

Křesťanství II

So many as intend to be partakers of the holy Communion shall signify their names to the Curate, over night: or else in the morning, afore the beginning of Matins, or immediately after.

And if any of those be an open and notorious evil liver, so that the congregation by him is offended, or have done any wrong to his neighbours by word or deed: The Curate shall call him, and advertise him, in any wise not to presume to the Lord's Table, until he hath openly declared himself to have truly repented, and amended his former naughty life: that the Congregation may thereby be satisfied, which afore were offended; and that he have recompensed the parties, whom he hath done wrong unto, or at least be in full purpose so to do, as soon as he conveniently may.

The same order shall the Curate use, with those betwixt whom he perceiveth malice, and hatred to reign, not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance, be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended: and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: The Minister in that case, ought to admit the penitent person to the holy Communion, and not him that is obstinate.

Upon the day and at the time appointed for the ministration of the holy Communion, the Priest that shall execute the holy ministry, shall put upon him the vesture appointed for that ministration, that is to say: a white Albe plain, with a vestment or Cope. And where there be many Priests, or Deacons, there so many shall be ready to help the Priest, in the ministration, as shall be requisite: And shall have upon them likewise the vestures appointed for their ministry, that is to say, Albes with tunacles. Then shall the Clerks sing in English for the office, or Introite, (as they call it,) a Psalm appointed for that day.

The Priest standing humbly afore the midst of the Altar, shall say the Lord's Prayer, with this Collect.

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

Then shall he say a Psalm appointed for the introite: which Psalm ended the Priest shall say, or else the Clerks shall sing,

- iii. Lord have mercy upon us.
- iii. Christ have mercy upon us.
- iii. Lord have mercy upon us.

Then the Priest standing at God's board shall begin,  
GLORY be to God on high.

The Clerks. And in earth peace, good will towards men.

We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord GOD, heavenly king, God the father almighty.

O Lord the only begotten son Jesu Christ, O Lord GOD, Lamb of GOD, son of the father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, 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 shall turn him to the people and say,

The Lord be with you.

The Answer. And with thy spirit.

The Priest. Let us pray.

Then shall follow the Collect of the day, with one of these two Collects following, for the king.

ALMIGHTY God, whose kingdom is everlasting, and power infinite, have mercy upon the whole congregation, and so rule the heart of thy chosen servant Edward the sixth, our king and governor: that he (knowing whose minister he is) may above all things seek thy honour and glory, and that we her 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.

ALMIGHTY and everlasting God, we be taught by thy holy word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of Edward the sixth, 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.

The Collects ended, the priest, or he that is appointed, shall read the Epistle in a place assigned for the purpose, saying, The Epistle of Saint Peter, written in the ----- Chapter of ----- to the -----

The Minister then shall read the epistle. Immediately after the Epistle ended, the priest, or one appointed to read the Gospel, shall say, The holy Gospel, written in the ----- Chapter of -----

The Clerks and people shall answer, Glory be to thee, O Lord.

The priest or deacon then shall read the Gospel: After the Gospel ended, the Priest shall begin, I BELIEVE in one God.

The clerks shall sing the rest.

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 arose 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 dead.

And I believe in the holy ghost, the Lord and giver of life, who proceedeth from the father and the son, who with the father and the son together is worshipped and glorified, who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism, for the remission of sins. And I look for the resurrection of the dead: and the life of the world to come. Amen.

After the Crede ended, shall follow the Sermon or Homily, or some portion of one of the Homilies, as they shall be hereafter divided: wherein if the people be not exhorted to the worthy receiving of the holy Sacrament of the body and blood of our savior Christ: then shall the Curate give this exhortation, to those that be minded to receive the same.

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the body and blood of our saviour Christ, must consider what Saint Paul writeth to the Corinthians, how he exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of that cup: for as the benefit is great, if with a truly penitent heart, and lively faith, we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood, then we dwell in Christ and Christ in us; we be made one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily; for then we become guilty of the body and blood of Christ our saviour, we eat and drink our own damnation, not considering the Lord's body. We kindle God's wrath over us, we provoke him to plague us with divers diseases, and sundry kinds of death. Therefore if any here be a blasphemers, adulterers, or be in malice, or envie, or any other greivous crime (except he be truly sorry therefore, and earnestly minded to leave the same vices, and do tryst himself to be reconciled to almighty God, and in Charity with all the world), let him bewail his sins, and not come to that holy table; lest after the taking of that most blessed bread, the devil enter into him, as he did into Judas, to fill him full of all iniquity, and bring him to destruction, both of body and soul.

