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THE  
**Revised Prayer-Book**  
OF THE  
**REFORMED SPANISH CHURCH,**

*[As Authorised by the Synod of that Church, May, 1889].*

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Translated by R. S. C.

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WITH AN INTRODUCTION BY  
**THE MOST REV. LORD PLUNKET, D.D.,**  
ARCHBISHOP OF DUBLIN.

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# INTRODUCTION TO TRANSLATION.\*

BY THE ARCHBISHOP OF DUBLIN.

## OBJECT OF THIS TRANSLATION.

WE are presented in these pages with an English version of the Revised Prayer-Book now used in all the congregations of the Reformed Spanish Church. A translation of the Prayer-Book originally adopted by the Synod of that Church in 1881 was published some seven years ago. But the changes which have been since made—and which were confirmed, in Synod, during the present year (1889)—are so considerable, that for the sake of those who take an interest in such questions it has been deemed advisable to issue this fresh version of the Book as it now stands.

## SPANISH PRAYER BOOK OF 1881, AND ITS REVISION.

That these Formularies have been much improved by the work of revision, no one who compares the two Books together can for a moment question. The earlier Book had no doubt its merits. But it would have been unreasonable to expect that the first efforts of a reformed community just escaped from the darkness of superstition, and still smarting under the lash of a cruel intolerance, should be altogether faultless. It was not so with our own Church under similar circumstances. The successive revisions that paved the way for our present Prayer Book show how necessary it

\* This Preface contains the substance of some introductory remarks prefixed to the Translation of the Prayer Book of 1881, together with such additional matter as has been called for by the subsequent revision of that Book. P.D.

was, in our case, that time should make clear many a truth half seen at first, and heal many a gaping wound. Tokens of just such a process are discernible in this revised Spanish Prayer Book as compared with its forerunner. Much that was crude has been matured into definite shape; over-coloured phrases have been toned down; harsh expressions have been modified, or altogether expunged; fresh liturgical treasures have been added from ancient sources, before unsought; and as a result we have a Book which, if not wholly free from imperfection, may, I think, claim to occupy a not unworthy place among the recognised Church Formularies of Christendom.

I shall presently advert to some of the more striking features of this revised Prayer Book. But, before so doing, it may be well if I briefly refer to that remarkable movement in the direction of Church-reform which has led to its compilation.

#### RECENT MOVEMENTS TOWARDS REFORM IN CHRISTENDOM.

No thoughtful observer of religious life in Christendom can have failed to perceive that during the last fifty years (and especially during the last quarter of a century), the Church of Rome in many parts of the world has been losing her hold upon the allegiance of her members. This is, no doubt, partly owing to that spirit of infidelity which has been manifesting itself of late, more or less, in every Christian land, and which in the Romish Church has met with exceptional facilities for its development. When, as in that Church, men are asked to believe too much, they are in imminent danger of believing nothing. When the reins of authority are stretched beyond reason they

must snap. Hence it is that the growing pretensions of ultramontaniam, the proclamation of novel and incredible dogmas, and the anti-national attitude assumed by the Vatican in the recent political history of Christian nations, have all combined to invest with a special reactionary power the prevailing tendencies of unbelief as they present themselves to the Roman Catholic mind. It is true that in many a religious community lying outside of Romish influence—in Germany, Switzerland, and even in English-speaking lands—infidelity is making itself heard with a boldness seldom assumed before. But incomparably less fatal are these open—and often earnest—utterances than the widespread passive indifference to all religion which prevails so largely in countries—such as France, and Italy, and Spain—where the Church of Rome has hitherto reigned supreme. Such defections, even from a corrupt faith, cannot be viewed by any seryant of Christ without sorrow and dismay. They are desertions to the camp of a common enemy. We may be able to account for them, but God forbid that we should welcome them!

#### SEARCHINGS OF HEART AFTER LIGHT AND TRUTH.

There have been, however, other indications, during the period which I have been reviewing, of a desire upon the part of many thoughtful members of the Church of Rome to separate themselves from that Communion. The desire of which I now speak is something very different from the "evil heart of unbelief" which too often prompts man to "depart from the living God." It is something more than the mere revulsion of natural pride against the assump-



tions of ultramontane arrogance. It is something more than a merely political aspiration after national liberty. Rather is it a desire to seek for that God whom superstition hides and infidelity ignores. Rather is it the cry of those who say—"Oh, that we knew where we might find Him!" It is, indeed, a protest against ultramontaniam, but a protest made rather on behalf of God than because of man's wounded feelings. It is, indeed, a craving after freedom; but not so much after political independence as after that liberty wherewith Christ makes free!

#### A DAY OF SMALL THINGS—BUT NOT TO BE DESPISED.

That a desire such as I have described has been manifesting itself of late on the part of many earnest men in not a few of the Roman Catholic communities of Christendom is a fact that cannot be denied, and it is a fact that we must hail with thankfulness. We see its development under different forms, and in different degrees of intensity. In no one place, it is true, can we point to any very large number of reformers, or to any widespread popular movement. But we must have patience: To those who have to watch the early and gradual stages of some national or religious crisis, events seem at the time to drag on heavily enough. Upon the page of subsequent history the culminating results occupy a principal space; the intermediate delays and disappointments are overlapped and ignored; all seems the work of a moment. But there were reformers before even our own Reformation—reformers, too, but for whom, Reformation, humanly speaking, would have been impossible. We must not, therefore, despise this "day of small things," and in one respect we may, I think, discern in it a specially hopeful significance. I allude to the

fact that the several movements to which I refer would seem to have had their origin from independent sources respectively, springing into being here and there throughout Christendom in separate countries, and separate districts of the same country, without any mutually concerted action, or even mutual knowledge of each other's doings, upon the part of those concerned in these isolated efforts. This, I say, is a significant and hopeful symptom. For it would, indeed, seem to imply that this movement towards reform is no mere local or transitory burst of enthusiasm, but rather the manifestation of some deep-seated yearning after better things which, through the power of that Spirit by Whom the whole Church is sanctified and governed, is even now being kindled into life throughout the world at large !

#### WHAT GOD HAS ALREADY WROUGHT.

It is foreign to my present purpose to describe in detail all the several movements to which reference has just been made. I may, however, in passing, instance the Old Catholic Churches of Germany, Austria, and Switzerland, which number among their adherents two Bishops—Bishop Reinkens and Bishop Herzog, both men of great ability and deep personal piety—120 priests, and 106,000 lay members.\* Or I may speak of the movement among the French Roman Catholics of Canada (beginning with the conversion of Father Chiniquy), some 30,000 of whom have left the Church of Rome rather than belie their own convictions.† Or I may tell of a work

\* See address of Rev. Prebendary Meyrick, at Leicester Church Congress.

† See speech of Rev. L. N. Tucker, reported in "*Light and Truth*," vol. i., No. 7, p. 122. (Partridge and Co.)

of Church-reform among my own fellow-countrymen, which in West Connaught alone (as the Census Returns have shown) resulted in an accession of more than 3,000 souls to the Church of Ireland,\* and which, as I can testify from personal knowledge, was the means of winning to the same Church multitudes of converts who are to be found in other parts of Ireland, or whom emigration has carried off to other shores—there to proclaim the truth they had learned at home. Or I may point to the success which has followed the labours of the ancient Vaudois Church, and of other evangelistic bodies in Italy. Or to the Ex-Canon of St. Peter's—Count di Campello—who is now carrying on a mission of great promise among his fellow-countrymen in Umbria. Or to the desire for reform which, according to the report of the British Chaplain of Messina, is finding expression in Sicily. Or to the congregations which flock to hear the eloquent Père Hyacinthe in Paris, or attend the meetings of Dr. M'Call in the Communistic quarters of the same city. Or to the Irish Priest (Father O'Connor), who, with his congregation, not long since left the Church of Rome in New York. Or to the many thousands who have seceded from that Church in Mexico. Or to the groups of reformers gathered together in Cuba, of which the late Bishop (Young) of Florida gave, as an eye-witness, so graphic an account in the *Spirit of Missions* (1884). Or to those isolated efforts after reform which are to be heard of from Brazil, Chili, Peru, and other parts of the South American Continent. To all these I can only make this cursory reference, for my special object

\* Dr. Hume, of Liverpool, in his work on the religious census of 1861, gives all the details of this increase.

now is to speak of Spain and Portugal—two countries where, perhaps, a work of reformation might have been least expected.

### REFORM IN SPAIN AND PORTUGAL.

Five-and-twenty years ago there was not, so far as I can learn, a single Protestant native congregation in either of these lands. There may have been one in Portugal; but of this I am not sure. In a handbook for Spain, written by Forde—an accurate observer of national life—and published by Murray about that date, the possibility of reform is spoken of as something quite out of the question; and the same might have been then said of Portugal. In both of these countries the darkness was then indeed “a darkness that might be felt.”

And yet, let us see what God hath since wrought in these very lands. In a Report of “the Spanish and Portuguese Church-aid Society” published a few years since, it was stated in a letter from Señor Cabrera, that in Spain and Portugal there are now some fifty congregations attended by about 10,000 “professing Evangelical Christians.” In the last edition of the very same handbook for Spain which twenty-four years ago described reform as impossible, the places where thirty-eight of these Protestant congregations may be found are specified, so that travellers can test the matter for themselves.

### THE ORIGIN AND PROGRESS OF THE MOVEMENT.

And what, it will be asked, is the means whereby so great a change has been brought about? The answer is a very simple one—THE BIBLE! As we

trace back the beginnings of reform to their first source we find that through the power of God's Word, read or preached, the Gospel was in each case brought home to the heart of some seeker after truth, and that by the further circulation of that Word the work subsequently progressed. Thus was it with Ruet, Matamoros, Carasco, and Cabrera in Spain, and with Gomez, Mora, Chavez, Diaz, and Costa, in Portugal. Most remarkable is the record of the various steps by which each of these earnest workers was independently brought to a knowledge of the truth; but one fact stands forth prominently above all others, namely, that amid many diversities of operation the same Spirit made in every case the same resistless thrust, and made it with the same sword—even with that Word which pierceth to the very dividing asunder of the soul and spirit! Hence it is, let me add, that the work which these men have done has been so real; hence it is that the whole movement has been marked by so spiritual a tone; and hence it is, too, that we may, I believe, predict for it a blessing from on high for which it could not otherwise look!

And now, were this the place for it, I should like to review the deeply-interesting steps whereby in the case of each of these countries the work has from time to time progressed. I should well like to recount how one after another of these valiant reformers endured persecution, imprisonment, and exile, as witnesses for Christ; and how, as death thinned their ranks, fresh warriors came forward in God's good providence to fill the vacant posts. For a record of these past events, as well as for further details respecting the present condition of the work, I must, however, refer my readers to other sources. At the

office of the Spanish and Portuguese Church Aid Society (8, Adam-street, Strand, W.C.), full information in the form of Reports and pamphlets will be supplied to any applicant, and a subscription of one shilling per annum sent to the Secretary, at that office, will entitle the subscriber to receive quarterly a little periodical entitled "*Light and Truth*," which furnishes its readers with a continuous record of Church reformation work, not only in Spain and Portugal but also in other parts of Christendom.\*

While, however, it is not within the compass of my purpose to review at any length the history of the past, there remains one phase of the movement to which in this Preface it is my special duty to refer. I speak of the circumstances under which the "Divine Offices" contained in the present volume have been compiled.

#### DIVERSITIES OF CHURCH ORDER AND RITUAL.

In describing the reformation movements that have taken place throughout Christendom, and more particularly in Spain and Portugal, during the last quarter of a century, I have thus far regarded them in their broadest aspect, apart from any question as to the principles of Church-government or ritual adopted in each several case. I have done so purposely, and for the following reason.

When we see earnest men compelled, from really spiritual motives, to protest against Romish error; when we find them doing battle, in the face of many enemies, on behalf of an open Bible, and of that free

\* "*Light and Truth*" can be also obtained from the publishers, Partridge and Co., London, or Hodges, Figgis, and Co., Grafton-street, Dublin, or through any Bookseller.

salvation which is therein proclaimed; when we watch them braving obloquy, persecution, and even death, in order that Christ may be glorified, we ought, indeed, to be ashamed of ourselves were we to ignore or rebuke them, simply because, in less important matters, they follow not after the exact usages of our own Church. For this reason I have not thought it right, in what I have said, to withhold sympathy or welcome, on the one hand from the "Old Catholic" movement, or upon the other from those efforts towards reform, elsewhere, which lack the Episcopal element or the advantage of fixed liturgical offices. But because I have not so done, I should be sorry to have it supposed that I make light of the serious danger to which every work of Church-reform is exposed which in its system of Church-government, or in its form of Church-ritual, exceeds or falls short of that standard which is most agreeable to God's Word, and most in accord with the earliest and purest traditions of the apostolic and primitive Church. And applying this principle to the case of Spain and Portugal, I would further say that while I rejoice at the work done for Christ by many with whose Church-principles I cannot agree, I rejoice still more to know that a strong and increasing desire has been, and is being, manifested by the reformed congregations of those lands to build up the work of Church-reform upon a sound foundation—a foundation of doctrine, discipline, and ritual more nearly resembling that selected by our own reformers three centuries ago than any basis which, so far as I know, has been adopted by any other reformed community in Christendom.

A few words of explanation will be necessary to explain my meaning.

The number of those who in Spain and Portugal have separated themselves from the Church of Rome amounts, as has been said, to about ten thousand. But when we turn to the many scattered congregations among which these Protestants are distributed, it is strange to notice the diversities of Church order and ritual that prevail.

Nor need we go far to discover the cause of these diversities. Since the time when a desire for reform first found expression in the Peninsula some five-and-twenty years ago, the attention of many Christians of various denominations, and of various nationalities, has been called to this part of Christendom, and every little band of reformers which has there struggled out of error has found some religious community ready to tender to it sympathy and help in the hour of its difficulty. Anglican Churchmen, German Lutherans, Swiss Calvinists, Scotch Irish and Dutch Presbyterians, American Methodists, Independents, and Plymouth Brethren have all in turn come forward with their aid, and, as might have been reasonably expected, every congregation gathered together under such influences has taken its shape and colour, so to speak, from the particular denomination which has come to its succour, and beneath whose care and guidance its interests have been placed. Such a result is no doubt only the natural outcome of an interchange of Christian love and sympathy; but it nevertheless presents to the outer world a picture of division which, though more apparent than real, is yet enough to bewilder the friendly looker-on, and to give a handle to the common foe. Nor does such a diversity expose the movement to the reproach of disunion alone. The fact that so many foreign agencies have been apparently



engaged in affixing the impress of their own denominational views to the reformation work, is, of course, made the most of by those whose interest it is to bring scorn upon that work in the eyes of a proud and sensitive people.

#### ORGANIZATION ON AN EPISCOPAL BASIS.

Under these circumstances it ought, as it seems to me, to be a cause for deep thankfulness upon the part of all, whatever be their denomination, who have the spiritual welfare of the Peninsula at heart, to find that an effort has at last been made by the reformers of Spain and Portugal to frame for themselves an organization, upon an Episcopal basis, which, though at present but small in its beginnings, provides even already a centre of unity whereto the scattered forces of Protestantism can rally with safety ; and which, with God's blessing, may yet in the case of each of these countries deserve the name of a truly national Church. I say this in no spirit of partisanship. If I desire to see a gathering together of Protestants into one body, it is not from the mere wish that Episcopacy should triumph over other denominations : still less is it from a wish to see such a process of absorption brought about by any unworthy arts of proselytism. But believing in my heart as I do that an Episcopal Church with a fixed Liturgy is not only the Church which most nearly approaches the Apostolic model, but is also the Church which is most in accord with the Peninsular instinct, and most likely to provide a basis of national unity, I cannot but welcome an effort on the part of Spanish and Portuguese reformers to adopt such a system of Church organization for themselves.

## STATISTICS OF REFORMED EPISCOPAL CHURCHES.

An historical review of the circumstances out of which this effort has been developed would occupy more space than I have now at my disposal. All that is necessary for my present purpose is to point to results, and to state, with thankfulness, that two religious communities—one in Spain (calling itself "The Reformed Spanish Church") embracing ten organized congregations, and more than 2,000 adherents; and one in Portugal (calling itself "The Lusitanian Church"), consisting of six congregations and nearly 1,000 adherents—have been recently established upon a basis of independent self-government. Also, that these Churches (for though small, they deserve the name) have met together respectively in their synods, and have there adopted an Episcopal constitution with a well ordered code of discipline. Also, that they have each, in open synod, solemnly declared their adhesion to the Creeds of the Catholic undivided Church. And lastly, that as a further warrant of their orthodoxy, and a further bond of union amongst themselves, each Church has compiled for itself, with the authority of its synod, a Book of Common Prayer to be used generally throughout the congregations belonging to its Communion.

