ our Lord, who with Thee and the Holy Ghost, liveth and reigneth, one G O D, world without End. *Amen.*

IF any Time yet remain, you may be pleas'd to add some Petitions for particular Graces, such as are at the end of the *Whole Duty of Man*. For the Church in General, and the Reformed Part of it in Particular: For all Men, even Enemies, but especially for all Relations and Friends, and such as are by any Obligation, whether Natural, Spiritual, or Temporal near and dear unto you.

WHEN the Distribution of the Elements of Bread and Wine is finish'd, and while the Sacred Remainers are decently covered, the Communicant may piously say in his Heart this 6th Verse of the lvii. Psalm thus:

Set up Thy self, O God, above the Heavens
 (most high,
 And let o're all the Earth Thy Glory swiftly fly.

Now the Priest returns again to his Place at the North End of the ALTAR, to proceed in the Post-Communion, or after Service, which he begins again with the Lord's-Prayer, which we with greater Confidence now do, and join in, having renewed our Covenant with G O D by this inestimable Sacrifice, whereby we are incorporated Members of Christ's Mystical Body, which we have verily and indeed taken, and received in this Sacrament, by Remission of our Sins; and thereby are emboldened more confidently

dently to call upon G O D, in Christ, as our Heavenly F A T H E R.

T H I S is succeeded by an Excellent Prayer, wherein the Church, and every Particular Communicant offers up Himself, Body and Soul to G O D the Father, to be a Holy, Reasonable, and Acceptable Sacrifice, according to St. Paul; which St. *Augustine* * expounds to be of this Holy Sacrament, wherein the Church (says he) learns daily to offer up it self to G O D.

T H I S Prayer was formerly placed before the Reception of the Sacred Symbols: And then the next Prayer was used after, as an after Thanksgiving, but now either one or the other may be used after the Lord's Prayer. What Reason there was for the Alteration appears not, but both are excellent Prayers suitable to this Holy Action.

A F T E R one of these Prayers, is said or sung, the Angelick Hymn follows, so call'd, because the beginning of it was first Sung by Angels at the Birth of our Lord, the rest was added by Pious Men in after Times, but very early. This was antiently used at the Beginning of the Communion, but placed here by our Church, as most properly following the Example of the Celebration of this Divine Mystery, by our Blessed Lord and Saviour with his Apostles, *Mat. xxvi. 30. And when they had sung a Hymn, or Psalm, they went out into the Mount of Olives.*

T H I S Hymn is to be said, or rather sung, with most ardent and intent Devotion, as we may suppose Angels, Cherubims, and Seraphims did or wou'd do, considering our Conversation is then in Heaven, with them, as much as our earthly Nature and Habitation here below admits of.

A F T E R this Hymn, custom hath obtained to interpose some Collects, but I think the *Rubrick* teaches, that the Collects shou'd be said before it, to wit, *Collects to be said after the Offertory, &c. The same may be said*
also

* *Aug. de Civitate Dei. Lib. 10. cap. 20.*

also as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion or Litany, by the Discretion of the Minister.

AFTER this follows the most Solemn and concluding Benediction, to be pronounced by the Bishop, if present, or Priest in his absence, seeing without all Contradiction, the less is Blessed of the Better.

THIS Benediction is to be received with all Reverence and Humility upon our Knees; not as the manner of some is, who are ready to run out of the Church before it is half pronounced, and so disturb others by the Noise they make, that the rest cannot hear what is said. Let such know that they despise not Man, but GOD, from whom every good and perfect Gift descends: Such thereby bring down upon themselves a Curse, instead of the Blessing then most solemnly pronounced.

BUT those who are Devout, will stay some small time after it on their Knees, to send up some short private Devotion to beseech GOD they may be partakers thereof, beg Pardon for the Defects of their bounden Duty, and Service to the most High GOD their Saviour, and most Mighty Redeemer, Sanctifyer, and Preserver.

WHEN you have thus partaken of these Blessed Mysteries, you are still to have in your Mind what you have received, and what you have done.