Judge therefore yourselves (brethren) that ye be not judged of the Lord. Let your mind be without desire to sin, repent you truly for your sins past; have a lively and stedfast faith in Christ our saviour, be in perfect charity with all men, so shall ye be meet partakers of those holy mysteries. And above all things: ye must give most humble and hearty thanks to God, the father, the son, and the holy ghost, for the redemption of the world, by the death and passion of our saviour Christ, both God and man, who did humble himself, even to the death upon the cross, for us miserable sinners, which lay in darkness and the shadow of death, that he might make us the children of God: and exalt us to everlasting life. And to the end that we should alway remember the exceeding love of our master, and only saviour Jesus Christ, thus dying for us, and the innumerable benefits (which by his precious blood-shedding) he hath obtained to us, he hath left in those holy mysteries, as a pledge of his love, and a continual remembrance the same his own blessed body, and precious blood, for us to feed upon spiritually, to our endless comfort and relief. To him therefore, with the father and the holy ghost, let us give (as we are most bounden) continual thanks, submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness, all the days of our life. Amen.

In Cathedral churches or other places, where there is daily Communion, it shall be sufficient to read this exhortation above written, once in a month. And in parish churches, upon the weekdays it may be left unsaid.

And if upon the Sunday or holy days the people be negligent to come to the Communion: Then shall the Priest earnestly exhort his parishioners, to dispose themselves to the receiving of the holy communion more diligently, saying these or like words unto them.

DEAR friends, and you especially upon whose souls I have cure and charge, on ----- next, I do intend by God's grace, to offer to all such as shall be godly disposed, the most comfortable Sacrament of the body and blood of Christ, to be taken of them in the remembrance of his most fruitful and glorious Passion: by the which passion we have obtained remission of our sins, and be made partakers of the kingdom of heaven, whereof we be assured and ascertained, if we come to the said Sacrament, with hearty repentance for our offences, steadfast faith in God's mercy, and earnest mind to obey God's will, and to offend no more. Wherefore our duty is, to come to these holy mysteries, with most hearty thanks to be given to almighty GOD, for his infinite mercy and benefits given and bestowed upon us his unworthy servants, for whom he hath not only given his body to death, and shed his blood, but also doth vouchsave in a Sacrament and Mystery, to give us his said body and blood to feed upon spiritually. The which Sacrament being so Divine and holy a thing, and so comfortable to them which receive it worthily, and so dangerous to them that will presume to take the same unworthily: My duty is to exhort you in the mean season, to consider the greatness of the thing, and to search and examine your own consciences, and that not lightly nor after the manner of dissimulers with GOD: But as they which should come to a most Godly and heavenly Banquet, to to come but in the marriage garment required of God in scripture, that you may (so much as lieth in you) be found worthy to come to such table. The ways and means thereto is,

First, that you be truly repentant of your former evil life, and that you confess with an unfeigned heart to almighty God, your sins and unkindness towards his Majesty committed, either by will, word or deed, infirmity or ignorance: and that with inward sorrow and tears you bewail your offenses, and require of Almighty God mercy and pardon, promising him (from the bottom of our hearts) the amendment of your former life. And among all others, I am commanded of God, especially to move and exhort you to reconcile yourselves to your neighbors, whom you have offended, or who hath offended you, putting out of your hearts all hatred and malice toward them, and to be in love and charity with all the world, and to forgive other, as you would that God should forgive you. And if any man have done wrong to any other, let him make satisfaction, and due restitution of all lands and goods, wrongfully taken away or withholden, before he come to God's board, or at least be in full mind and purpose so to do, as soon as he is able, or let him not come to this holy table, thinking to deceive God, who seeth all mens hearts. For neither the absolution of the priest, can any thing avail them, nor the receiving of this holy sacrament doth any thing but increase their damnation. And if there be any of you, whose conscience is troubled and grieved in any thing, laking comfort or counsel, let him come to me, or to some other discreet and learned priest, taught in the law of God, and confess and open his sin and grief secretly, that he may receive such ghostly counsel, advice, and comfort, that his conscience may be relieved, and that of us (as of the ministers of GOD and of the church) he may receive comfort and absolution, to the satisfaction of his mind, and avoiding of all scruple and doubtfulness: requiring such as shall be satisfied with a general confession, not to be offended with that do use, to their further satisfying, the auricular and secret confession to the Priest: nor those also which think needful or convenient, for the quietness of their own consciences, particularly to open their sins to the Priest: to be offended with them that are satisfied, with their humble confession to GOD, and the general confession to the church. But in all things to follow and keep the rule of charity, and every man to be satisfied with his own

conscience, not judging other men's minds or consciences; where as he hath no warrant of God's word to the same.