THE SPANISH PRAYER BOOK COMPILED AFTER THE  
EXAMPLE OF OUR OWN REFORMERS.

Such, briefly, are the circumstances under which the Prayer Book of the Reformed Spanish Church has had its being, and under which it has been thought that an English version of that Book would be welcomed by many readers. To those who take

pleasure in liturgical studies, an effort made in such a department by a Church which is passing through the same ordeal as that by which we were confronted at our own Reformation, cannot fail to be regarded with interest and sympathy; and those, too, of whatever religious denomination, who are endeavouring to further a work of reform in the Peninsula, or who look on anxiously at its progress, will naturally be desirous to ascertain the character of the provision made in this Book for the spiritual worship of the reformed congregations, and to inquire how far it is fitted to secure the common end which all who long for their welfare have at heart.

For my own part, I have every hope that from whatever point of view this liturgical effort may be contemplated, it will not cause disappointment. It will, I think, be seen, in the first place, that those who have compiled these Offices have acted upon the very principles which guided our own reformers when engaged in the same arduous task. Our reformers did not feel themselves called upon to make all things new. They found in existence certain national liturgical "Uses" (as they were called), and these in substance they preserved. While clearing away unsparingly the comparatively modern accretions of Romish error by which these "Uses" had been marred, they retained the time-hallowed forms that lay beneath. And by thus jealously guarding the heritage which the accumulated piety and learning of the past had bequeathed to their care, they not only secured the greater excellence of the work that they had in hand, but they also vindicated the Catholic character of their Church. For, they thereby established her claim to be the representative and successor of the Church of early days, and made it abun-

dantly clear that, if by her work of self-reform she had for ever cast to the winds the novelties of mediæval superstition, it was only in order that she might, with the more loyal tenacity, hold fast the deposit of ancient truth.

#### THE MOZARABIC RITE TAKEN AS A MODEL.

A careful examination of the following Offices, and of the "Preliminary Observations," by which their general purport is explained, will show that the reformers of Spain have wisely seen fit to act on a similar principle. They, too, have found in existence certain national "Uses." It was not, as is well known, until the eleventh century that the authority of Rome was established in the Spanish Peninsula, and during the many centuries of national and independent Church life which preceded that date there were certain "Uses"—such as the "Mozarabic Use" and the "Braga Use"—which were followed in the conduct of public worship. And though, after the advent of Roman rule, these national Offices were almost entirely supplanted by the "Latin Use," it cannot be said that they ever became wholly extinct. In the public service of one or two Churches in the Peninsula traces of the old usage are even now to be found, and considerable portions of the ancient Offices have been preserved by liturgical writers in an accessible form. To these ancient and national sources the reformers of Spain have had resort, and, as may be seen, they have used them with good effect in the compilation of their present Offices. That, to a considerable extent, these Offices do reflect the more striking features of the Mozarabic Rite, will, I think, be generally admitted. The many beautiful collects borrowed from its richly-varied services; the special lauds, anthems, supplica-

tions, benedictions, introits, and illations provided for each successive season of the ecclesiastical year; the position of the Holy Table in the chancel-apse, and of the officiating Minister, who (standing behind it) consecrates the elements in the face of the people; the place allotted to the *Gloria in excelsis*, the *lectio prophetica*, the *oratio ad pacem*, and (more particularly) to the *Nicene Creed*, in the Office for Holy Communion; the Invocation of the Holy Spirit, included (as in Eastern Liturgies, and in the Scotch and American Offices) within the Prayer of Consecration; these, and many other distinctive characteristics, sufficiently testify to the care with which they to whom this Prayer Book is due have endeavoured (while rejecting all that seemed to be at variance with primitive purity and truth) to shape their work after the ancient model. Nor have they overlooked, while so doing, the labours and the experience of later compilers. While they cannot be regarded as having been in any sense the servile imitators of previous workers in the same field, they have wisely, as it seems to me, drawn very largely on the Anglican Prayer Book, and have introduced some very beautiful and appropriate prayers and forms from other contemporary sources of a kindred nature. Lastly, they have added some new matter, which will, I think, be deemed a decided gain to our Christian Liturgiology.

#### THE "DECLARATION OF DOCTRINE" INCLUDED IN PRAYER BOOK.

One further point seems here to demand notice. I refer to the inclusion within this Book of a "Declaration of Doctrine to be subscribed by all the Ministers of the Reformed Spanish Church." This "Declara-

tion," as it will be seen, embodies, with some trifling variations, the body of doctrine known as the "Thirty-nine Articles." It need scarcely be added that this "Declaration" is not intended by the Spanish reformers to constitute in any sense an addition to that deposit of Faith which was once for all enshrined in the Catholic creeds of an undivided Christendom. Its relation to the Reformed Spanish Church is precisely the same as that which its counterpart (the Thirty-nine Articles) bears to the Churches of the Anglican Communion. Unlike the Creeds, which are the possession of the Catholic Church at large, and bind all its members, these "Articles" are intended to have authority within our own Communion alone. And even within that Communion their acceptance is not held to be a condition of Church membership—still less an essential of salvation. Our Clergy must, no doubt, assent to them as "agreeable to the Word of God," and rightly is it so provided. But this assent is given not to an accretion of novel dogma, but to an interpretation of ancient truth—an interpretation, moreover, which was drawn up for the very purpose of preserving that truth from the innovations of error. It will, I think, be admitted that the Spanish reformers were right in desiring to arm their Church with a similar safeguard, and if so, then it only remained for them to determine whether to undertake, at this early stage of their new Church-life, the delicate and difficult task of formulating fresh theological definitions for the guidance of their own Clergy, or whether (provisionally at least) to adopt for that purpose an already existing and time-honoured Declaration of Doctrine to which they could unreservedly assent, and which had the special merit of being authorized by those branches of the Catholic Church whose confidence and fellow-

ship they were most anxious to secure. Few, I think, will be found to deny that in choosing the latter of these two alternatives they adopted a right and a prudent course.

#### WHAT HAS NOT BEEN INCLUDED—AND WHY?

So much as to what the compilers have included in these Offices. As to certain things that they have *not* included, there may be a difference of opinion. Some, for example, may be disappointed at finding that the Athanasian Creed (though accepted by the Spanish reformers "as containing a true definition of the Catholic Faith," and though printed in full at the close of their "Declaration of Doctrine,") does not form a part of their public worship; others may regret that in the Baptismal Offices (although the sacramental relationship between the outward sign and the inward grace is very clearly set forth) there is not a more distinct declaration (such as that in the Anglican Office) affirming the regeneration of those who are baptized; others might have wished to see in the service for the Ordination of Presbyters a commission to remit or retain sins, or a form of indicative Absolution in the service for the Visitation of the Sick. Upon the other hand, I would venture to state some reasons which, if dispassionately considered, ought, I think, to modify, if not wholly to remove, such feelings of regret. In the first place, it will, I assume, be granted that none of the things which have been thus excluded from the Spanish Prayer Book can be fairly classed among the *essentials* of public worship. The recitation, for example, of the Athanasian Creed by the congregation is practically unknown outside the limits of the Anglican Communion; and even as re-

gards that Communion, some of its branches (such as the American Church) do not so use the Creed even now. Again, the phrase "seeing that this child is regenerate" is peculiar to the Anglican Office, and dates only from Reformation days. Once more, the words "Whose sins thou dost forgive they are forgiven, and whose sins thou dost retain they are retained" were not used in any Service for the Ordination of Priests until the twelfth century; and even at the present time the American branch of the Anglican Communion permits the use of an alternative form from which these words are omitted. Lastly the indicative Absolution in the Service for the Visitation of the Sick dates also from mediæval times and does not now find place in the Prayer Book either of the American or Irish Church. Under these circumstances we cannot, I think, attach a vital significance to phrases and forms so partially used—and, some of them, so recently introduced—within the Catholic Church; nor can we condemn the Spanish reformers for excluding them from their Prayer Book, without involving in our censure a considerable portion of the Communion to which we ourselves belong.

But there is a further justification for the absence of this matter from the Spanish Prayer Book which I submit with confidence to every candid mind. When we remember the dates at which these formulas and observances severally found their way into the public services of the Latin and Anglican Churches, we cannot, with any show of probability, suppose that they had place in the ancient Mozarabic Rite of Spain, as it was used by the Church of that land for many a century before the earliest of these later dates. The absence therefore of this matter from the Spanish Prayer Book of the present day has at least this plea



to urge by way of justification—it is in harmony with the national traditions of the past. One word more. The exclusion of ambiguous phrases that have been used controversially on the one side or the other for the purpose of closing up questions that should be left open, and securing a party triumph, is surely justifiable in the interests of charity and comprehensiveness. For, on the one hand, the mere absence of such phrases does not of itself preclude the holding or teaching, by members of the Church, of any doctrine (not elsewhere prohibited) which in their opinion these phrases may seem to involve. On the other hand, by the exclusion of such matter a handle is taken from any who might point to these phrases as a reason for exclusive teaching on their own parts. All, therefore, that we have a right to look for in the Reformed Church of Spain as a condition of its comprehensiveness—and if it seeks to be national it must aim at comprehension—is this:—that in the place of these apparently dogmatic phrases on the one hand, there shall not be substituted phrases that tend to foreclose the question on the other. Now, an examination of the Offices of this Church will, I think, show that no such narrowing process has been adopted, and that no question has been closed which, by reasonable men in the Anglican Communion is regarded as fairly an open one. And if this be so, I have every confidence that large-hearted and right-judging men of all parties will come to the conclusion that in the construction of a Prayer Book, one of whose principal objects it is to serve as a bond of unity among fellow-churchmen, the Spanish reformers have done well in taking a lesson from the experience of the past, and in resolving to exclude from their Offices certain expressions which are surely not required for the purpose

of establishing any essential doctrine ; which can scarcely have found place in the ancient Rite of their national Church ; and which in other Churches have unhappily furnished a battlefield whereon many a bitter and profitless controversy has been waged.

#### SEÑOR CABRERA'S QUALIFICATIONS FOR HIS TASK.

I know not that I can add anything more in explanation of the principles upon which these Offices have been compiled. I trust I have said enough to win for them a favourable consideration. For my own part, when I call to mind the many disadvantages with which these Spanish reformers have had to contend, I am filled with admiration at the ability and the wisdom with which they have accomplished their work, and most heartily do I thank God, who at a critical juncture in the history of this movement, has raised up men competent to discharge so arduous a duty. It is indeed a happy coincidence that the man, who, because of his past Evangelistic labours, his unblemished Christian character, his rare powers of organization, and his national sympathies, has been chosen as Bishop-elect of the Spanish Church—I refer to Señor Cabrera—should have in early life passed through a probation that seems to have fitted him for the very work of liturgical compilation with which he has had since to deal. Brought up as a Priest of the order of “pious schools” (*Escuelas pías*), he was obliged in that capacity, when a young man, to pursue a course of study much more liberal and far-reaching than what is usually required of other Clerics ; and when subsequently obliged, because of his secession from Rome, to spend five years in exile at Gibraltar, he so far mastered the English lan-

guage, and so diligently studied the works of our best Anglican Divines, that the Secretary of the Anglo-Continental Society, the Rev. Prebendary Meyrick (no mean judge in such a matter), was led to entrust him with the translation into Spanish of Bishop Harold Browne's Commentary on the Thirty-nine Articles. The execution of such a task naturally made him familiar with the standards and nomenclature of comparative theology to an extent that would otherwise have been scarcely possible, and thus qualified him for the intelligent study of those works on Liturgiology that Hammond and others have given to the world. Many of these works—and, not least, those valuable suggestions with reference to the compilation of a Spanish Liturgy, published by Dean Hale, of the American Episcopal Church—have been, as I am personally aware, most carefully perused by Cabrera, and to many of the writers, especially to Dr. Hale, he freely as I know, acknowledges his obligations. Add to all this, that in his own country Cabrera is recognised as a poet (and especially a hymn-writer) of no little merit—a qualification not to be despised in one who has to clothe the aspirations of prayer and praise in language worthy of such a theme—and we must, I think, confess that, the fact of such a man, at such an emergency, having been found ready to engage in such a work, can scarcely be regarded as a merely fortuitous coincidence.

Nor has the Reformed Church in Portugal been less fortunate. No one, as it seems to me, can read the Prayer Book of that Church without coming to the conclusion that the Committee named by its General Synod for the work of compilation has proved its competency for the discharge of even so difficult

and delicate a task. The many sources from which materials have been derived, the discrimination with which these materials have been selected, and the skill with which they have been put together, give evidence of no little ability and liturgical research, and would seem to betoken that in this case, as in that of the Spanish Church, a special Providence has prepared the way for the accomplishment, at the appointed time, of a Divinely-purposed end.\*

#### PRESENT POSITION AND HOPES OF MOVEMENT.

And now, let us pause for a moment, and contemplate thoughtfully the position which has even already been attained by these Churches of Spain and Portugal. Let us remember that at so early a stage in the work of self-reform each of them now possesses a Prayer Book of its own, compiled by members of its own body, and distinguished in each case by national characteristics peculiar to itself; a Prayer Book moulded after the pattern of primitive usage, and enriched by the gains of subsequent labour and experience; a Prayer Book true to Scriptural and Evangelical principles, and consonant at the same time with Catholic doctrine and order. Let us, I say, bear this fact in mind, and may we not see in it, first, a testimony to the reality and godly sobriety of the work wherefrom such a result has followed? May we not see in it, again, a reasonable warrant for the preservation, in the future conduct of that work, of unity, and soundness of the faith?

\* A translation of the Portuguese (or Lusitanian) Prayer Book was published in the same volume with that of the Spanish Offices seven years ago (*Partridge and Co.*); but no revision of that Prayer Book having since taken place, it has not been thought necessary to incur the expense of a second issue.

But, may we not see more? May we not see in it the token of a special Providence? Yes, surely these are things which tell of a guiding hand, and compel us to look upwards to One who is the "Giver of all." To Him be all the praise!

#### CONCLUDING APPEAL.

And now, before I lay down my pen, I would venture to make an earnest appeal to all who may happen to read my words. These noble-hearted reformers of Spain and Portugal are just now in great difficulties. They sorely need and most righteously deserve our generous help. I do not speak from mere hearsay. I have taken great pains to make myself personally acquainted with all the circumstances of the case, and on three separate occasions I have visited Spain and Portugal for the purpose of testing on the spot the accuracy of that which I had heard at home. The result has satisfied me that the movement is a genuine one. It is not a hothouse efflorescence, produced by artificial appliances from without. It is not a passing burst of excitement, flaring up for one moment and doomed to die out in the next. It is an earnest, sober work of self-reform, that has been perseveringly making way in the face of many, and sometimes terrible, difficulties, for at least a quarter of a century. It is not the mere recoil of natural pride from the arrogant demands of ultramontaniam. It is not the manifestation of a merely political excitement. It is a spiritual work—the result of an open Bible, and of that Glad-tidings which is "the power of God unto salvation." They who are engaged in the work are thoroughly in earnest—anxious about their own spiritual welfare, anxious

about that of their fellow-countrymen. Every member of these Churches is taught to regard himself as a missionary, and many of them gladly accept the responsibility. But these reformers are only a handful in the midst of a vast Roman Catholic population. They are few, and poor, and weak. By-and-by they hope to be self-supporting, and even now they contribute liberally, according to their ability, to the maintenance of their Church. But they are reduced to great straits. They have been obliged for conscience sake to leave a Communion where they were provided with Pastors and schools at the cost of the State. They have now to make that provision for themselves. They have, moreover, to meet those exceptional expenses which are incidental to the early stages of any movement, such as theirs, towards reform—the purchase, for example, or erection of churches and school-houses, and the establishment of colleges for the training of the Ministry. They need funds also to enable them to seize those opportunities for extending their work, which are day by day being wonderfully opened out before them. Not long since a deputation came to the Bishop-elect of the Reformed Spanish Church from a village distant some twenty-seven miles, praying that the Gospel might be there preached to the people. But from want of means whereby to support an Evangelist, the appeal had to be refused. Nor is this all. From lack of funds the stipends of the Pastors in these Churches are often almost hopelessly in arrear, and flourishing schools are often in danger of being closed. And now they come to us and ask for some timely aid. They do not ask us to send them missionaries, for they are carrying out the work of self-reform themselves. Nor do they ask us to help them henceforward for ever. Soon, as I have said

they hope to provide altogether for themselves. But in this special crisis of their early life they do sorely need some token of brotherly sympathy. I say it deliberately, that shame and confusion of face should cover those who can complacently watch these faithful witnesses for the truth struggling with so great difficulties, and yet refuse to hold out a helping hand ! I cannot but think that there are many who have only to hear of so good a cause, and so sore a need, in order to come forward generously with their gifts. Should any one so inclined read these words, I would say to him or to her—give your £10 or your £50, or your £100, or your £1,000, to the furtherance of this good work. Some of you could spare such a contribution, perhaps, without the exercise of much self-denial. But even though your gift should involve a sacrifice, believe me, it would be one of those sacrifices with which God is well pleased ! May He by His Spirit dispose the hearts of many to listen to this appeal for Christ's sake ! Amen.