YOU have received the Body and Blood of Christ, The Merits of His Death, and Passion thereby are applied to you in Virtue, and Efficacy; whereby you have forgiveness of your Sins past; whereby you are united to Christ, your Head, and to the rest of the Members of his Mystical Body, in Charity; and so become One with Christ, who is One with GOD, and † your Body is sanctified to be the Temple of the Holy Ghost, the Living GOD.

YOUR

You are always to bear in your Mind what you have done; That you have Renewed your Covenant with **GOD**, the Father, Son, and Holy Ghost, which you made in your Baptism: And therefore you must keep this still in your Mind, take heed to keep this Covenant with **GOD**, that so you may have full Assurance that He will keep His Covenant with You, if You do so with Him. And so having it still before your Eyes, that you may take care never to do any Thing you know, or suspect, is against this Holy Covenant: Let this restrain you in Temptation, and alway put you forward to perform every thing you know to be your Duty.

WHEN you are returned home to your Houses, you should retire a little to your Closets, or Chamber, and Humbly offer up to **GOD** some private Devotion, especially of Thanksgiving, in such like manner as This upon your Knees.

First the Lord's Prayer.

Our Father, &c.

O Lord open Thou my Lips, and my Mouth shall shew forth Thy Praise.

O **GOD** we have heard with our Ears, and our Fathers have told us the Noble Works Thou didst in their Days, and in the Old Time before them.

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

THEN this Prayer of *St. Chrysostome* thus paraphrased in *English*.

ALL Thanks and Praise to Thee O Lord, World,
(without End,
Thou Benefactor of our Souls, and Gen'rous Friend,
That

That of Thy Sacred Mysteries this Present Day,
 Thou hast vouchsaf'd to us the Sons of Sinful Clay:
 With their Life-giving Benefits in Virtue to partake,
 O let us never more Thy Holy Laws forsake.
 But all our Lives, to walk therein, our Paths Direct }
 In Thy True Faith, and Fear do Thou our Lives Protect, }
 That we at last may Heav'n obtain with Thine Elect, }
 That we with all the Blessed Saints when Time shall end,
 In singing of Thy Praise, Eternity may spend.

FOR Thou our Holiness and Sanctifier art,
 And unto Thee with all our Pow'rs, our Mind, and Heart,
 We strive to make Thy Praises mount on High,
 And by Thy Favour shall do so Eternally,

O Christ our GOD! Thou art the Full and Perfect End
 Of both the Law, and Prophets; for Thou didst conde-
 (scend,
 The whole Oeconomy of Thy great Father's Will,
 For us most Graciously, entirely to fulfil.
 Fill full our Hearts, with Grace, with Gratitude, and Joy,
 And Thus our Bodies, Souls, and all we are employ;
 To Bless, and Praise, and Magnify Thy Glorious Name,
 And strive from this time forth, for evermore to do the
 (same.

Amen.

THEN conclude,

O GOD the Father, Bless and Preserve me.
 O GOD the Son love and defend me.
 O GOD the Holy Ghost sanctify and keep
 me with all that appertains and any way re-
 lates unto Me, the rest of this Day, henceforth
 and for Ever. *Amen.*

FINIS.

The first part of the document
 discusses the general principles
 of the proposed system. It
 outlines the objectives and
 the scope of the project.

The second part of the document
 describes the methodology used
 in the study. It details the
 data collection process and
 the analysis techniques.

The third part of the document
 presents the results of the study.
 It includes a detailed analysis
 of the data and a discussion
 of the findings.

The fourth part of the document
 discusses the implications of the
 study. It highlights the
 key findings and their
 significance for the field.

(41)

An H Y M N for CHRISTMAS.

I.

THIS is the Day the Lord hath made,
In it let us Rejoice;
With Psalms and Hymns, and pious Songs,
Let us lift up our Voice.

II.

All Glory be to GOD on High,
* Who did this Time Proclaim,
By Holy Angels, Heavenly Voice,
Peace and Good Will to Man.

III.

† What Light is this that shines so bright,
Unto the Perfect Day,
That shines into the Heart of Man,
Most Pure without Allay?

IV.

|| It is the Word of GOD made Flesh,
Of GOD the Living Word,
D Of

* Luke, C. 2. V. 9, 14.

† Prov. C. 4. V. 18.

|| John C. 1. V. 14.