Then shall follow for the Offertory, one or more, of these Sentences of holy scripture, to be sung whilst the people do offer, or else one of them to be said by the minister, immediately afore the offering.

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

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

Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets. St. Matth. vii.

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. St. Matth. vii

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

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

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

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.

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

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

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

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.

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

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

To do good, and to distribute, forget not; for with such sacrifices God is pleased. Heb. xiii.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? I St. John iii.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. Tobit iv.

Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. Tobit iv.

He that hath pity upon the poor lendeth unto the Lord: and look, what he layeth out, it shall be paid him again. Prov. xix.

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

Where there be Clerks, they shall sing one, or many of the sentences above written, according to the length and shortness of the time, that the people be offering

In the mean time, whilst the Clerks do sing the Offertory, so many as are disposed, shall offer unto the poor men's box every one according to his ability and charitable mind. And at the offering days appointed, every man and woman shall pay to the Curate, the due and accustomed offerings.

Then so many as shall be partakers of the holy Communion, shall tarry still in the quire, or in some convenient place nigh the quire, the men on the one side, and the women on the other side. All other (that mind not to receive the said holy Communion) shall depart out of the quire, except the ministers and Clerks.

Then shall the minister take so much Bread and Wine, as shall suffice for the persons appointed to receive the holy Communion, laying the bread upon the corporas, or else in the paten, or in some other comely thing, prepared for that purpose. And putting the wine into the Chalice, or else in some fair or convenient cup, prepared for that use (if the Chalice will not serve), putting thereto a little pure and clean water: And setting both the bread and wine upon the Altar: then the Priest shall say.

The Lord be with you.

Answer. And with thy spirit.

Priest. Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks to our Lord God.

Answer. It is meet and right so to do.

The Priest It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord holy father, Almighty, Everlasting God.

Here shall follow the proper preface according to the time (if there be any specially appointed), or else immediately shall follow,

Therefore with Angels, &c.

Proper Prefaces

Upon Christmas Day

BECAUSE thou didst give Jesus Christ, thine only son to be born as at this day for us, who by the operation of the holy ghost, was made very man, of the substance of the Virgin Mary his mother, and that without spot of sin to make us clean from all sin. Therefore &c.

Upon Easter Day

BUT chiefly are we bound to praise thee for the glorious resurrection of thy son Jesus Christ, our Lord, for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world, who by his death hath destroyed death, and by his rising to life again, hath restored to us everlasting life. Therefore &c.

Upon Ascension Day

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

Upon Whitsunday

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

Upon the Feast of Trinity

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, almighty, everlasting God, which art one God, one Lord, not one only person, but three persons in one substance: For that which we believe of the glory of the father, the same we believe of the son, and of the holy ghost, without any difference or inequality: whom the Angels &c.

After which preface shall follow immediately,

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: Hosanna in the highest. Blessed is he that cometh in the name of the Lord: Glory to thee, O Lord in the highest.

This the Clerks shall also sing.

When the Clerks have done singing, then shall the Priest, or Deacon, turn him to the people, and say,

Let us pray for the whole state of Christ's church.

Then the Priest, turning him to the Altar, shall say or sing, plainly and distinctly, this prayer following:

ALMIGHTY and everliving GOD, which by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men: We humbly beseech thee most mercifully to 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. Specially we beseech thee to save and defend thy Servant Edward our King, that under him we may be Godly and quietly governed. And grant unto his whole council, and to all that he put in authority under him, that they may truly and impartially minister justice, to the punishment of wickedness and vice, and to the maintenance of God's true religion, and virtue. Give grace (O heavenly father) to all Bishops, Pastors, and Curates, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments: and to all thy people give thy