PLUNKET, DUBLIN.

THE PALACE

16, ST. STEPHEN'S-GREEN, DUBLIN.

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N.B.—Contributions in aid of the Spanish and Portuguese Church-Aid Society may be sent to the Most Rev. Lord Plunket, Archbishop of Dublin, 16, St. Stephen's-green, Dublin ; to the Rev. H. E. Noyes (Association Secretary), St. Stephen's Rectory, Walthamstow, Essex ; or to the Rev. L. S. Tugwell, at Office of Society, 8, Adam-street, Strand, London, W.C.

THE  
DIVINE OFFICES  
AND  
ADMINISTRATION OF THE SACRAMENTS  
And other Ordinances in the  
REFORMED SPANISH CHURCH.

---

“ Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.”—*Jerem.* vi. 16.

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## PRELIMINARY OBSERVATIONS.

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### I.—Public Worship.

RULES for the Public Worship of God, as observed by the Church of Christ, are not found so exactly and minutely given in the New Testament as they are with regard to the Jewish Church in the Old Testament.

Nevertheless, there are certain principles set forth in the New Testament, either by way of commandment, of counsel, or of Apostolic use, which trace the course that ought to be followed, and by due adjustment to them, the exaggerated or defective ritual that finds place in some Churches may be avoided.

When through ignorance or of purpose, during the lapse of centuries, the unauthorized traditions and doctrines of men—which always tend to make void the Word and Commandment—are introduced into a Church, reformation becomes necessary. And at the commencement of this task it is constantly observed that not only such Doctrines have to be reformed, but also the Discipline or Order of Government, and the Form of Public Worship.

To reform is not to introduce a new religion, but to return to the primitive purity of early Christianity, disembarassing and clearing it from the thorns and noxious weeds which have been wilfully sown, or, from ignorance, allowed to spring up in the midst of it. Hence, while we cannot disregard the times, nor the men, that have gone before us, we must re

turn beyond them until we reach that period in which Doctrine, Discipline, and Worship wholly accord with the Word of God.

This is what we have endeavoured to do, and we hope that, through God's help, we have accomplished our object, so far as relates to the Form of Worship, which is the special subject of these Observations.

The Roman Rite is comparatively modern in Spain, and, besides the error it contains, it is simply a novelty to our nation. Whoever is in the least acquainted with Ecclesiastical History knows that Spain had her own Rite, called by some the Isidorian, by others the Gothic, by others the Toledan or Mozarabic Rite, which yielded its position, against the will of the people, to the Roman Rite introduced in the eleventh century. A faint reminiscence of this Rite remains in the Mozarabic Chapel in the Cathedral of Toledo, and still more so in the Saviour's Chapel—called the *Talavera*—in the old Cathedral of Salamanca.

It was natural, therefore, that we should resort to the old Spanish Rite, and this we have done. But the difficulties have been great. Existing ancient manuscripts are few in number, incomplete, and occasionally illegible, and the Breviary and Missal arranged and published by order of Cardinal Ximenes de Cisneros, besides containing many things of modern invention, do not supply all the materials necessary for the formation of a complete Book of Offices, seeing they lack such as refer to the Sacraments and other Christian rites usually incorporated in Rituals and Pontificals.

In the careful examination of these documents we have found abundant material for certain Formularies, but an almost entire absence of matter for other essential Offices ; hence, to complete our work, we have resorted

to the Formularies of Reformed Churches, and frequently to the Word of God itself.

With these fountains before us, and drinking from all of them, we have compiled the present Book of Offices, which, while not differing from the general character exhibited by the Liturgies of the Reformed Churches, retains the characteristics and peculiar traits of the old Spanish or Mozarabic Rite.

It contains, in order, every component part of Worship, namely, Confession of Sin; Prayer and Thanksgiving; the Singing of Psalms and Hymns; the Reading and Preaching of the Word; the Administration of the Sacraments and other Rites; the Offertory; and the Invocation of the Divine Benediction upon the flock; all of which should be performed with simplicity and gravity, and with the full consciousness, which arises from faith, of the act in which one is engaged, endeavour being made to lift up souls unto God rather than captivate the senses of the carnal man by a vain exhibition of pomp and worldly splendour.

---

## II.—The Decalogue and Symbols of Faith.

It has been deemed expedient that the Commandments of God should be widely known in our land, and frequently read in public, and for this reason we have included the Decalogue in the Morning Office.

For the Public Profession of our Faith we retain the *Apostles' Creed* and *Nicene Creed*, both of which are well known, and have been used from early times.

We also accept the (so-called) *Athanasian Creed* as containing a true definition of the Catholic Faith, but do not hold it appropriate for use during Public Worship, nor was it used as such in the ancient Spanish Church.

### III.—Prayer.

Besides the Prayers for each Office, the Minister may add one or more Prayers contained in this Book (including those given for the private devotions of the Faithful) should circumstances so require.

The Prayer before Sermon is ordinarily left for the Minister, who may use an extempore form; but he is counselled to do so with brevity. For the Prayer after Sermon the Minister may select one or more of the suffrages in the Form provided for that occasion.

---

### IV.—Psalms, Canticles, Anthems, and Hymns.

The Psalter has been divided into *thirty-one* portions for the thirty-one days of the month; and each portion into three parts.

In the daily Morning and Evening Offices (after Psalms xcv. and xxiii. respectively), *one* of the three appointed parts of the Psalter is to be read, as the Minister may choose. Days having a proper Office and special Psalms are exceptions to this rule.

After the last Lesson, the Minister may select a Canticle according to the time, or otherwise.

The Psalms, Canticles, Lauds, and Anthems contained in this Book may be either sung or read as the Minister may direct.

Hymns selected from the Hymn Book authorized by the Church, or Anthems similarly authorized, may be used at the beginning or close of the offices, or when the Rubric so indicates.

---

### V.—Preaching.

The Preaching of the Word is one of the greatest and most excellent functions of the Ministry of the Gospel, and should be fulfilled in such a manner that

the Preacher need not to be ashamed of his work, but rather may win souls to Christ, and build up believers in their most holy faith.

It is not essential that there should be Preaching at every Service ; but there should be a Sermon every Sunday, and on one other day of each week where practicable.

---

#### VI.—The Lord's Supper.

Pure bread and wine are to be used in the Holy Communion, in our Church, both of which species are to be given to all the Communicants.

The frequency with which the Lord's Supper is to be administered is left to the discretion of the Clergy, who are, nevertheless, reminded that in the Primitive Church the Administration took place every Sunday.

Liberty is given regarding the position of the Communicant in the act of partaking of the Bread and of the Cup; for, while no one can object to those Churches which have the custom of communicating kneeling—so long as this act is not performed as an adoration of the elements, or of a supposed presence of the Body and Blood of Christ in them, or with them—neither can one criticise those who for conscientious reasons, prefer to take the Communion standing; for it should be borne in mind that, in the early Church both ways of communicating prevailed. In either case, the preparation of the Communicant, with humility of heart and devoutness of spirit, is the one thing essential.

And with regard to the error of those who teach that Christ gave Himself, or His Body and Blood, to be elevated, reserved, carried in procession, or adored, under the veil of bread and wine, we absolutely reject



it; and we affirm our belief that the Body of Christ is given, received, and eaten in the Holy Supper after a spiritual and heavenly manner only, and that the mean by which it is received and eaten is Faith.

#### **VII.—Days of Public Worship.**

The Lord's Day, or Sunday, ought to be sanctified by abstention from all kinds of labour (save works of necessity and charity), and by the Celebration of Public Worship.

The sanctification in this sense of any other day should not be enforced as of precept, but the Celebration of Public Worship upon any day is not to be censured; rather ought the Churches to be encouraged to hold Daily Worship.

As this, however, may in most places prove impracticable, endeavour should at least be made to follow the early and laudable practice of celebrating Worship on those days which commemorate the Nativity, Circumcision, Epiphany, the Institution of the Holy Supper, and the Death and Ascension of our Lord Jesus Christ; and we do not mention those of His Resurrection and the Coming of the Holy Ghost, because these Commemorations take place on Sunday.

Although our Church does not sanction the invocation or worship of saints or angels, yet the names and virtues of worthy men of whom Holy Scripture speaks with praise are to be remembered in preaching and even in prayer. For this reason, and following the ancient practice of the Universal Church, special collects for certain days of the year have been incorporated in this Book, which are to be read before the Proper Collect for the day, in the case of Public Worship being held upon such days.

It is also convenient, and even necessary, when

extraordinary dispensations of Divine Providence give reason and opportunity for the same, to dedicate on solemn occasions certain days to supplicate the mercies of God in tribulation or to return thanks for benefits received.

The various Formulas of Worship found in this Book answer these requirements.

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### VIII.—Places of Worship.

Places set apart for the Public Worship of God, whether they be called Churches, Chapels, or by other names commonly applied, should have every possible accommodation for the Congregation.

The Bishop is to take care that the form, style, and ornamentation of these edifices do not in any way tend to idolatry or profanity, and he shall cause to be immediately removed from places of worship whatsoever he considers improper either inside or outside of them.

At the Holy Communion there should be a Table in the Chancel, not placed against the wall, but at a distance from it, so that the Ministrant may stand between the Table and the wall, facing the Congregation.\*

A Credence table may stand on either side of the Chancel against the wall, on which to place the Communion requisites, and the offerings of the Faithful.

There should also be a Baptismal Font, a Pulpit for preaching, a Desk for reading the Divine offices, together with other necessary and usual furniture used in Public Worship, and in the Administration of Christian Ordinances.

\* This instruction is in accordance with the ancient Mozarabic usage.

### **IX.—The Reading of the Word of God**

All the Canonical Books of Holy Scripture, according to the Version adopted by our Church, are to be read in the Tongue understood by the people. Two Lessons are to be used in the Morning Office, one from the Old and the other from the New Testament, but only one Lesson, either from the Old or New Testament, at the Evening Office.

With this object a Lectionary has been formed (which follows these "Preliminary Observations"), according to which a great part of the Old Testament and all of the New Testament (with the repetition of the Epistle to the Ephesians, so as to complete the number of Lessons) can be read during each year.

A Table of Proper Lessons for certain moveable days of the year follows the Lectionary. On such days those given in the Lectionary are to be omitted.

There is also a series of Prophecies, Epistles, and Gospels, specially appointed for the Office of the Holy Communion.

---

### **X.—The Ministrant.**

The term "Minister" is used in these offices to describe the ministrant—to whatever order he may belong—who officiates in those parts of the Service not expressly reserved for a Bishop or Presbyter.

The Minister who officiates at Public Worship is to wear a white tunic or surplice, such as has always been used in the Church; and, if he be a Deacon, a band or stole drawn from the left shoulder to the right side. The Presbyter is to wear the stole across the shoulders, and it shall hang in front. Every other ecclesiastical vestment or ornament shall be excluded; but the black gown may be used for Preaching and for the Burial Office.

Several Clergymen may assist at the same time, if there be opportunity, each taking a different portion of the Service.

Where, in these Offices, any part is described as to be read by a Deacon, it is to be understood that, in the absence of a Deacon, it may be read by any other Minister.

---

### **XI.—Instructions for the Faithful.**

The Faithful should be punctual in their attendance at Church, not absenting themselves through negligence or under pretext of private duties. They are to bear in mind that the Worship of God is not only a duty but a privilege.

In the Church itself, devoutness should be observed corresponding to the place and occasion. Prayerful preparation, and the Reading of the Word in silence, should occupy the time until the commencement of Divine Service.

The Service having commenced, the Faithful are to pay attention, and to take such part in it as the present Book directs, abstaining from all that is unseemly, or that may interrupt good order, or distract the attention of others.

They are not to hurry out of Church, or leave before the close of the Service, unless urgent occasion require.

The posture to be observed during Prayer ought to be reverent. Beyond this, no determined position is prescribed as essential to devotion. But for the sake of unity, which should always be sought as much as possible, the posture of kneeling—where conditions of the place admit—is recommended in the Rubrics of this Book.

For Private Devotions and Family Worship, besides

the Reading of the Word and pious books, use may be made of the Prayers which with this object have been placed at the end of this Book.

---

**XII.—Notes.**

Besides the above instructions, and those found in the Rubrics of this Book, the Clergy are to bear in mind the following :—

The Morning and Evening Offices are to be celebrated at the hour most convenient for the Congregation, according to places and seasons.

The Communion Office is independent of all others, and when celebrated, any other Office may be omitted, as occasion requires, unless the Communion takes place at a time and under circumstances which render it preferable that there should be no such omission.

On Week Days and other days which have no proper Office, the Minister may shorten the ordinary Formula of Worship, especially if the Congregation be composed of children.

At Special gatherings for Prayer, Bible Classes, Lectures, Mission Services, etc., there is no necessity to rigidly observe these Formularies. It will be sufficient for the Minister to begin and close with one or more of the Prayers contained in the various Offices, including those which are for the Faithful, or with an extempore prayer, as prudence and discretion direct.

[Here follow, in the original, very full particulars concerning the Ecclesiastical Year, together with all the *Tables* necessary for computing the dates of its recurring seasons ; also a complete *Lectionary*. For the purpose of this translation, however, it has not been thought necessary to print this matter *in extenso*.]

# THE ORDER FOR MORNING PRAYER

*Throughout the Year.*

---

*The Congregation standing, the Minister shall commence with the following words :*

Our help is in the Name of the Lord, Who hath made heaven and earth.

*And the Congregation shall answer :*

Let us seek His face, and let us give unto Him the glory due unto His Name.

*The Minister :*

From the rising of the sun unto the going down of **Mozarabic.\*** the same, the Lord's Name is to be praised.

*Ans.* The Name of the Lord be praised, from this time forth for evermore.

*Min.* O God, Whose Name is blessed from the rising of the sun until the going down of the same, fill our hearts with knowledge and open our lips in Thy

\*The marginal references in this translation do not appear in the original (Spanish) Prayer Book. They are inserted in the translation for the purpose of indicating the various sources from which a compilation has been made. For example, when the word "Mozarabic" or "Anglican" is annexed to a particular prayer, it implies that the prayer is *in the main* borrowed from a Mozarabic or Anglican source. The words "adapted from" signify a resemblance, but of not so close a character. It has been found impossible to make the references as complete as might have been desired, but so far as they go it is hoped that they may prove helpful in the study of these Offices.

**Mozarabic**  
(continued.)

praise ; that as Thou art blessed with due honour for ever and ever, so mayest Thou be praised from the east unto the west by all nations.

*Ans. Amen.*

*Min.* Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things, world without end.

*Ans. Amen.*

*Then shall the Minister read, or cause to be sung, one or more of the following Texts :*

1. The Lord is in His holy temple : let all the earth keep silence before Him.
2. Not unto us, O Lord, not unto us, but unto Thy Name give glory, for Thy mercy, and for Thy truth's sake.
3. Be Thou exalted, O God, above the heavens ; let Thy glory be above all the earth.
4. The works of the hands of the Lord are verity and judgment : all His commandments are sure.

¶ *Then shall the Minister say :*

Hear the commandments which the Lord Jehovah hath given to His people.

*(Here follow the Ten Commandments.)*

*The Congregation shall then say :*

Grant, O God, this good unto Thy servants, that we may meditate upon Thy commandments and keep Thy law for ever and ever. Amen.

¶ *The Minister ;*

**Cabrera.**

Dearly beloved brethren : Remembering how that daily and very often we do break these holy precepts,

let us humble ourselves in the presence of the Lord, and from the inmost recesses of our souls confess unto Him all our sins with a sincere and repentant heart.

*Then all kneeling shall say :*

O Lord God, Eternal and Almighty Father, we <sup>Swiss.</sup> acknowledge and confess before Thy Divine Majesty that we are miserable sinners, conceived and born in sin, inclined to evil, unable of ourselves to do any good thing. Daily and in a thousand ways we break Thy holy commandments, so that we bring upon ourselves by Thy righteous sentence, condemnation and death. But we feel a lively sorrow for having offended against Thee ; we condemn ourselves with a true repentance, humbly recurring to Thy grace and beseeching Thee that Thou wouldst succour us in our distress. Have mercy upon us, O God, Father of mercies, and pardon all our sins, for the sake of Thy beloved Son, Jesus Christ our Lord. Amen.