(42)
Of G O D Eternal, G O D the Son,
Ev'n Jesu Christ our Lord.

V.

* Who for us Men, and our Salvation,
With Lowliness came down;
To seek his lost and straying Sheep,
with Grace and Blifs to Crown.

VI.

† This is that True Celestial Light,
Enlightning ev'ry One,
That comes into this present World,
And into that to come.

VII.

§ Who are not born of Flesh and Blood,
Nor of the Will of Man,
|| But of the Living Spirit of G O D,
Who made both Sea and Land.

VIII.

¶ Arise, then Shine, thy Light is come,
The Day Spring from on High,

Far

* *Nicene Creed. Luke, C. 19. V. 10.*

† *John C. 1. V. 9.*

§ *John C. 1. V. 13.*

|| *John C. 3. V. 8.*

¶ *Isa. C. 60. V. 1.*

Far brighter than the Morning Sun,
Mounting the clearest Sky.

IX.

* Arise, then shine, and now put on,
Thy Beautiful Attire,
Not of thy Body, but thy Soul,
As G O D shall thee inspire.

X.

† With Praise and Panegyricks shine,
All Malice from thee Chace;
Not only Friends, but mortal Foes,
With Ardent Love Embrace.

D O X O L O G Y.

All Glory be G O D on High,
The Father and the Son,
And Holy Ghost in Person Three,
In Glorious Substance One,
As it in the Beginning was,
Is now, and still shall be,
When Day and Time shall be but one,
One vast Eternity.

* *Isa. C. 52. V. 1.*

† *St. Basil.*

The Paschal H Y M N.

I.

C H R I S T our Sacrifice is slain,
Let us therefore keep the Feast,
Not with the old Leaven drest,
But with all Holy Joy exprest.

II.

Nor can Malice here have Place,
Nor wickedness of Age or Youth,
But with Sincerity and Truth,
'Tis Holy Love this Feast must Grace.

III.

Christ is risen from the Dead,
Never more to dye again ;
But with eternal Glory clad,
For ever over Death shall reign.

IV.

Christ is risen from the Dead,
The first Fruits of them that sleep ;
For tho' in *Adam* all shall die,
Yet Christ shall raise again his Sheep.

V. Christ

V.

Christ is risen from the Dead,
Let us therefore rise from Sin,
Let us a new Life begin,
And follow him as he shall lead.

Doxology.

To God the Father and the Son,
And Holy Ghost all Glory be,
As it in the Beginning was,
Is now and shall eternally.

The H Y M N for Pentecost.

THou who didst signalize thy coming down,
By rushing Wind, making an awful sound ;
Filling the Sacred Place, where thine Elect,
Thy promis'd Mission full of hopes expect :

And in pure Flame, like cloven Tongues didst rest,
Upon their Heads, made by thy presence Blest ;
Crowning their hallow'd Brows with Sacred
(Power,
All Gifts of Grace into their Hearts didst shower ;

Do thou descend into my Heart and Soul,
There all my Thoughts direct, cleanse and controul.
Do

Do thou with Holiness my Mind inspire,
With prudent Zeal, O kindle my desire.

Let Moderation all my Passions fway,
Let Reason Rule, my Senses still obey.
Let Justice still of Violence take place ;
And still let Mercy all my Actions grace ;

Rash Anger, and foul Lust chase thou away ;
But let pure Love and Courage with me stay.
Let Temperance make my Body Chaste and Pure ;
Or Holy Wedlock keep my Soul secure.

Let me be Gen'rous, but yet Frugal too ;
No fordid Sparing, nor lewd Spending know.
From Pride and Envy let my Mind be free ;
To please my God, my sole Ambition be,

In Peace with all my Neighbours let me live ;
And only how to shew him Kindness, strive,
Let Loving-kindness ever from me flow,
Not only to my Friend, but greatest Foe.

Replenish thus my Mind, to sing thy Praise,
Throughout the Number of my future Days.
Thus this *Great Feast* still Celebrated be,
And Sanctify'd ; O ! Holiness to Thee.

Doxology.

All Glory to the Father and the Son,
And Holy Ghost Threeness in Substance one.
As it from the Beginning, was, is now,
And shall unchangeably continue so.