heavenly grace, that, with meek heart and due reverence, they may hear, and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life: And we most humbly beseech thee of thy goodness (O Lord) to comfort and succour all them, which in this transitory life be in trouble, sorrow, need, sickness, or any other adversity. And especially we commend unto thy merciful goodness, this congregation which is here assembled in thy name, to celebrate the commemoration of the most glorious death of thy son: And here we do give unto thee most high praise, and hearty thanks, for the wonderful grace and virtue, declared in all thy saints, from the beginning of the world: And chiefly in the glorious and most blessed virgin Mary, mother of thy son Jesus Christ our Lord and God, and in the holy Patriarchs, Prophets, Apostles and Martyrs, whose examples (o Lord) and steadfastness in thy faith, and keeping thy holy commandments, grant us to follow. We commend unto thy mercy (O Lord) all other thy servants, which are departed hence from us, with the sign of faith, and now do rest in the sleep of peace: Grant unto them, we beseech thee, thy mercy, and everlasting peace, and that at the day of the general resurrection, we and all they which be of the mystical body of thy son, may altogether be set on his right hand, and hear that his most joyful voice: Come unto me, O ye that be blessed of my father, and possess the kingdom, which is prepared for you from the beginning of the world. Grant this, O father, for Jesus Christ's sake, our only mediator and advocate.

O God heavenly father, which 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 oblation 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, to celebrate a perpetual memory of that his precious death, until his coming again: Hear us (O merciful father) we beseech thee; and with thy holy spirit and word, vouchsafe to bless and sanctify 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 Jesus Christ. Who in the same night that he was betrayed: (a) took bread, and when he had blessed, and given thanks, he brake it, and gave it to his disciples, saying: Take, eat, this is my body which is given for you, do this in remembrance of me.

Likewise after supper he (b) took the cup, and when he had given thanks, he 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 oft as ye shall drink it, in remembrance of me.

(a) Here the Priest must take the bread into his hands. (b) Here the Priest shall take the Cup into his hand

These words before rehearsed are to be said, turning still to the Altar, without any elevation, or shewing the Sacrament to the people.

WHEREFORE, O Lord and heavenly father, according to the Institution of thy dearly beloved son, our saviour Jesu Christ, we thy humble servants do celebrate, and make here before thy divine Majesty, with these thy holy gifts, the memorial which thy son hath willed us to make, having in remembrance his blessed passion, mighty resurrection, and glorious ascension, rendering unto thee most hearty thanks, for the innumerable benefits procured unto us by the same, entirely desire thy fatherly goodness, mercifully to accept this our Sacrifice of praise and thanksgiving: most humbly beseeching thee to grant, that by the merits and death of thy son Jesus Christ, and through faith in his 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) our selves, 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: and be fulfilled with thy grace and heavenly benediction, and made one body



with thy son Jesu Christ, 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, and command these our prayers and supplications, by the ministry of thy holy Angels, to be brought up into thy holy Tabernacle before the sight of thy divine majesty; not weighing our merits, but pardoning our offences, through 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.

Let us pray.

AS our savior Christ hath commanded and taught us, we are bold to say. Our father, which art in heaven, hallowed be thy name. Thy Kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

The Answer. But deliver us from evil. Amen.

Then shall the priest say.

The peace of the Lord be always with you.

The Clerks. And with thy spirit.

The Priest. Christ our Paschal lamb is offered up 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.

Here the priest shall turn him toward those that come to the holy Communion, and shall say.

YOU that do truly and earnestly repent you of your sins to almighty God, and be in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: draw near and take this holy Sacrament to your comfort, make your humble confession to Almighty God, and to his holy church here gathered in his name, meekly kneeling upon your knees.

Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, either by one of them, or else by one of the ministers, or by the priest himself, all kneeling humbly upon their knees.

ALMIGHTY GOD father of our Lord Jesus Christ, maker of all things, judge of all men, we acknowledge and bewail our manifold sins and wickedness, which we from time to time, most grievously have committed, by thought, word and deed, against thy divine majesty, provoking most justly thy wrath and indignation against us, we do earnestly repent and be heartily sorry for these our misdoings, the remembrance of them is grievous unto us, the burden of them is intolerable: have mercy upon us, have mercy upon us, most merciful father, for thy son our Lord Jesus Christ's sake, forgive us all that is past, and grant that we may ever hereafter, serve and please thee in newness of life, to the honour and glory of thy name; Through Jesus Christ our Lord.

Then shall the Priest standing up, and turning himself to the people, say thus,

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

Then shall the Priest also say,

HEAR what comfortable words our saviour Christ saith, to all that truly turn to him.