*The Presbyter [or the Bishop, if he be present] standing shall then say :*

Almighty God, Father of our Lord Jesus Christ, <sup>Cabrera.</sup> Who desireth not the death of a sinner, but rather that he may turn from his wickedness and live, vouchsafe to pardon all your offences, clothe you with the spotless robe of the righteousness of Christ, and grant unto you the graces of His Holy Spirit, that your desires being brought into subjection, you may not be hindered in lifting up your souls towards heaven, but may obtain the fruits of repentance, faith, holiness, and good works, which things are acceptable unto Him, through Jesus Christ our Saviour. Amen.

*Ans.* God Almighty have mercy upon thee also, par- <sup>Roman.</sup>



don all thy sins, and bring thee unto life everlasting,  
through Jesus Christ our Lord. Amen.

*Min.* The Lord be with you alway.

*Ans.* And with thy spirit.

¶ *Then all standing shall sing or read the proper  
Laud for the time, as follows :*

[*During Advent.*]

Mozarabic. Hosanna, blessed is He that cometh in the Name of  
the Lord.

Blessed be the kingdom of our father David.  
Alleluia.

Hosanna to the Son of David ; Hosanna in the  
highest.

Glory and honour be to the Father, and to the Son,  
and to the Holy Ghost.

For ever and ever. Amen.

[*From Epiphany to Septuagesima Sunday.*]

Let Thy right hand save us, O Lord our God ;  
That we may confess Thy Holy Name. Alleluia.  
Remember us, O Lord, and visit us with Thy salva-  
tion.

Glory and honour. . . .

[*From Septuagesima until Lent.*]

Thy Word is a lamp unto my feet, and a light unto  
my path. Alleluia.

Lead me in the way of Thy commandments.

Glory and honour. . . .

[*During Lent.*]

Why hast Thou forgotten me ? Why go I mourn-  
ing because of the oppression of the enemy ?

Send out Thy light and Thy truth.

Judge me, O God, and plead my cause against an **Mozarabic**  
 ungodly nation : O deliver me from the deceitful and **(continued).**  
 unjust man.

Glory and honour . . . . .

[*From Easter to Ascension.*]

O sing unto the Lord a new song ; for He hath  
 done marvellous things. Alleluia.

Great is our Lord and great His power. Alleluia.  
 Alleluia.

The Lord hath made known His salvation : His  
 righteousness hath He openly shewed in the sight of  
 the heathen.

Glory and honour . . . . .

[*From Ascension to Whitsuntide.*]

Lift up your heads, O ye gates, and be ye lift up,  
 ye everlasting doors. Alleluia.

And the King of glory shall come in. Alleluia.  
 Alleluia.

Who is this King of glory ? The Lord of hosts  
 He is the King of glory.

Glory and honour . . . . .

[*From Trinity Sunday until Advent.*]

I will praise the Lord according to His righteous-  
 ness ; and will sing praise to the name of the Lord  
 Most High. Alleluia.

I will extol Thee, My God, O King ; and I will  
 bless Thy Name for ever and ever.

Glory and honour be to the Father, and to the Son,  
 and to the Holy Ghost.

For ever and ever. Amen.

~~¶~~ *After the Laud, the Minister shall say :*

O Lord, open Thou our lips.

*Ans.* And our mouth shall shew forth Thy praise.

*And then shall be sung [or alternately read by the Minister and the Congregation] Psalm xc., concluding with the following :*

Glory and honour be to the Father, and to the Son, and to the Holy Ghost.

For ever and ever. Amen.

*Then shall be read or sung the Psalms appointed for the day of the month.*

¶ *The Congregation seated, the Minister standing shall then read a portion of the Old Testament, and commence, saying :*

Our first lesson of the Word of God is found in the Book . . . . Chapter . . . .

*And the reading finished, he shall say :*

Here endeth our first lesson of Holy Scripture.

*Then all standing, there shall be sung [or alternately read by the Minister and Congregation] the Te Deum (or in its place, Psalms c. or cxlviii.)*

#### TE DEUM LAUDAMUS.\*

¶ *The singing of the Te Deum or of the above-mentioned Psalms ended, and the Congregation seated, the Minister standing shall read a portion of the New Testament, and commence, saying :*

Our second lesson from Holy Scripture is found in Book . . . . Chapter . . . .

\* In the Mozarabic *Te Deum* the 6th verse runs thus—"Heaven and earth are full of the glory of Thy Majesty." In the 26th verse the words are—"Keep us this day without tribulation and sin." An additional verse is also found in this version running thus—"Spare O Lord, spare Thy people, and give not Thine heritage over unto rebuke."

*And the reading ended, he shall say :*

Here endeth the second lesson from the Word of God.

*The Congregation standing shall say :*

O Lord, sanctify us through Thy truth ; Thy Word is truth. Amen.

*Then is to be sung [or alternately read by the Minister and Congregation] one of the Canticles appointed for the Season, or*

#### THE SONG OF ZACHARIAS.

¶ *The singing ended, then shall the Minister say :*

Brethren, let us make profession of our faith.

*Then shall all say aloud the Apostles' Creed, as follows :*

#### THE APOSTLES' CREED.

*Min.* The Lord be with you alway.

*Ans.* And with thy spirit.

¶ *All kneeling, the Minister shall then use the Supplication for the time, as follows :*

[*During Advent.*]

*Min.* Let us pray to the Redeemer of the world, Mozarabic. our Lord Jesus Christ, and with all supplication beseech Him to graciously justify us, through the power of His coming.

*Ans.* Grant us this, O Everlasting and Almighty God.

Mozarabic  
(continued).

[*From Epiphany to Septuagesima Sunday.*]

Let us pray to the Redeemer of the world, our Lord Jesus Christ, and with all supplication beseech Him to increase the Faith of His Holy Church, to give peace unto her, and evermore defend her.

*Ans.* Grant us this . . . .

[*From Septuagesima until Lent.*]

Let us pray to the Redeemer of the world, our Lord Jesus Christ, and with all supplication beseech Him to graciously give unto us salvation of the soul and body, the pardon of sins, and peace evermore.

*Ans.* Grant us this . . . .

[*During Lent.*]

Let us pray to the Redeemer of the world, our Lord Jesus Christ, and with all supplication beseech Him to graciously justify us through the merits of His sacred passion.

*Ans.* Grant us this . . . .

[*From Easter to Ascension.*]

Let us pray to the Redeemer of the world, our Lord Jesus Christ, and with all supplication beseech Him to graciously justify us by the glory of His resurrection.

*Ans.* Grant us this. . . .

[*From Ascension to Whitsuntide.*]

Let us pray to the Redeemer of the world, our Lord Jesus Christ, and with all supplication beseech Him to graciously justify us by His glorious ascension into heaven.

*Ans.* Grant us this . . . .

[*From Whit-Sunday to Trinity Sunday.*]

Mozarabic  
(continued).

Let us pray to God the Father Almighty and implore His mercy that He would vouchsafe to justify us through the grace of His Christ our Lord, and by the power of the Holy Ghost.

*Ans.* Grant us this. . . .

[*From Trinity Sunday to Advent.*]

Let us pray to the Redeemer of the world, our Lord Jesus Christ, and with all supplication beseech Him to increase the faith of His Holy Church, to give her peace, and evermore defend her.

*Ans.* Grant us this, O Everlasting and Almighty God.

 *After the Supplication, all shall say :*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, which art in heaven. . . .

*The Minister standing shall say :*

Freed from evil and evermore strengthened in that which is good, grant that we may serve Thee, O our God and Lord. Put away our sins. Give joy to them that mourn. Send deliverance to the captive; give health to the sick. Grant us peace and safety all our days, and withstand the boldness of our enemies. Hear, O God, the cry of all Thy faithful Christian servants now and at all times, for the sake of Thy Son Jesus Christ our Lord, Who with Thee liveth and reigneth in the unity of the Holy Ghost, one God, world without end.

Mozarabic.

*Ans.* Amen.

Motuarabic  
(continued).

*Then shall the Deacon say :*

Brethren, humbly receive ye the Benediction.\*

*The Minister.* The Lord be with you alway.

*Ans.* And with thy spirit.

¶ *And then the Minister shall pronounce the Benediction according to the time, as follow :*

[*During Advent.*]

*Min.* The Lord Jesus Christ Who at His coming vouchsafed to bring salvation into the world, cleanse us from all sin.

*Ans.* Amen.

*Min.* Grant that by the power of the Holy Ghost we may give good heed to the precepts of His law, so that we may look forward to His coming with joy.

*Ans.* Amen.

*Min.* And so absolve us from every fault, that His coming may not be for our reprobation, but rather for our redemption and glorification.

*Ans.* Amen.

*Min.* Through the mercy of the same our God, Who is blessed, and liveth, and governeth all things, world without end.

*Ans.* Amen.

[*From Epiphany to Septuagesima Sunday.*]

The Lord Jesus Christ be gracious unto us and bless us.

*Ans.* Amen.

Protect us with His long-suffering and evermore defend us from all evil.

*Ans.* Amen.

\* *Latin*—Humiliate vos benedictioni.

And fill us with joy, graciously granting unto us **Mozarabic**  
 the forgiveness of sin. **(continued).**

*Ans. Amen.*

Through the mercy . . . .

*Ans. Amen.*

[*From Septuagesima until Lent.*]

The Lord fill us with spiritual gifts, and make us  
 partakers of the kingdom of heaven.

*Ans. Amen.*

Mortify our flesh, putting an end to all sinful  
 lusts of the same, and quicken our souls with the  
 beginning of all virtue.

*Ans. Amen.*

And so enrich us with His grace, that He may be  
 pleased to dwell in our hearts alway.

*Ans. Amen.*

Through the mercy . . . .

*Ans. Amen.*

[*During Lent.*]

The Lord Jesus Christ Who by His dying did  
 vanquish death, give us the victory over our passions.

*Ans. Amen.*

He Who suffered Himself to be delivered into the  
 hands of the ungodly, deliver us from everlasting  
 punishment.

*Ans. Amen.*

And grant that we may alway live with Him Who  
 was made the Conqueror of death.

*Ans. Amen.*

Through the mercy . . . .

*Ans. Amen.*



Mozarabic  
(continued).

[*From Easter to Ascension.*]

The grace whereby we rejoice to be buried with Christ by faith, separate from us all sinful thought.

*Ans.* Amen.

And He Who has spread the glory of His resurrection throughout the world, grant the full sanctification of our hearts.

*Ans.* Amen.

So that He Who raised Him up from the dead may in like manner raise us up to the reward of eternal glory.

*Ans.* Amen.

Through the mercy . . . .

*Ans.* Amen.

[*From Ascension until Whitsuntide.*]

Help us, O Lord Christ, Who being received into glory dost sit at the right hand of the Father.

*Ans.* Amen.

And Thou Who hast taken Thy glorified body into the heavens, let not these our bodies be polluted with evil lusts.

*Ans.* Amen.

So that we who have beheld the glory of Him Who is ascended, may not be condemned by His sentence when He shall descend in judgment.

*Ans.* Amen.

Through the mercy . . . .

*Ans.* Amen.

[*From Whit-Sunday to Trinity Sunday.*]

The Spirit of God lead us into the paths of righteousness and deliver us from every sinful snare.

*Ans.* Amen.

May He Who did visibly descend upon His disciples *Mozarabic (continued).*  
be the Guide of all our footsteps.

*Ans. Amen.*

That filled with Him, we may strive unharmed  
amid the waves of this present world and receive the  
comfort of eternal salvation.

*Ans. Amen.*

Through the mercy . . . .

*Ans. Amen.*

[*From Trinity Sunday until Advent.*]

The Lord Jesus Christ be gracious unto us and  
bless us.

*Ans. Amen.*

Keep us with His long-suffering, and evermore  
defend us from all evil.


*Ans. Amen.*

And fill us with joy, graciously granting to us the  
forgiveness of sin.

*Ans. Amen.*

Through the mercy of the same our God, Who is  
blessed and liveth, and governeth all things, world  
without end.

*Ans. Amen.*

 *After the Benediction the Minister shall say :*

Praise ye the Lord.

*Ans. The Lord's Name be praised.*

¶ *And all standing shall sing or read the proper  
Anthem for the time, as follows :*

[*During Advent.*]

The desire of all nations shall come :

And the heavens shall declare His righteousness,

And all the people shall see His glory.

Mozarabic  
(continued).

Glory and honour be to the Father, and to the Son,  
and to the Holy Ghost.  
For ever and ever. Amen.

[*From Epiphany to Septuagesima Sunday.*

Cleanse us from our sins, O Lord :  
And deliver us from all evil.  
And hide us under the shadow of Thy wings.  
Glory and honour . . . . .

[*From Septuagesima until Lent.*]

Thy righteousness is an everlasting righteousness,  
And Thy law is the truth.  
The righteousness of Thy testimonies is everlasting :  
give me understanding and I shall live.  
Glory and honour . . . . .

[*During Lent.*]

The kings of the earth set themselves, and the  
rulers take counsel together, against the Lord,  
and against His Anointed.  
He that sitteth in the heavens shall laugh ; the  
Lord shall have them in derision.  
Why do the heathen rage, and the people imagine  
a vain thing ?  
Glory and honour . . . . .

[*From Easter to Ascension.*]

If ye be risen with Christ, seek those things which  
are above ;  
Where Christ sitteth on the right hand of God.  
For ye are dead, and your life is hid with Christ  
in God.  
Glory and honour . . . . .

[*From Ascension to Whitsuntide.*]

In the Name of Jesus, every knee shall bow, of things in heaven, and things in earth, and things under the earth, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.

Glory and honour . . .

[*From Trinity Sunday until Advent.*]

Righteous art Thou, O Lord, and upright are Thy judgments.

The earth is full of Thy mercy.

For ever, O Lord, Thy Word is settled in heaven.

Glory and honour be to the Father, and to the Son, and to the Holy Ghost.

For ever and ever. Amen.

☞ *After the Anthem, the Congregation kneeling, the Minister standing shall say :*

O Lord, shew Thy mercy upon us.

*Ans.* And grant us Thy salvation.

*Min.* Endue Thy Ministers with righteousness.

*Ans.* And make Thy chosen people joyful.

*Min.* Remember this congregation alway.

*Ans.* Which has been Thine since the beginning.

*Min.* O God, make clean our hearts within us.

*Ans.* And take not Thy Holy Spirit from us.

¶ *Then shall the Minister use the Proper Collect for the day, and the Congregation shall answer :*

Amen.

*Min.* Through Thy mercy, O our God, Who art **Mozarabic** blessed and dost live and govern all things, world without end.

*Ans.* Amen.

Mozarabic;  
(continued).

Anglican.

Mozarabic.  
(continued).

¶ *Here the Minister may add such Prayers of Supplication or of Thanksgiving (from this Book) as he sees fit, and then continue :*

*Min.* It is meet, O Lord, to shew forth Thy praise in the morning.

*Ans.* And Thy truth in the evening.

*Min.* Let this our morning prayer reach unto Thee, O Lord, and as Thou dost vouchsafe to receive our praise and to take compassion upon our infirmities, grant that this day may be one of joy, peace and quietness, and without stain, so that being delivered from temptation we may at eventide glorify Thee as our Eternal King.

*Ans.* Amen.

*Min.* Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things world without end.

*Ans.* Amen.

*All standing, a Hymn or Anthem may be sung.*

¶ *If the Morning Office be here concluded, then shall the Minister say :*

In the Name of Our Lord Jesus Christ, let us depart in peace.\*


*Ans.* Thanks be unto God. Amen.

¶ *If there be a Sermon, then shall the words In the Name . . . . be omitted, and after the Hymn the Minister who is to preach shall offer a short Prayer, preceded by the following :*

Hear, O Lord, our prayer.

*Ans.* And let our cry come unto Thee.

\* *Latin*—perficiamus cum pace.

 *The Sermon ended, a Hymn may be sung.*

¶ *After the singing, the Minister shall give such Proclamations and Notices as circumstances may require.*

*Then the Congregation kneeling, the Minister shall offer some portions of the following Prayers :*

Let us give thanks unto the Lord.

1. Almighty God and Heavenly Father, we offer Cabrera.  
unto Thee through Jesus Christ the sacrifice of praise, the fruit of our lips, giving thanks to Thy Name. We remember Thy loving kindness in the manifold gifts Thou hast vouchsafed unto us, and Thy goodness towards us, declared in the multitude of Thy mercies, which endure for ever.