Come unto me all that travail, and be heavy laden, and I shall refresh you.

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 life everlasting

Hear also what saint Paul saith.

This is a true saying, and worthy of all men to be received, that Jesus Christ came into this world to save sinners.

Hear also what saint John saith.

If any man sin, we have an Advocate with the father, Jesus Christ the righteous, and he is the propitiation for our sins.

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 be 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 in these holy Mysteries, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood. Amen.

Then shall the Priest first receive the Communion in both kinds himself, and next deliver it to other Ministers, if any be there preset, (that they may be ready to help the chief Minister,) and after to the people.

And when he delivereth the Sacrament of the body of Christ, he shall say to every one these words. THE body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life.

And the Minister delivering the Sacrament of the blood, and giving every one to drink once and no more, shall say, THE blood of our Lord Jesus Christ which was shed for thee, preserve thy body and soul unto everlasting life.

If there be a Deacon or other Priest, then shall he follow with the Chalice: and as the Priest ministereth the Sacrament of the body, so shall he (for more expedition) minister the Sacrament of the blood, in form before written.

In the Communion type the Clerks shall sing,

ii. O lamb of God, that takest away the sins of the world: have mercy upon us.

O lamb of God, that takest away the sins of the world: grant us thy peace.

Beginning so soon as the Priest doth receive the holy Communion, and when the Communion is ended, then shall the Clerks sing the post Communion.

Sentences of holy Scripture, to be said or sung every day one after the holy Communion, called the post Communion.

If any man will follow me, let him forsake himself, and take up his cross and follow me. Matt. xvi.

Whosoever shall endure unto the end, he shall be saved. Mark. xiii.

Praised be the Lord God of Israel, for he hath visited and redeemed his people: therefore let us serve him all the days of our life, in holiness and righteousness accepted before him. Luke i.

Happy are those servants, whom the Lord (when he cometh) shall find waking. Luke xii.

Be ye ready, for the son of man will come at an hour when ye think not. Luke xii.

The servant that knoweth his masters will, and hath not prepared himself, neither hath done according to his will, shall be beaten with many stripes. Luke xii.

The hour cometh, and now it is, when true worshippers shall worship the father in spirit and truth. John iii.

Behold, though art made whole, sin no more, lest any worse thing happen unto thee. John v.

If ye shall continue in my word, then are ye my very disciples, and ye shall know the truth, and the truth shall make you free. John viii.

While ye have light, believe on the light, that ye may be the children of light. John xii.

He that hath my commandments, and keepeth them, the same is he that loveth me. John xiii.

If any man love me, he will keep my word, and my father will love him, and we will come unto him, and dwell with him. John xiii.

If ye shall abide in me, and my word shall abide in you, ye shall ask what ye will, and it shall be done to you. John xv.

Herein is my father glorified, that ye bear much fruit, and become my disciples. John xv.

This is my commandment, that you love together as I have loved you. John xv.

If God be on our side, who can be against us? which did not spare his own son, but gave him for us all. Roma. viii.

Who shall lay any thing to the charge of God's chosen? it is GOD that justifyeth, who is he that can condemn? Roma. viii.

The night is passed and the day is at hand, let us therefore cast away the deeds of darkness, and put on the armor of light. Rom. xiii.

Christ Jesus is made of GOD, unto us wisdom, and righteousness, and sanctifying, and redemption, that (according as it is written) he which rejoiceth should rejoice in the Lord. I Corin. i.

Know ye not that ye are the temple of GOD, and that the spirit of GOD dwelleth in you? If any man define the temple of GOD, him shall God destroy. I Corin. iii.

Ye are dearly bought, therefore glorify God in your bodies, and in your spirits, for they belong to God. 1 Cor. vi.

Be you followers of God as dear children, and walk in love, even as Christ loved us, and gave himself for us an offering and a Sacrifice of a sweet savour to God. Ephes. v.

Then the Priest shall give thanks to God, in the name of all them that have communicated, turning him first to the people, and saying.

ALMIGHTY and everliving God, we most heartily thank thee, for that thou hast vouchsafed to feed us in these holy Mysteries, with the spiritual food of the most precious body and blood of thy son our saviour Jesus Christ, and hast assured us (duly receiving the same) of thy favour and goodness towards us, an that we be very members incorporate in thy Mystical body, which is the blessed company of all faithful people, and heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear son. We therefore 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 the Priest turning him to the people, shall let them depart with this blessing.

THE peace of GOD (which passeth all understanding) keep your hearts and minds in the knowledge and love of GOD, and of his son Jesus Christ our Lord: And the blessing of God Almighty, the father, the son, and the holy Ghost, be amongst you and remain with you always.

Then the people shall answer.

Amen.

Where there are no clerks, there the Priest shall say all things appointed here for them to sing.

When the holy Communion is celebrated on the workday, or in private houses: Then may be omitted, the Gloria in excelsis, the Crede, the Homily, and the exhortation, beginning Dearly beloved, &c.

Collects to be said after the Offertory, when there is no Communion, every such day one.

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants, toward 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 Christ our Lord. Amen.

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

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, &c. 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, which hast promised to hear the petitions of them that ask in thy son's name, we beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee, and grant that those things which we have faithfully asked according to thy will, may effectually be obtained to the relief of our necessity, and to the setting forth of thy glory: Through Jesus Christ our Lord.

For Rain.

O GOD heavenly father, which by thy son Jesus Christ, hast promised to all them that seek thy kingdom, and the righteousness thereof, all things necessary to the bodily sustenance: send us (we beseech thee) in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth, to our comfort and to thy honour; Through Jesus Christ our Lord.

For Fair Weather.

O Lord God, which for the sin of man didst once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again: We humbly beseech thee, that although we for our iniquities have worthily deserved this plague of rain and waters, yet, upon our true repentance, thou wilt send us such weather whereby we may receive the fruits of the earth in due season, and learn both by the punishment to amend our lives, and by the granting of our petition to give thee praise and glory: Through Jesus Christ our Lord.

Upon Wednesdays and Fridays the English Litany shall be said or sung in all places, after such form as is appointed by the king's majesty's Injunctions: Or as is or shall be otherwise appointed by his highness. And though there be none to communicate with the Priest, yet these days (after the Litany ended) the Priest shall put upon him a plain Alb or surpliss, with a cope, and say all things at the Altar (appointed to be said at the celebration of the lord's supper), until after the offertory. And then shall add one or two of the Collects aforewritten, as occasion shall serve by his discretion. And then turning him to the people shall let them depart with the accustomed blessing. And the same order shall be used all other days whensoever the people be customably assembled to pray in the church, and none disposed to communicate with the Priest.

Likewise in Chapels annexed, and all other places, there shall be no celebration of the Lord's supper, except there be some to communicate with the Priest. And in such Chapels annexed where the people hath not been accustomed to pay any holy bread, there they must either make some charitable provision for the bearing of the charges of the Communion, or else (for receiving of the same) resort to their Parish Church.

For avoiding of all matters and occasion of dissension, it is meet that the bread prepared for the Communion, be made, through all this realm, after one sort and fashion: that is to say, unleavened, and round, as it was afore, but without all manner of print, and something more larger and thicker than it was, so that it may be aptly divided in divers pieces: and every one shall be divided in two pieces, at the least, or more, by the discretion of the minister, and so distributed. And men must not think less to be received in part than in the whole, but in each of them the whole body of our saviour Jesus Christ.

And forsomuch as the Pastors and Curates within this realm shall continually find at their costs and charges in their cures, sufficient Bread and Wine for the holy Communion (as oft as their parishioners shall be disposed for their spiritual comfort to receive the same) it is therefore ordered, that in recompense of such costs and charges, the parishioners of every Parish shall offer every Sunday, at the time of the Offertory, the just value and price of the holy loaf (with all such money, and other things as were wont to be offered with the same) to the use of their Pastors and Curates, and that in such order and course, as they were wont to find and pay the said holy loaf.

Also, that the receiving of the Sacrament of the blessed body and blood of Christ, may be most agreeable to the institution thereof, and to the usages of the primitive Church: In all Cathedral and

Collegiate Churches, there shall always some Communicate with the Priest that ministereth. And that the same may be also observed every where abroad in the country: Some one at the least of that house in every Parish to whom by course after the ordinance herein made, it appertaineth to offer for the charges of the Communion, or some other whom they shall provide to offer for them, shall receive the holy Communion with the Priest: the which may be the better done, for that they know before, when their course cometh, and may therefore dispose themselves to the worthy receiving of the Sacrament. And with him or them who doth so offer the charges of the Communion; all other, who be then Godly disposed thereunto, shall likewise receive the Communion. And by this means the Minister having always some to communicate with him, may accordingly solemnize so high and holy mysteries, with all the suffrages and due order appointed for the same. And the Priest on the week day shall forbear to celebrate the Communion, except he have some that will communicate with him.