2. O Lord, how gracious art Thou ! In Thee we have our being, and Thou dost watch over us in Thy Providence. Thou girdest us with strength and crownest us with benefits. Thou blessest the work of our hands, and dost protect our dwellings. But yet more, O Lord, Thou hast filled us with all spiritual blessings in Christ, revealing Thy wisdom in Him, by Whom Thou art pleased to save mankind, not by works of righteousness which they have done, but according to Thy mercy ; and hast chosen us that we should be holy and without blame before Thee in love, making these our bodies Thy temples, and our souls the dwelling-place of Thy Holy Spirit.

3. We give thanks unto Thee, O Lord, for all Thy mercies. We glorify Thee, that abiding in the light, we have fellowship one with another, even with all that in every place call on the Name of Jesus, both their Lord and ours. We bless Thee because Thou hast given unto us opportunity to freely praise

Cabrera  
(continued).

Thee, serve Thee, and worship Thee according to Thy will, in our own country, and we magnify Thee because Thou hast permitted us to gather together this day to adore Thee in spirit and in truth, to sing Thy praises, and to lift up unto Thee our supplications.

4. And now, O Lord, vouchsafe to accept this our worship which we offer unto Thee as a spiritual sacrifice, through Jesus, and to pardon all the imperfections to which we are subject by reason of our many infirmities. Grant that the teaching we have this day received by meditation upon Thy Word may remain rooted in our hearts [*and here may be added some petitions referring to points of the Sermon.*]

5. Make us, O Lord, day by day wiser and better during our sojourning in this world. Watch over our dwellings and protect our households. Comfort us in tribulation, and arm us against every temptation by which we may be assailed, so that we may at all times and in everything both bless Thee and glorify Thee. We plead not for ourselves alone, O Father, but for all our brethren also in the faith, wheresoever they may be, that they with us may be made partakers of all thy blessings.

6. Bless Thy Church throughout the world. Send peace and prosperity to Thy spiritual Jerusalem. Let Thy Word have free course and be glorified. May the people that sit in darkness see a great light, and to them that sit in the region and shadow of death let light spring up, so that from the rising of the sun to the going down of the same spiritual sacrifices and the incense of pure hearts may be offered to Thy Name. O let Thy salvation and Thy righteousness be openly shewed in the sight of the heathen, and let all the ends of the earth see Thy salvation.

7. Bless the Bishops and other Ministers of Thy

Word. Make them shining lights, faithful to the **Cabrera** mission they have received from Thee. Unite them *(continued)* with all Thy saints in the bonds of truth and mutual love. Shed abroad upon them the spirit of charity, patience, meekness, humility, and holy zeal. Give to them grace and wisdom to extend the interests of their Lord and Master, and make them useful in winning precious souls unto Thyself.

8. Bless that portion of Thy Church Universal to which we belong. We pray, O Lord, for Thy Fatherly care. Give unto us more faith, more solid virtues, that freed from all hindrance we may publish the glories of Thy Name. Behold, the harvest is plenteous, but the labourers are few. Do Thou, therefore, the Lord of the harvest, send forth many new labourers. Raise up men of faith and godliness, of wisdom and power, that they may come and work with us in Thy vineyard, and thus greater fruit be given unto Thee. Do Thou Thyself direct our Schools. Give words of wisdom to those who instruct, and fill the hearts of our scholars with godliness and holy reverence.

9. Hasten, O Lord, the time when the mystery of iniquity shall cease to work. Bring Thou to nought every design, and subdue Thou every power, which opposeth and exalteth itself against Thee or would usurp Thy throne. Have compassion upon any who wander amid the byways of error, and let them receive the Truth in the love of it. And do Thou so guide them unto Thyself, and keep them with Thy grace, that at the last they may be found among the blessed whose names are written in the Book of Life, and whom in Thy mercy Thou wilt cause to sit down at the marriage supper of the Lamb.

10. Thou, Lord, art the Governor and Ruler



Cabrera ..  
(continued).

among the nations. Who shall not fear Thee, O King of nations? Thou sittest in Thy throne judging right; therefore in righteousness do Thou judge the world and minister judgment to the people in uprightness. Hasten the time when Thou wilt make wars to cease to the ends of the earth, and grant that from henceforth those who govern the nations may be nursing fathers and nursing mothers to the Israel of God.

11. Thou hast given unto us for our country in this world a pleasant and fertile land, and we give Thee thanks for the same. But we sigh and mourn because of our sins as a nation, and we beseech Thee, O Thou Saviour of Israel, not to be as a stranger in our land, or a wayfaring man that turns aside to tarry but for a night; but be Thou always in the midst of us, and although our iniquities would turn Thee away, yet do Thou abide with us for Thy Name's sake and save us. Grant that the righteousness which exalteth a nation may abound in our land, and the sin which is a reproach to any people may disappear. Make us a people holy unto Thyself, and do Thou establish Thy throne among us from generation to generation.

12. Bless, we pray Thee, the Chief Ruler of our land and *his* Ministers. Inspire them with wisdom and holy fear, so that in all things they may work according to Thy righteousness, and with Thy Divine will for their guide. Bless the Judges and Magistrates, that they may speak truth and execute justice. Prosper our Universities, Schools, and Colleges, and implant in them Thy fear, which is the beginning and fountain of all true wisdom.

13. Bless all our countrymen, that they may seek to be citizens of a nobler—an eternal country. Bless

the rich, that they trust not in the things that perish, Cabrera  
(continued).  
 but rather may give of their substance unto Thee,  
 and unto the poor, laying up for themselves treasures  
 in heaven, where neither moth nor rust doth corrupt,  
 and where thieves do not break through nor steal.  
 Bless the poor, and make them rich in faith and  
 inheritors of the kingdom of heaven. Many are the  
 troubles of the righteous, but do Thou, good Lord,  
 deliver them out of them all.

14. Bless the widow and the orphan ; those who  
 travel by land or water ; all prisoners, and as many  
 as are in any way afflicted or distressed. Specially do  
 Thou bless such as are nearing the valley of the  
 shadow of death, and to each and all do Thou give  
 according to their necessity and according to the  
 abundant riches of Thy mercy.

15. Bless our enemies, and all who hate us ; forgive  
 them, for they know not what they do ; lay not their  
 malice to their charge, but rather grant unto them  
 repentance and remission of their sins. And to all such  
 as have shown us love, give Thou prosperity in all their  
 ways ; enrich them with Thy gifts, and grant unto  
 them health of body and soul unto life everlasting.

16. Thou, O God, art the Father of lights, from  
 whom proceedeth every good and perfect gift. Hear,  
 then, we pray Thee, these our petitions, grant those  
 things which we ask of Thee, and fill our hearts with  
 hope, joy and peace, for the sake of Jesus Christ our  
 blessed Master and Saviour, Who with Thee and  
 the Holy Ghost liveth and reigneth for ever and  
 ever. *Amen.*

*A Doxology may be sung, and then the Minister shall  
 pronounce the Divine Benediction in the words of  
 one of the following Texts :*

The grace of our Lord Jesus Christ be with you all. Amen.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen.

The Lord bless you and keep you ; The Lord make His face to shine upon you, and be gracious unto you ; The Lord lift up His countenance upon you and give you peace. Amen.

¶ *When there is an Offertory at the end of the Service, the Minister shall go to the Lord's Table before the Doxology is sung, and say :*

Let us present unto the Lord our offerings with reverence and godly fear.

*And during the Collection the Minister may read the Sentences found in the office of the Holy Communion appointed for this purpose ; or in their stead, the following may be sung :—*

Blessed art Thou, Lord God our Father, for ever and ever.

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty.

Thine is the kingdom, and Thou art exalted as head above all. Both riches and honour come of Thee.

All that is in the heaven and in the earth is Thine. All things come of Thee, and of Thine own we give Thee.

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

For ever and ever. Amen.

*Then shall the Minister place the Offertory upon the table, and say :*

O God, who art the King of all the earth, we *Irvingite*. humbly beseech Thee of Thy great goodness to accept the offerings of Thy people, which we present unto Thee with a joyful heart, for the honour of Thy Holy Name. And do Thou vouchsafe to grant that, being set apart to Thy service, they may be used to Thy glory, and for the good of Thy Church ; through Jesus Christ our Lord.

*Ans.* Amen.

*The Doxology is then to be sung, and in conclusion the Minister shall pronounce the Benediction.*

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# THE ORDER FOR EVENING PRAYER

*Throughout the Year.*

*The Congregation standing, the Minister shall commence with the following words :*

Mozarabic. In the Name of our Lord Jesus Christ, be light and peace.

*And the Congregation shall answer : Amen.*

*The Minister.* From the rising of the sun unto the going down of the same, the Lord's Name is to be praised.

*Ans.* The Name of the Lord be praised from this time forth and for evermore.

*Min.* O God, Whose Name is blessed from the rising of the sun unto the going down of the same, fill our hearts with knowledge, and open our lips in Thy praise : that as Thou art blessed with due honour for ever and ever, so mayest Thou be praised from the east unto the west by all nations.

*Ans.* Amen.

*Min.* Through thy mercy, O our God, Who art blessed and dost live and govern all things, world without end.

*Ans.* Amen.

*Then shall the Minister read or cause to be sung some of the following Texts :*

1. The Lord is in His holy temple : let all the earth keep silence before Him.

2. Not unto us, O Lord, not unto us, but unto Thy-Name give glory, for Thy mercy, and for Thy truth's sake.

3. Be Thou exalted, O God, above the heavens :  
let Thy glory be above all the earth.

4. The works of the hands of the Lord are verity and  
judgment : all His commandments are sure.

¶ *Then shall the Minister say :*

Hear the summing up of God's commandments  
which our Divine Master hath made.

Thou shalt love the Lord thy God with all thy  
heart, and with all thy soul, and with all thy mind.

This is the first and great commandment. And  
the second is like unto it. Thou shalt love thy neigh-  
bour as thyself. On these two commandments hang  
all the law and the prophets.

And unto His disciples, Jesus hath given a New  
Commandment, saying :

This is my commandment that ye love one another ;  
as I have loved you. By this shall all men know that  
ye are My disciples, if ye have love one to another.

*The Congregation shall say :*

O Lord Jesu Christ, without Whose help we can do  
nothing, we beseech Thee to dwell within us, and  
to so strengthen us with Thy grace, that we bringing  
forth much fruit, may glorify our Father in heaven.  
Amen.

¶ *The Minister :*

Dearly beloved brethren, sincerely remembering  
how much we have been wanting in the faithful fulfil-  
ment of the Lord's will, let us humble ourselves in His  
presence, and with a contrite heart confess all our  
faults and transgressions, being certain that He will  
hear our supplications.

*Then all kneeling shall say :*

Adapted  
from  
Anglican.

Almighty and most merciful Father; We are ashamed and unable to lift up our faces in Thy presence, and with humbleness and bitterness of heart we confess that we have wandered from Thy paths, and have strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But Thou, O Lord, have mercy upon us miserable offenders. Spare Thou them, O God, which confess their faults. Restore Thou them that are penitent; According to Thy promises declared unto mankind in Christ Jesu our Lord. Amen.

*The Presbyter [or the Bishop, if he be present]  
standing :*

Cabrera.

The Lord Jesus Christ, Who hath power to forgive sins upon earth, and Who casteth not out the sinner that cometh unto him for salvation; hear your petitions, pardon all your sins, and grant unto you His Holy Spirit, that your life may from henceforth be pure and holy, until you be received into the joy of His eternal glory, in the mansions of the Heavenly Father. Amen.

*Ans.* The Lord Jesus Christ pardon also all thy faults, sanctify thee with His grace, and make thee to be a partaker of His glory in the mansions of the Heavenly Father. Amen.

*Min.* The Lord be with you alway.

*Ans.* And with thy spirit.

¶ *Then all standing shall sing or read the proper Laud for the time, as follows : [See Lauds in Morning Service.]*

☞ *After the Laud the Minister shall say :*

O Lord, open Thou our lips.

*Ans.* And our mouth shall show forth Thy praise.

*And then shall be sung [or alternately read by the Minister and the congregation] Psalm xxiii., concluding with :*

Glory and honour be to the Father, and to the Son, and to the Holy Ghost. For ever and ever. Amen.

*Then shall be read or sung one of the portions of the Psalms appointed for the day of the month.*

¶ *The Congregation seated, the Minister, standing, shall then read a portion of Holy Scripture, and commence, saying :*

Our Lesson of Holy Scripture is found in the Book..... chapter.....

*And the reading finished, he shall say :*

Here endeth our Lesson from the Word of God.

*Then, all standing, the Congregation shall say :*

O Lord, sanctify us through Thy truth, Thy Word is truth. Amen.

*Then is to be sung [or alternately read by the Minister and Congregation] one of the Canticles appointed for the Season, or*

THE SONG OF MARY (commonly called the *Magnificat*), concluding with : Glory and honour be to the Father, and to the Son, and to the Holy Ghost. For ever and ever. Amen.



¶ *The singing ended, then shall the Minister say:*  
Brethren, let us make profession of our faith.  
*Then shall all say aloud*

THE APOSTLES' CREED.

*Min.* The Lord be with you alway.

*Ans.* And with thy spirit.

¶ *All kneeling, the Minister shall then use the*  
*Supplication for the time, as follows:* [See  
Morning Office.]

☞ *After the Supplication, all shall say:*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, which art in heaven....

*The Minister standing shall say:*

**Mezarabic.** Deliver us from evil, and strengthen us in Thy  
fear unto every good work, O Blessed and Glorious  
Trinity, Who dost live and govern all things, world  
without end.

*Ans.* Amen.

*Then shall the Deacon say:*

Brethren, humbly receive ye the Benediction.

*The Minister.* The Lord be with you alway.

*Ans.* And with thy spirit.

*And the Minister shall pronounce the Benediction*  
*according to the time.* [See Morning Office.]

☞ *After the Benediction the Minister shall say:*

Praise ye the Lord.

*Ans.* The Lord's Name be praised.

¶ *And all standing, shall sing or read the proper Anthem for the time, as follows: [See Morning Office.]*

☞ *After the Anthem, the Congregation kneeling, the Minister standing, shall say :*

O Lord, shew Thy mercy upon us.

*Ans.* And grant us Thy salvation.

*Min.* Endue Thy Ministers with righteousness.

*Ans.* And make Thy chosen people joyful.

*Min.* Remember this congregation alway.

*Ans.* Which has been Thine since the beginning.

*Min.* O God, make clean our hearts within us.

*Ans.* And take not Thy Holy Spirit from us.

¶ *Then shall the Minister use the proper Collect for the day, and the Congregation shall answer : Amen.*

*Min.* Through Thy mercy, O our God, Who art **Mozarabic.** blessed and dost live and govern all things, world without end.

*Ans.* Amen.

¶ *Here the Minister may add such prayers of Supplication or of Thanksgiving (from this Book) as he sees fit.*

*And then continue :*

*Min.* At eventime, at morning, and at noon ;

**Mozarabic.**

*Ans.* It is meet, O Lord, that we should praise Thee.

*Min.* O Lord God Almighty, Who of the evening, the morning, and noon hast made one day, and hast commanded the sun that he should know his going down. Make a way, we pray Thee, through the darkness of our hearts, that, being enlightened by Thee, we may know Thee the true God and Eternal Light.

*Ans.* Amen.

Mozarabic  
(continued).

*Min.* Through Thy mercy, O our God, Who art blessed, and dost live and govern all things, world without end.

*Ans.* Amen.

*All standing, a Hymn or Anthem may be sung.*

¶ *If the Evening Office be here concluded, then shall the Minister say :*

In the Name of our Lord Jesus Christ, let us depart in peace.

*Ans.* Thanks be unto God. Amen.

¶ *If there be a Sermon then shall the words, In the Name...be omitted, and after the Hymn the Minister who is to preach shall offer a short prayer, preceded by the following :*

Hear, O Lord, our prayer.

*Ans.* And let our cry come unto Thee.

☞ *The Sermon ended, a Hymn may be sung.*

¶ *After the singing, the Minister shall give such Proclamations and Notices as circumstances may require.*

*Then the Congregation kneeling, the Minister shall offer some portions of the following Prayers :*

Let us give thanks unto the Lord.

Adapted  
from Swiss  
Liturgy.

1. O Almighty and most merciful God, we give thanks unto Thee for the goodness which Thou hast vouchsafed in permitting us to hear and meditate upon Thy Holy Word. Engrave on our hearts the healthful teachings of the same, that we may be endued with wisdom, and do Thou enable us to perform those things which Thou hast commanded, that we may enjoy happiness in this world and in the life to come.