Furthermore, every man and woman to be bound to hear and be at the divine service, in the Parish church where they be resident, and there with devout prayer, or Godly silence and meditation, to occupy themselves. There to pay their duties, to communicate once in the year at the least, and there to receive, and take all other Sacraments and rites, in this book appointed. And whosoever willingly upon no just cause, doth absent themselves, or doth ungodly in the Parish church occupy themselves: upon proof thereof, by the Ecclesiastical laws of the Realm to be excommunicate, or suffer other punishment, as shall to the Ecclesiastical judge (according to his discretion) seem convenient.

And although it be read in ancient writers, that the people many years past received at the priests' hands the Sacrament of the body of Christ in their own hands, and no commandment of Christ to the contrary. Yet forasmuch as they many times conveyed the same secretly away, kept it with them, and diversely abused it to superstition and wickedness: lest any such thing hereafter should be attempted, and that an uniformity might be used, throughout the whole Realm: it is thought convenient the people commonly receive the Sacrament of Christ's body, in their mouths, at the Priest's hand.

Saint Mary Magdalene.

The Introit. Psalm cxlvi.

The Collect.

MERCIFUL Father, give us grace, that we never presume to sin through the example of any creature; but if it shall chance us at any time to offend thy divine majesty; that then we may truly repent, and lament the same, after the example of Mary Magdalene, and by lively faith obtain remission of all our sins; through the only merits of thy son our saviour Christ.

The Epistle. Prov. xxxi.

WHOSOEVER findeth an honest faithful woman, she is much more worth than pearls. The heart of her husband may safely trust in her, so that he shall fall in no poverty. She will do him good and not evil, all the days of her life. She occupieth wool and flax, and laboureth gladly with her hands. She is like a merchant's ship that bringeth her vittles from afar. She is up in the night season to provide meat for her household, and food for her maidens. She considereth land and buyeth it, and

with the fruits of her hands she planteth a vineyard. She girdeth her loins with strength, and courageth her arms. And if she perceive that her housewifery doeth good, and candle goeth not out by night. She layeth her fingers to the spindle; and her hand taketh hold of the distaff. She openeth her hand to the poor, yea she stretcheth further her hands to such as have need. She feareth not that the cold of winter shall hurt her house, for all her household folks are clothed with scarlet. She maketh herself fair ornaments, her clothing is white silk and purple. her husband is much set by in the gates, when he sitteth among the rulers of the land. She makes cloth of silk, and sells it, and delivereth girdles unto the merchant. Strength and honor is her clothing, and in the latter day she shall rejoice. She openeth her mouth with wisdom and in her tongue is the law of grace. She looketh well to the ways of her household, and eateth not her bread with idleness. Her children shall arise, and call her blessed; and her husband shall make much of her. Many daughters there be that gather riches together; but thou goest above them all. As for favour it is deceitful, and beauty is a vain thing: but a woman that feareth the Lord, she is worthy to be praised. Give her the fruit of her hands, and let her own works praise her in the gates.

The Gospel. Luke vii.

AND one of the Pharisees desired Jesus that he would eat with him. And he went into the Pharisees house, and sat down to meat. And behold, a woman in that city (which was a sinner,) as soon as she knew that Jesus sat at meat in the Pharisees house, she brought an Alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with her tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. When the Pharisee (which had bidden him) saw that, he spake within himself, saying; if this man were a prophet, he would surely know who and what manner of woman this is that touched him, for she is a sinner. Jesus answered and said unto him; Simon, I have somewhat to say unto thee. And he said; Master, say on. There was a certain lender which had two debtors, the one ought him five hundred pence, and the other fifty. When they had nothing to pay, he forgave them both. Tell me therefore, which of them will love him most? Simon answered and said; I suppose that he to whom he forgave most. And he said unto him; thou has truly judged. And he turned to the woman, and said to Symon; Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but she since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint, but she hath anointed my feet with ointment. Wherefore I say unto thee, many sins are forgiven her; for she loved much. To whom less is forgiven, the same doth less love. And he said unto her; thy sins are forgiven thee. And they that sat at meat with him, began to say within themselves. Who is this which forgiveth sins also? And he said to the woman. Thy faith hath saved thee; go in peace.