2. We pray Thee to watch over the Church of Christ scattered throughout the world, and grant that every portion of Thy heritage may experience the blessed influences of Thy goodness and love. We pray Thee to bless in a special manner Thy Church in Spain, and particularly this Congregation, that as salt of the earth and lights in the world we may bear testimony to our people of the power of Thy Gospel and of Thy love towards poor sinful creatures.

Adapted  
from Swiss  
Liturgy  
(continued).

3. Extend Thy regard to the Bishops and other Ministers of Thy Church ; to those who aid them in their spiritual labours, and especially to Thy servants unto whom Thou hast confided the oversight of this flock. Fortify them all with Thy Spirit, that they may faithfully fulfil the duties of their ministry, and labour with usefulness in the instruction and building up of the saints.

4. Sovereign Ruler of the world, Who dost order the lot of nations, we pray Thee for those who govern and administer justice among the peoples of the earth, and especially for the Supreme Ruler of this land and for *his* responsible counsellors. Enrich them, O Lord, with Thy most precious benedictions. Do Thou so direct their undertakings that they may glorify Thee and work for the welfare of our nation, in the which we pray that pure Christianity, peace, and prosperity may reign evermore.

5. Bless also all the authorities of this neighbourhood, and so enlighten them that all their orderings may be just, and may contribute towards the good estate and wellbeing of those with whom they have to do.

6. God of all consolation, we commend to Thy mercy the peoples whom Thou dost reprove and teach

Adapted  
from Swiss  
Liturgy  
(continued).

with war, pestilence, and famine, and also all those who are suffering from sickness, poverty, or any other distress, whether of body or of mind. But especially would we entreat Thee for the sick and afflicted of this flock, and for all who need the help of our prayers. Save them out of their distresses, O Lord, but if Thou seest fit that they should suffer, enable them to endure their trials with resignation and patience, and sanctify all their afflictions to the good of their souls.

7. Father of mercies, Who desirest that all Thy creatures should know Thee as the God and Saviour of the world, through the redemption made by Thy Most Holy Son Jesus, grant that those who do not yet know Thee, who are overshadowed by clouds of ignorance and error, may be enlightened by the light of Thy Holy Spirit and of Thy Divine Word, and coming into the way of salvation, may learn to know Thee, love Thee, and serve Thee, and Jesus Christ Whom Thou hast sent into the world.

8. Enrich more and more as many as Thou hast already favoured with the blessings of Thy covenant, that we may unitedly worship Thee as our God, Creator and Father, and submit ourselves unto Thy beloved Son, as our Lord, our Lawgiver and our King.

9. And finally, O Lord, vouchsafe Thy grace unto us who are here gathered together to offer unto Thee the homage of our worship, so that being filled with a lively sense of our infirmities, and convinced of our constant frailties, we may be more closely united to the Saviour: and grant that being enlightened by His teachings, moved with His tender love, led by His example, and filled with His Spirit, we may follow such holy living as may lead us to the eternal and blessed life which Thou hast reserved for us in heaven.

10. Hear us, O Father of grace, and look upon us in Thy infinite love, seeing that all we ask is in the name and through the merits of Jesus Christ, to Whom, with Thee and the Holy Ghost, be all honour, glory, and blessing, for ever and ever. Amen.

Adapted  
from Swiss  
Liturgy  
(continued).

*A Doxology may be sung, and then the Minister shall pronounce the Divine Benediction in the words of one of the following Texts :*

The grace of our Lord Jesus Christ be with you all. Amen.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen.

The Lord bless you and keep you ; the Lord make His face to shine upon you and be gracious unto you ; The Lord lift up His countenance upon you and give you peace. Amen.

¶ *When there is an Offertory at the end of the Service, the Minister shall go to the Lord's Table before the Doxology is sung, and say :*

Let us present unto the Lord our offerings with reverence and godly fear. Scotch.

*And during the Collection the Minister may read the Sentences found in the Office of the Holy Communion appointed for this purpose, or in their stead the following may be sung :—*

Blessed art Thou, Lord God our Father, for ever and ever.

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty.

Thine is the kingdom, and Thou art exalted as

Head above all. Both riches and honour come of Thee.

All that is in the heaven and in the earth is Thine. All things come of Thee, and of Thine own we give Thee.

Glory and honour . . . . .

*Ans.* Amen.

*Then shall the Minister place the Offertory upon the Table, and say :*

Irvingite.

O God, Who art the King of all the earth, we humbly beseech Thee of Thy great goodness to accept the offerings of Thy people, which we present unto Thee with a joyful heart, for the honour of Thy Holy Name. And do Thou vouchsafe to grant that, being set apart to Thy service, they may be used to Thy glory, and for the good of Thy Church. Through Jesus Christ our Lord.

*Ans.* Amen.

*The Doxology is then to be sung, and in conclusion the Minister shall pronounce the Benediction.*

## THE OFFICE OF SUPPLICATION.

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*The order of the Morning or Evening Office shall be observed, with the following difference :*

¶ *Proper Laud.*

Rend your heart, and not your garments, and turn Mozarabic.  
unto the Lord your God ; for He is gracious and  
merciful, slow to anger, and of great kindness.

Glory and honour be to the Father, and to the Son,  
and to the Holy Ghost.

For ever and ever. Amen.

¶ *After Psalm xcv. (or Psalm xxiii., if it be afternoon), one or more of Psalms xlvi. li. cxxx. selected by the Minister shall be read.*

¶ *The Scripture Lessons are to be selected by the Minister, unless the Bishop shall have designated those to be used.*

¶ *After the last Lesson, one of the Canticles, xxvii., xxviii., xxix., may be sung.*

¶ *Proper Supplication.*

Let us pray to the compassionate Redeemer of the Mozarabic.  
world, our Lord Jesus Christ, and with all supplication beseech Him to vouchsafe unto us the grace of His mercy, and the pardon of all our sins.

*Ans.* Grant us this, O Almighty and Everlasting God.

¶ *Proper Benediction.*



Mozarabic  
(continued).

*The Minister.* The Lord bless us and keep us.

*Ans.* Amen.

*Min.* The Lord make His face to shine upon us,  
and be gracious unto us.

*Ans.* Amen.

*Min.* The Lord lift up His countenance upon us,  
and give us peace.

*Ans.* Amen.

*Min.* Through the mercy of the same our God,  
Who is blessed and liveth and governeth all things,  
world without end.

*Ans.* Amen.

¶ *Proper Anthem.*

O Lord, deal not with us after our sins, neither  
reward us after our iniquities, but according to the  
multitude of Thy mercies, be gracious unto us, O  
Lord.

*The Gloria is not to be said.*

¶ *Prayer before Sermon.*

O Lord, hear our prayer.

*Ans.* And let our cry come unto Thee.

Cabrera.

*Min.* O our God, Whom the Spirit of adoption doth  
teach us to call Abba, Father! Thou hast commanded  
us to pray with all supplication and thanksgiving,  
watching thereunto with perseverance and supplica-  
tion for all saints. Thou hast commanded us to ask,  
and hast promised that we shall receive. Thou hast  
appointed us a great High Priest, in Whose Name we  
may come boldly to the throne of grace, that we may  
find mercy and grace to help in time of need.

Truly we are unworthy of Thy goodness, but in

Thy word do we hope, being fully assured that none who put their trust in Thee shall be ashamed. Cabrera  
(continued).

When tribulation and sorrow are on every side, grant, O Lord, that we may not be without comfort; nor cast down in the midst of trouble; but that though sorrowful, we may be always rejoicing; and having nothing, may yet possess all things. For Thou art our refuge and our fortress; with Thy wings Thou wilt cover us, and under them we shall be safe.

Thy truth is our shield and buckler. May we not be afraid for any terror by night, nor for the arrow that flieth by day; for the pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day.

Thou, Jehovah, art our refuge; and Thou, O Most High, art our habitation. May no evil befall us, nor any plague come near our dwelling.

Let all things be so disposed and ordered that they may work for our good, according unto Thine exceeding great and precious promises, which are all yea and amen in Christ Jesus.

Be it unto Thy servants according to the word which Thou hast spoken. Look upon us, and be merciful to us, as Thou doest unto them that love Thy Name.

And in that Thou art powerful to do more than we are able to ask or think, do Thou supply all our needs according to Thy riches in glory by Christ Jesus.

And unto Thee, our God and Father, and to Thine only begotten Son, with the Holy Spirit, be glory, world without end. Amen.

¶ *The Sermon ended, a Hymn may be sung.*

¶ *Then, all kneeling, shall be said--*

## THE LITANY.

Adapted  
from  
Anglican.

*Min.* O God the Father of heaven :

*Ans.* Have mercy upon us miserable sinners.

*Min.* O God the Son, Redeemer of the world :

*Ans.* Have mercy upon us miserable sinners.

*Min.* O God the Holy Ghost, proceeding from the Father and the Son :

*Ans.* Have mercy upon us miserable sinners.

*Min.* O Holy, Blessed and Glorious Trinity, Three Persons and One God :

*Ans.* Have mercy upon us miserable sinners.

*Min.* Remember not Lord, our offences, neither take Thou vengeance of our sins ; spare us, spare Thy people, whom Thou hast redeemed with Thy most precious blood, and be not angry with us for ever.

*Ans.* Spare us, O Lord.

*Min.* From all sin and uncleanness : from all temptation and infirmity, and from all the snares of the world, of the evil one, and of our own flesh.

*Ans.* Deliver us, O Lord.

*Min.* From all blindness of heart ; from pride, vainglory, and hypocrisy ; from envy, hatred, and malice, and all uncharitableness.

*Ans.* Deliver us, O Lord.

*Min.* From lightning and tempest ; from plague, war, and famine ; from calumny and all other temporal harm.

*Ans.* Deliver us, O Lord.

*Min.* By the mystery of Thy holy Incarnation ; by Thy nativity, circumcision and fasting ; by Thine agony and death upon the cross ; by Thy resurrection and ascension into heaven, and by the coming of the Holy Ghost.

*Ans.* Deliver us, O Lord.

*Min.* O gracious God, we beseech Thee to hear our prayers, and that it may please Thee to rule and direct Thy Holy Church Universal in the right way.

Adapted  
from  
Anglican  
(continued).

*Ans.* We beseech Thee to hear us, O Lord.

*Min.* That it may please Thee to illuminate the Bishops, Presbyters, and Deacons of the Universal Church, with the true knowledge of Thy Word, and to adorn them with all the gifts of Thy Holy Spirit.

*Ans.* We beseech Thee to hear us, O Lord.

*Min.* That Thou wouldst be pleased to bless every effort for the spread of Thy Truth throughout the world, and to deliver all who preach Thy Gospel from the designs of evil men and of such as have not faith.

New.

*Ans.* We beseech Thee to hear us, O Lord.

*Min.* That it may please Thee to keep with Thy grace the supreme Ruler of this land, to direct the counsels of his Ministers, and to give wisdom and knowledge to the Houses of Legislature.

*Ans.* We beseech Thee to hear us, O Lord.

*Min.* That it may please Thee to endue the Magistrates and Judges with righteousness and justice, and to give Thy love and holy fear to all who teach in Universities, Institutes, and Colleges.

*Ans.* We beseech Thee to hear us, O Lord.

*Min.* That it may please Thee to inspire with Thy charity all those who are in charge of benevolent institutions.

*Ans.* We beseech Thee to hear us, O Lord.

*Min.* That it may please Thee to banish from our land all error, superstition, and unbelief, and to silence every vain tongue.

*Ans.* We beseech Thee to hear us, O Lord.

*Min.* That Thou wouldst be pleased to prosper

Adapted  
from  
Anglican.

our country in all which constitutes the true greatness of nations.

*Ans.* We beseech Thee to hear us, O Lord.

*Min.* That it may please Thee to succour, help, and comfort all that are in danger, necessity, and tribulation, as well of the soul as of the body.

*Ans.* We beseech Thee to hear us, O Lord.

*Min.* That it may please Thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts.

*Ans.* We beseech Thee to hear us, O Lord.

*Min.* That it may please Thee to give unto us health and peace, joy and abundance, and all the good Thou grantest unto Thy children.

*Ans.* We beseech Thee to hear us, O Lord.

*Min.* That it may please Thee to establish union and concord among all nations, and to have mercy upon all mankind.

*Ans.* We beseech Thee to hear us, O Lord.

*Min.* That it may please Thee to bless this congregation; to pardon all our infirmities; to give us Thy Holy Spirit; to increase the number of the faithful, and to guide us in holiness of life.

*Ans.* We beseech Thee to hear us, O Lord.

*All.* O Lamb of God that takest away the sins of the world, intercede for us.

*All.* O Divine Comforter Who searchest the hearts, help our infirmities.

*Min.* O God, show Thy mercy upon us.

*Ans.* As we do put our trust in Thee.

*The Minister standing:*

O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we

make before Thee in all our troubles and adversities, and graciously hear us that those evils which we justly have deserved, may by Thy Providence be dispersed ; that we Thy servants being freed from all calamity may evermore give thanks unto Thee in Thy Holy Church and serve Thee in holiness and purity of life.

Adapted  
from  
Anglican  
(continued)

*Ans.* Amen.

*Min.* Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things, world without end.

*Ans.* Amen.

¶ *Here may be used some of the following Prayers, according to circumstances :*

## PRAYERS OF SUPPLICATION.

### FOR THE UNIVERSAL CHURCH.

O God, Father of mercies ; we humbly beseech Thee on behalf of Thy Holy Catholic Church : all truth and all peace ; purify it where it is corrupt : direct it where it is in error : enlighten it where it is in darkness : sanctify it where it is superstitious : reform it where there is need : confirm and strengthen it at all times : help it in every trial, and grant unto it unity of faith and love ; through Jesus Christ our Lord.

Archbishop  
Laud.

*Ans.* Amen.

### FOR UNITY OF THE CHURCH.

O God, the Father of our Lord Jesus Christ, our only Saviour and Prince of Peace ! Take away from amongst us whatsoever may prevent holy union and

concord, and grant that as there is but one Body and one Spirit and one Hope of our calling ; one Lord, one Faith, one Baptism, one God and Father of us all, in like manner we may from henceforth be all of one heart and one soul, united in one holy bond of truth and peace, of faith and charity, and may evermore glorify Thee with one mind and one mouth, through our Lord Jesus Christ.

*Ans.* Amen.

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#### FOR THE CLERGY AND PEOPLE.

Adapted  
from  
Anglican.

O Most Gracious God, our Heavenly Father, pour Thy Holy Spirit upon all our Bishops and other Ministers, and all Congregations under their charge. So fill them with the truth of Thy doctrine, and clothe them with innocency of life, that they may walk before Thee in all faithfulness to the glory of Thy Name, and finally inherit everlasting salvation ; through Jesus Christ our Lord.

*Ans.* Amen.

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#### FOR THE CIVIL AUTHORITIES.

Portuguese

O Almighty God, Creator of all things and Ruler of the world ! We humbly beseech Thee for all those who govern and administer justice upon earth ; and more especially for the chief Ruler of our land, for *his* Ministers and Counsellors [for the Cortes—*this is to be said when the Cortes are sitting*], and for all in authority. Fill them with Thy Holy Spirit, that they may ever do Thy will, and never depart from Thy ways. Vouchsafe to direct all that they do for the

exaltation of Thy glory, the welfare of Thy Church, and the prosperity of this country : and grant for ever to our native land the blessings of religion, peace, and progress through Jesus Christ our Lord.

*Ans.* Amen.

#### IN TIME OF ELECTIONS TO PARLIAMENT.

Almighty God, Who art the Supreme Ruler of the Universe, and Who dost order all things both in heaven and in earth : We humbly beseech Thee so to dispose, enlighten, and guide the electors of this Nation, that they may choose for their representatives in Parliament those who shall frame the laws, and direct the government of this Realm, in such manner as to further Thy honour and glory and the spiritual and temporal welfare of this people. Grant this, O Heavenly Father, for the sake of Jesus Christ our Saviour. Amen. Cabrera.

#### FOR THE CORTES.

To be used at the time of their opening.

O Almighty God, of all power, wisdom, and goodness, by whom kings reign, and legislators act rightly ; we humbly beseech Thee to inspire and direct the Legislative Bodies of our Country : that their deliberations may tend to the increase of Thy glory, and the prosperity of Thy Church, and may so nourish hope, consolidate tranquillity, draw closer the bonds of love, and complete the welfare of Thy people for all generations, that the enjoyment of the blessings of peace and temporal happiness may cause us to foresee and ardently desire the peace and happiness which are eternal : through Jesus Christ our Lord. Portuguese

*Ans.* Amen.



## FOR CHRISTIAN MISSIONS.

Anglican.

O Almighty God, Who by Thy Son Jesus Christ didst command Thine Apostles to go into all the world and preach the Gospel to every creature : Grant unto us who have been called into Thy Church a ready will to obey Thy Word, and fill us with a hearty desire to make known Thy way upon the earth, Thy saving health among all nations. Look with mercy upon the heathen who do not know Thee, and upon the multitudes scattered abroad as sheep having no shepherd. O Heavenly Father, Lord of the harvest, hear us we pray Thee, and send forth labourers into Thy harvest. Fit and prepare them by Thy grace for the work of Thy Ministry. Give to them the spirit of power, of love, and of a sound understanding. Strengthen them to labour and endure hardship, and grant that Thy Holy Spirit may make their work prosper, and that both by their life and doctrine they may show forth Thy glory and advance the salvation of all men ; through Jesus Christ our Lord.

*Ans.* Amen.

## FOR EMBER DAYS.

Wednesday, Friday, and Saturday after the  
First Sunday in Lent.

Mozarabic.

O Lord Jesus Christ, Who didst send Thine holy Apostles to preach among all nations repentance and remission of sins, through Thy Name ; Grant that through those who are now Thine Ambassadors the erring may be brought to repentance, and the penitent established in Thy true faith ; through Thy grace and by Thy great mercy.

*Ans.* Amen.

Wednesday, Friday, and Saturday after  
Whit-Sunday.

Mozarabic  
(continued).

O God, Who, as at this time, didst send Thine Holy Ghost upon Thine Apostles, and didst so endue them with power from on high ; Grant that the same Spirit, working in and through the ministers of Thy Church, may make the Word preached, and the Sacraments administered by them, effectual to the salvation of many souls ; In the Name and through the merits of Jesus Christ our Lord.

*Ans.* Amen.

Wednesday, Friday, and Saturday after the  
Fourteenth day of September.

O Lord of the Harvest ; Grant, we humbly beseech Thee, that those whom Thou dost call to minister in Thy Holy Church, may ever abound in the work of the Lord, and that the fruit of their labours, approved of Thee, may endure unto everlasting life ; through Jesus Christ Thy Son our Lord.

*Ans.* Amen.

Wednesday, Friday, and Saturday after the  
Third Sunday in Advent.

O our God and Lord, Who at the coming of Thy Son Jesus Christ, didst send John Baptist, in the spirit and power of Elias, to prepare the way before Him ; Grant unto the Ministers of Thy Word and Sacraments with like burning zeal to prepare the way for His second coming ; Through the same Jesus Christ our Lord.

*Ans.* Amen.

The Day when Ministers are to be ordained.

Anglican.

Almighty God, the Giver of all good gifts, Who of Thy Providence hast appointed divers Orders in Thy Church : Give Thy grace we beseech Thee, to all those who are called to any office and administration in the same ; especially to Thy servants who this day receive the laying on of hands ; and so replenish them with the truth of Thy doctrine, and endue them with purity of life, that they may faithfully serve Thee, to the glory of Thy Name, and the benefit of Thy Church ; through the mediation of our Lord and Redeemer Jesus Christ.

*Ans.* Amen.

To be used before and during the Synod of the Reformed Spanish Church.

Irish.

O Lord God, the Father of lights and Fountain of all wisdom, Who hast promised by Thy Son Jesus Christ to be with Thy Universal Church unto the end of the world : We humbly beseech Thee to look with Thy gracious favour upon the Bishops, Presbyters, and Faithful who are about to gather [*or are now gathered together*] in Thy Holy Name, to take counsel concerning this Church. Mercifully grant that Thy Holy Spirit may be upon them to enlighten and guide them, and that all their decisions may be ordered for the advancement of Thy honour and glory, and for the good estate of Thy Church. Bring them and ourselves into all truth, so that this Church may ever hold fast and abide in the Apostolic and true Catholic faith, and serve Thee without fear in purity of worship and newness of life, according to Thy holy will : Through Jesus Christ our Lord.

*Ans.* Amen.

## FOR RAIN.

O God, Heavenly Father, Who by Thy Son Jesus **Anglican.** Christ hast promised to all them that seek Thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance: Send us, we beseech Thee, in this our necessity, such needful rain, that we may receive the fruits of the earth to our comfort, and to Thy glory, through Jesus Christ our Saviour.

*Ans.* Amen.

## FOR FAIR WEATHER.

O Almighty God, Who for the sin of man didst once drown all the world, except eight persons, and afterward of Thy great mercy didst promise never to destroy it so again: We humbly beseech Thee, that although we for our iniquities have worthily deserved a plague of rain and water, yet upon our true repentance Thou wilt send us such weather, as that we may receive the fruits of the earth in due season; and for Thy clemency may give Thee praise and glory; Through Jesus Christ our Lord.

*Ans.* Amen.

## IN THE TIME OF DEARTH AND FAMINE.

O God of goodness and love, Whose gift it is that the rain doth fall, the earth is fruitful, cattle increase, and fishes do multiply: Behold, we beseech Thee, the afflictions of Thy people, and grant that the scarcity and dearth, which we do now most justly suffer for our iniquity, may through Thy goodness be turned into cheapness and plenty, and that we, receiving Thy bountiful liberality, may use the same to Thy glory, the relief of those who are needy, and our own comfort; Through Jesus Christ our Lord.

*Ans.* Amen.

## IN THE TIME OF EPIDEMIC.

I wish.

O Almighty God, the Lord of life and death, of sickness and health, Who in olden times didst in Thy wrath send a plague upon Thine own people for their rebellions and sins ; and yet remembering Thy mercy didst stay Thine avenging hand : Have pity upon us who at this present time are visited with this great sickness [and death]. And as Thou didst then vouchsafe to cease Thy chastenings, be pleased to now withdraw from us this grievous affliction. May this Thy Fatherly correction be sanctified unto us. Enlarge our charity on behalf of those who need our succour. Bless the remedies used in their aid. Give us prudence to perceive, and vigour to use, the means which in Thy Providence Thou hast provided, for preventing and alleviating such calamities. And above all, teach us to consider how frail and uncertain our life is, and so to number our days while we sojourn in this world, that we may apply our hearts unto heavenly wisdom : Through Jesus Christ, Thine only Son, our Saviour.

*Ans.* Amen.

## FOR TIME OF EARTHQUAKES.

Cabrera

O God of illimitable power, at Whose displeasure the earth quakes, and the foundations of the hills are moved : Have regard, O Lord, to the precious Blood of Thy dear Son, once shed for us, and poured out upon the ground ; and in Thy great mercy, quiet the tremblings of the earth. Keep, we beseech Thee, our dwellings in safety ; calm the fears which arise because of the peril that threatens us ; make us to put our whole trust in Thee, Who art our Lord and Father ; and preserve us with Thy mighty

arm in this world until we attain unto the life immortal in Thy kingdom of everlasting peace and eternal glory. Grant this, O merciful God, through the merits of Jesus Christ our Saviour. Amen.

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#### IN TIME OF WAR.

O Almighty God, King of kings, and Governor of Irish, all things, Whose power no creature is able to resist, to Whom it belongeth justly to punish sinners, and to be merciful to them that truly repent, save and deliver us, we humbly beseech Thee, from the hands of our enemies, and grant that we, being armed with Thy defence, may be preserved evermore from all perils, to glorify Thee, Who art the only Giver of all victory : Through the merits of Thy only Son, Jesus Christ our Lord.

*Ans.* Amen.

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#### FOR PEACE.

O God, Who art the author of peace and lover of Anglican. concord, in knowledge of Whom standeth our eternal life, Whose service is perfect freedom : Defend us Thy servants in all assaults of our enemies ; that we, surely trusting in Thy defence, may not fear the power of any adversaries : Through the might of Jesus Christ our Lord.

*Ans.* Amen.

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#### FOR A GOOD HARVEST.

O Almighty God, Lord of heaven and earth, in Irish. Whom we live and move and have our being ; Who makest Thy sun to shine upon the evil and the good ;

Irish  
(continued)

and sendest rain upon the just and the unjust ; look with favour, we pray Thee, upon Thy people who call upon Thee, and graciously vouchsafe unto us a fruitful and abundant harvest, that our hearts being continually filled with Thy goodness, we may always rejoice and give praise unto Thee with thanksgiving: For the love of Jesus Christ our Lord.

*Ans.* Amen.

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FOR A SICK PERSON.

Irish.

O Lord, look down from heaven and visit and relieve Thy servant for whom our prayers are desired. Behold *him* with the eyes of mercy ; restore *him* to *his* former health, if it shall be Thy good pleasure ; sanctify this Thy Fatherly correction to *him* ; give to *him* consolation and a firm confidence in Thee ; defend *him* from the snares and devices of the evil one, and keep *him* in perpetual peace and safety : Through Jesus Christ our Lord.

*Ans.* Amen.

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FOR A HAPPY DEATH.

Portuguese

O most merciful God, Who desirest not the death of a sinner: Have mercy upon us. Grant unto us true repentance, joyful faith, a firm hope and abounding charity ; so that at the last hour of our life we may have a happy death, resting in Jesus, and an entrance into the joy of Thy presence, in the kingdom of light, peace, and glory. Through thy mercy, O

blessed Lord Jesus, Who with the Father and the Portuguese Holy Ghost, livest and reignest, one God, world with- (*continued*).  
out end.

*Ans.* Amen.

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### FOR ALL MANKIND.

O God, the Creator and Preserver of all mankind, Anglican. we humbly beseech Thee for all sorts and conditions of men ; that Thou wouldst be pleased to make Thy way known unto them, Thy saving health unto all nations. More especially we pray for the good estate of the Catholic Church ; that it may be so guided by Thy Holy Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to Thy Fatherly goodness all those who are any ways afflicted, or distressed, in mind, body, or estate ; [*\*especially those for whom our prayers are desired,*] that it may please Thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions, that they may praise and glorify Thy Holy Name. Through Jesus Christ our Lord.

\* This is to be said when any of the congregation so desire.

*Ans.* Amen.

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### PRAYER OF CHRYSOSTOM.

Almighty God, Who hast given us grace at this time with one accord to make our common supplications unto Thee ; and dost promise, that when two



or three are gathered together in Thy Name, thou wilt grant their requests. Fulfil now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them ; granting us in this world knowledge of Thy truth, and in the world to come life everlasting : Through Jesus Christ our Lord.

*Ans.* Amen.

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¶ *A Doxology may be sung, and then the Minister is to pronounce the following Benediction.*

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all.

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## THE OFFICE OF THANKSGIVING.

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*The order of the Morning or Evening Office is to be observed, with the following difference :*

¶ *Proper Laud.*

I sought the Lord, and He heard me. Alleluia. Mozarabic  
And delivered me from all my fears. Alleluia.  
Alleluia.

O give thanks unto the Lord ; for He is good :  
for His mercy endureth for ever.

Glory and honour be to the Father, and to the Son,  
and to the Holy Ghost.

For ever and ever. Amen.

¶ *After Psalm xcvi. (or Psalm xxiii. if it be afternoon) one or more of Psalms c., cxxiv., cxlvi., must be read.*

¶ *The Scripture Lessons are to be selected by the Minister, unless the Bishop shall have designated those to be used.*

¶ *After the first Lesson, the Te Deum shall be read or sung.*

*After the second Lesson one of the Canticles, xxiv., xxv., xxvi., as the Minister may direct, shall be read or sung.*

¶ *Proper Supplication.*

Let us pray to the Redeemer of the world, our Mozarabic.  
Lord Jesus Christ, and with all supplication beseech  
Him to graciously keep us in His favour and care  
evermore.

Mozarabic  
(continued).

*Ans.* Grant us this, O Everlasting and Almighty God.

¶ *Proper Benediction.*

*Min.* The Lord, unto whom we give thanks for His goodness, fill our hearts with grace:

*Ans.* Amen.

*Min.* Make us alway thankful for the continued favours of His loving kindness.

*Ans.* Amen.

*Min.* And so have compassion upon us that He may bring us in glory into His heavenly kingdom.

*Ans.* Amen.

*Min.* Through the mercy of the same our God, Who is blessed, and liveth and governeth all things, world without end.

*Ans.* Amen.

¶ *Proper Anthem.*

In the day when I cried Thou answeredst me, O Lord, and strengthenedst me with strength in my soul.

The angel of the Lord encampeth round about them that fear Him, and delivereth them.

Glory and honour be to the Father, and to the Son, and to the Holy Ghost.

For ever and ever. Amen.

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¶ PRAYER BEFORE SERMON.

Cabrera.

O Lord, hear our prayer.

*Ans.* And let our cry come unto Thee.

O Lord, the heavens declare Thy glory, the firmament showeth Thy handywork, and by the things that are made is clearly seen Thine eternal power

and Godhead. Great art Thou, and greatly to be  
 praised, yea, Thy greatness is unsearchable. Cabrera  
(continued).

Thou hast prepared Thy throne in the heavens, a throne of glory, high and lifted up, and before Thee the seraphims cover their faces. Thou makest Thine angels spirits, and Thy ministers a flame of fire. A thousand thousand minister unto Thee, and ten thousand times ten thousand stand before Thee to do Thy pleasure. We come by faith and love into spiritual communion with that innumerable company of angels, with the spirits of just men made perfect, with the general assembly, and Church of the first-born, in the heavenly Jerusalem.

Being justified by faith, grant, O Lord, that we may have peace with Thee. Fill us with the knowledge of Thy will, in all wisdom and spiritual understanding; that we may walk worthy of Thee unto all pleasing, being fruitful in every good work. Shed abroad in us Thy Holy Spirit, that Thy Son Jesus may be made unto us precious, as He is unto all believers, and that although not having seen Him bodily, we may love Him, and believing in Him be filled with joy unspeakable and great glory.

We have reason to love Thee, O Lord, because Thou hast heard the voice of our supplications, and inclined Thine ear unto our prayers. Thou hast considered our trouble and comforted us in all tribulation. Thou hast beheld our souls in adversity, and showed us Thy marvellous kindness. Thy light has shined upon us, and Thou hast led us amid surrounding darkness. Thou crownest us continually with loving kindness, and above all, Thou dost bless us with all spiritual blessings in heavenly places in Christ.

And now, Lord, what shall we render unto Thee for all Thy benefits? We will call upon Thy Holy

Cabrera  
(continued).

Name, and declare that Thou art good ; that Thy mercy is everlasting, and that Thy truth endureth to all generations. We will bless Thee at all times. Thy praise shall continually be in our mouth. We will exalt Thee as long as we live, until we go to join those blessed ones who dwell in Thy house above, who rest not from saying : Holy, Holy, Holy, Lord God Almighty. Then will we repeat as we now say aloud, Blessing, and honour, and glory and power be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever. And every creature shall answer with us Amen. Amen.

¶ *After the Sermon a Hymn may be sung.*

¶ *Then shall be alternately read by the Minister and the Congregation Psalm cxxxvi. concluding with Glory and honour, etc.*

¶ *After the Psalm, the Congregation kneeling, the Minister standing shall say :*

Adapted  
from  
Anglican.

O God, Whose nature and property is ever to have mercy, graciously accept these our praises and thank-givings. Look not upon our weaknesses and infirmities but only upon the infinite merits of Thy beloved Son, Who hath promised to be with us unto the end of the world, and in Whose Name we ask all things, and offer unto Thee all our praises.

*Ans. Amen.*

Mozarabic.

*Min.* Through Thy mercy, O our God, Who art blessed, and dost live and govern all things, world without end.

*Ans. Amen.*

*Then may be used, as circumstances require, some of the following :*

## PRAYERS OF THANKSGIVING.

### FOR RAIN.

O God our heavenly Father, Who by Thy gracious Anglican. providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man, we give Thee hearty thanks that it hath pleased Thee, in our great necessity, to send at the last a seasonable rain upon Thine inheritance, and to refresh it when it was dry, to the great comfort of us Thine unworthy servants, and to the glory of Thy holy Name ; through Thy mercies in Jesus Christ our Lord.

*Ans. Amen.*

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### FOR FAIR WEATHER.

O Lord God, Who in Thy mercy hast relieved and Irish. comforted our souls by this seasonable and prosperous change of weather ; We give Thee thanks with all our heart for this Thy goodness towards us, and we beseech Thee to grant unto us Thy grace, that we may use this and all Thy mercies to the honour and glory of Thy holy Name ; through Jesus Christ our Lord.

*Ans. Amen.*

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### FOR PLENTY.

O most merciful Father, Who of Thy Goodness hast Anglican. heard the humble prayers of Thy Church, and turned our dearth and scarcity into fulness and plenty ; We give Thee humble thanks for this Thy special bounty,

**Anglican** beseeching Thee to continue Thy loving-kindness  
(*continued*). unto us, that our land may yield us her fruits of increase, to Thy glory and our comfort ; through Jesus Christ our Lord.

*Ans.* Amen.

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#### FOR DELIVERANCE FROM EPIDEMIC SICKNESS.

**Anglican.** We humbly acknowledge before Thee, O most merciful Father, that all the punishments which are threatened in Thy law might justly have fallen upon us, by reason of our manifold transgressions and hardness of heart. And seeing it hath pleased Thee of Thy tender mercy to assuage the contagious sickness wherewith we have been afflicted, and to restore the voice of joy and health in our midst ; We give unto Thee hearty thanks, and we offer unto Thy Fatherly goodness our souls and bodies, to be a living sacrifice in Thy sight, always praising and magnifying Thy mercies in the midst of Thy people ; through Jesus Christ our Lord.

*Ans.* Amen.

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#### FOR DELIVERANCE FROM ENEMIES.

**Anglican.** O Almighty God, Who art a strong tower of defence unto Thy servants against the face of their enemies ; We yield Thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge that of Thy goodness alone we have had such safe deliverance, and we beseech Thee to continue Thy mercies towards us, that all the world may know that Thou art our Saviour and mighty Deliverer ; through Jesus Christ our Lord.

*Ans.* Amen

## FOR PEACE AT HOME.

O Eternal God, our heavenly Father, the author of peace and concord, who alone makest men to be of one mind in a house and in a Nation ; We bless Thy holy Name that Thou hast been pleased to restore peace in our midst, and we beseech Thee to grant to all of us Thy grace, that we may henceforth obediently walk in Thy holy commandments, and, leading a quiet and peaceable life in all godliness and honesty, may offer unto Thee our sacrifice of praise and thanksgiving for these Thy mercies ; through Jesus Christ our Lord.

*Ans.* Amen.

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## FOR HARVEST.

Almighty God and heavenly Father, we glorify Thee for the renewed fulfilment of Thy gracious promise, that while the earth remaineth seed-time and harvest shall not cease ; We bless Thee for the good fruits of the earth which Thou hast given us for our use. Teach us, we beseech Thee, to remember that man doth not live by bread alone, and grant that we may evermore feed upon Him who is the true Bread from Heaven, Jesus Christ our Lord.

*Ans.* Amen.

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## FOR THE RESTORATION TO HEALTH OF A SICK PERSON.

Almighty and merciful God, the author and giver of life, of health, and of every good ; We most humbly bless Thee for that Thou hast been pleased to deliver Thy servant from *his* bodily illness, who now desires to give thanks unto Thee in the presence of Thy people for the great mercies Thou hast vouchsafed unto *him*. Grant that *his* heart may be always sensible of Thy



Irish  
(continued).

goodness, and give unto *him* grace to devote the remainder of *his* life to Thy service, walking before Thee in holiness and righteousness all *his* days ; through Jesus Christ our Lord.

*Ans.* Amen.

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#### AFTER CHILD-BIRTH.

Anglican.

O Almighty God, we give Thee most humble thanks for that Thou hast vouchsafed to show Thy great mercy towards this woman Thy servant, in preserving her during the great pain and peril of child-birth, who now offers unto Thee praises and thanksgiving from the depth of her heart. Grant, we beseech Thee, merciful Lord, that she by Thy grace, may both faithfully live, and walk according to Thy holy will in this life present ; and also may be partaker of everlasting glory in the life to come ; through Jesus Christ our Lord.

*Ans.* Amen.

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#### A GENERAL THANKSGIVING.

Anglican.

Almighty God, Father of all mercies, we Thine unworthy servants do give Thee most hearty thanks for all Thy goodness and loving-kindness to us and to all men [*\* particularly to those who desire now to offer up their praises and thanksgivings for Thy late mercies vouchsafed unto them.*]

\* This is to be said when any desire to return thanks for having received special mercies of the Lord.

We bless Thee for our creation, preservation, and all the blessings of this life : but above all, for Thine inestimable love in the redemption of the world by our Lord Jesus Christ ; for the means of grace, and for the hope of glory. And, we beseech Thee, give us

that the sense of all Thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth Thy praise, not only with our lips, but in our lives ; by giving up ourselves to Thy service, and by walking before Thee, with the help of Thy Divine grace, in holiness and righteousness all our days ; through Jesus Christ our Lord, to Whom with Thee and the Holy Ghost be all honour and glory ; world without end.

*Ans.* Amen.

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#### A PRAYER OF CHRYSOSTOM.

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

*Ans.* Amen.

¶ *A Doxology may be sung, and then the Minister is to pronounce the following Benediction :*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with you all. Amen.

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## THE OFFICE FOR THE NATIVITY OF OUR LORD JESUS CHRIST.

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*The order of the Morning and Evening Offices is to be observed, with the following difference :*

*The reading of the Commandments to be omitted at the Morning Service, and the Summing up of the Commandments to be omitted at the Evening Service.*

¶ *The Exhortation preceding the Confession of Sins.*

Cabrera.

Dearly beloved brethren, although we ought at all times humbly to acknowledge our sins before the Majesty of our God, yet ought we most chiefly so to do this day when we meet together to commemorate the treasures of His mercy towards us, and the profound mysteries of His Divine love. We should prostrate ourselves in His Presence, and implore His forgiveness, confessing all our sins with a truly repentant spirit. Therefore, from the inmost recesses of our hearts, let us say unto Him :

*Here shall be said the Confession with the Prayer and Suffrages that follow it in the Morning or Evening Office.*

¶ *Proper Laud.*

Mozarabic.

Truth shall spring out of the earth : Alleluia.  
And righteousness shall look down from heaven.  
Alleluia. Alleluia.

Mercy and truth are met together ; righteousness and peace have kissed each other.

Glory and honour be to the Father, and to the Son, and to the Holy Ghost.

For ever and ever. Amen.

¶ *After Psalm xc. (or Psalm xxiii., if it be afternoon), one, or both of Psalms xlv., lxxxv. must be read.*

¶ *The First Lesson at Morning Service, Isaiah vii. 10-15; and the Second Lesson, Luke ii. 1-14. The Evening Lesson, John i. 1-14, as the Minister may direct.*

¶ *The Canticle for the Morning, The Song of Zacharias; for the Evening, The Magnificat.*

¶ *Proper Supplication.*

Let us pray to God the Father Almighty, and im-  
 plore His mercy, that by the grace of His Christ our Lord He may be pleased to justify us. Mozarabic.

¶ *Ans.* Grant us this, O Everlasting and Almighty God.

¶ *Proper Benediction.*

Our Lord Jesus Christ, Who aforetime was seen by the shepherds while He was lying in a manger, grant unto us His blessing.

*Ans.* Amen.

*Min.* Who for our sakes did mercifully take upon Himself the nature of man, keep and defend us in all things.

*Ans.* Amen.

*Min.* And may He Who is our Lord and Redeemer, graciously vouchsafe to watch over us evermore.

*Ans.* Amen.

*Min.* Through the mercy of our God, Who is blessed, and liveth, and governeth all things, world without end.

*Ans.* Amen.

¶ *Proper Anthem.*

Fear not: for, behold, I bring you good tidings of

Mozarabic  
(continued).

great joy. For unto you is born a Saviour, which is Christ the Lord.

Sing, O heavens, and be joyful, O earth ; for the Lord hath comforted His people.

Glory and honour be to the Father, and to the Son, and to the Holy Ghost.

For ever and ever. Amen.

¶ PRAYER BEFORE SERMON.

Hear, O Lord, our prayer.

*Ans.* And let our cry come unto Thee.

Cabrera.

*Min.* Holy, holy, holy, Lord God Almighty, which art, and wast, and art to come. Unto Thee, O God, do we lift up our souls, unto Thee the Father of lights, with Whom is no variableness or shadow of turning, from Whom proceedeth every good and perfect gift. We draw near unto Thee, knowing that Thou art the powerful and bountiful rewarder of them that seek Thee.

We adore Thee, O Father, Lord of heaven and earth, Who hast so loved the world that Thou gavest Thine only begotten Son, that as many as believe on Him might have life.

And we worship the Eternal Word, Who in the beginning was with God and was God ; by Whom all things were made, and Who in the fulness of time was made flesh and dwelt among us, full of grace and truth.

And as Thou, O God, willest that all should honour the Son even as they honour the Father, we adore Him as the brightness of Thy glory, and the express image of Thy Person, herein uniting with Thy angels whom Thou hast commanded to worship Him.

And we also worship the Holy Ghost the Comforter,

Whom Thy Son hath given to the Church to teach us all things and to guide us into all truth. Cabrera.  
(continued)

How great is our joy at the thought that while we are here assembled to worship Thee, and implore Thy blessings, Jesus our Saviour is seated at the right hand of the throne of glory, interceding for us, that we, O God, may be received into Thy favour and fellowship.

Grant, O Father, that He may descend upon us in spirit, that He may truly be unto us Emmanuel, God with us, and that Thy Word may enter into our hearts with life and power.

Shed abroad in us Thy Holy Spirit, that Thy Son Jesus may be made unto us precious, as He is unto all believers, and grant that our praises and thanksgivings may be a spiritual sacrifice, acceptable in Thy sight.

And now unto Thee the King eternal, immortal, invisible, the only wise God, and to Thy Son, the Word, Who for our salvation was made flesh; and to Thy Holy Spirit, the Comforter of our souls, be all honour and glory, for ever and ever. Amen.

#### THE SERMON.

¶ *The Sermon ended, a Hymn may be sung.*

¶ *The singing ended, the Minister shall say "Let us give thanks unto the Lord" and shall then offer some portions of the following Prayers :*

1. O our God and Father, how wonderful is Thy goodness, and how great Thy loving-kindness which Thou hast shown towards mankind, not for works of righteousness which we have done, but of Thine infinite mercy alone. Cabrera.

2. We thank Thee, O Lord, that while we were yet dead in sin, and there was no man to save, Thou wast

Cabrera  
(continued).

pleased to find a ransom, that we might be delivered from eternal ruin. Herein hath appeared Thy wisdom in a mystery, even the hidden wisdom, which Thou didst ordain before the foundation of the world for our glory.

3. We bless Thee, O Lord, that when sacrifice and offerings Thou wouldst not, and in burnt offerings Thou hadst no pleasure, the Eternal Word then said: Lo, I come to do Thy will, O God; that He delighted to do Thy will, and that Thy law was within His heart.

4. We praise Thee, because of Thy promise that the seed of the woman should bruise the serpent's head; for the oath sworn unto Abraham, that in his seed all the families of the earth should be blessed; for the word spoken by Jacob, that the Shiloh should come, and that to Him should the gathering of the people be; and for the faith of the patriarchs who longed to see the day of Thine Anointed, and who saw it and were glad.

5. We magnify Thee, that when the fulness of time had come, Thou didst send forth Thy Son, made of a woman; made under the law, to redeem them that were under the law, that we might receive the adoption of sons; and that to this end was He born, and for this cause He came into the world, that He might bear witness of the truth; and we believe that He is the Christ, the Son of the living God; that it is He who should come, and we look for no other. Without controversy great is the mystery of godliness—God manifest in the flesh and dwelling among us.

6. We glorify Thee, O God, because Thy Eternal Son took not on Himself the nature of angels, but our human nature, to be in all things like unto His brethren; that as the Son of Man, He came to seek

and to save that which was lost, and was manifested as Cabrera the Son of God, that He might destroy the works of the devil ; that He came with power over all flesh, to give eternal life to as many as believe on Him, and because as a merciful and faithful High Priest in all things pertaining to Thee, He maketh reconciliation for the sins of the people. *(continued).*

7. And now, O Lord, vouchsafe to accept these our praises and thanksgivings as a spiritual sacrifice which we offer unto Thee, through Jesus, and to pardon all that has been amiss in this service by reason of our many infirmities.

Let the words of our mouth, and the meditations of our heart, be acceptable in Thy sight, O Lord, our Strength and our Redeemer ; Grant this, we beseech Thee, and fill us with hope, joy, and peace, for the sake of Jesus Christ, our blessed Saviour, Who with Thee, and the Holy Ghost, liveth and reigneth for ever and ever. Amen.

*The following Doxology may be sung :*

Glory to God in the highest, and on earth peace, goodwill toward men. Amen.

¶ *Then shall the Minister pronounce the following Benediction :*

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen.



## THE OFFICE FOR THE CIRCUM- CISION OF OUR LORD JESUS CHRIST.

*The order of the Morning and Evening Offices is to be observed, with the following difference :*

*The reading of the Commandments to be omitted at the Morning Service, and the Summing up of the Commandments to be omitted at the Evening Service.*

¶ *The Exhortation preceding the Confession of Sins.*

Cabrera.

Dearly beloved brethren, although we ought at all times humbly to acknowledge our sins before the Majesty of our God, yet ought we most chiefly so to do this day when we meet together to commemorate the treasures of His mercy towards us, and the profound mysteries of His Divine love. We should prostrate ourselves in His Presence, and implore His forgiveness, confessing all our sins with a truly repentant spirit. Therefore, from the inmost recesses of our hearts, let us say unto Him :

*Here shall be said the Confession with the Prayer and Suffrages that follow in the Morning or Evening Office.*

¶ *Proper Laud.*

Mozarabic.

Thou makest the outgoings of the morning and evening to rejoice. Alleluia.

Thou crownest the year with Thy goodness. Alleluia. Alleluia.

The mercy of the Lord is from everlasting to ever- **Mozarabic.**  
lasting upon them that fear Him.

Glory and honour be to the Father, and to the Son,  
and to the Holy Ghost.

For ever and ever. Amen.

¶ *After Psalm xc. (or Psalm xxiii., if it be afternoon), one or both of Psalms lxv., cxvi. must be read.*

¶ *The First Lesson at Morning Service : Genesis xvii., 1-10 ; and the Second Lesson, Col. ii., 8-17. The Evening Lesson, Luke ii., 15-21, as the Minister may direct.*

¶ *The Canticle for the Morning, the Song of Zacharias ; for the Evening, the Magnificat.*

¶ *Proper Supplication.*

Let us pray to the Redeemer of the world, our Lord **Mozarabic.**  
Jesus Christ, and with all supplication beseech Him to justify us by the grace of His circumcision.

*Ans.* Grant us this, O Everlasting and Almighty God.

¶ *Proper Benediction.*

The Lord Jesus Christ, Who, to confirm the promises made to the fathers, desired to be the Minister of the Circumcision, vouchsafe to circumcise our hearts.

*Ans.* Amen.

*Min.* He Who being made subject unto the Law accepted the sign of the covenant in His flesh, purge us from all uncleanness with the fire of His love.

*Ans.* Amen.

*Min.* He Who promised to bless the children of Abraham in Himself, Who is of the seed of Abraham, give unto us possession of the blessed inheritance.

*Ans.* Amen.

Mozarabic  
(continued).

*Min.* Through the mercy of the same our God, Who is blessed, and liveth, and governeth all things, world without end.

*Ans.* Amen.

¶ *Proper Anthem.*

Circumcision is that of the heart, in the spirit, and not in the letter.

We are the circumcision, which worship God in spirit, and rejoice in Christ Jesus, having no confidence in the flesh.

Glory and honour be to the Father, and to the Son, and to the Holy Ghost.

For ever and ever. Amen.

¶ *The Prayer before Sermon, the same as in the Office for the Nativity.*

¶ *The Sermon ended, a Hymn may be sung.*

¶ *After the singing, the Minister shall offer some portions of the Prayer in the Office for the Nativity, using instead of No. 7, the following :*

Cabrera.

And now, O Lord, vouchsafe to accept these our praises and thanksgivings as a spiritual sacrifice which we offer unto Thee through Jesus, and to pardon all that has been amiss in this service, by reason of our many infirmities.

Circumcise our hearts that we may love Thee, O Lord our God, with all our heart, and with all our soul. And as Thou hast permitted us in Thy Providence to see the beginning of a new year, be pleased to guide us with Thy Divine Spirit, that we may employ the rest of our days in this world in Thy holy service. Amen.

¶ *The Doxology and final Benediction as in the Office for the Nativity.*

# THE OFFICE FOR THE EPIPHANY.

*Or the Manifestation of Christ.*

*The order of the Morning and Evening Offices is to be observed, with the following difference :*

*The reading of the Commandments to be omitted at the Morning Service, and the Summing up of the Commandments at the Evening Service.*

¶ *The Exhortation preceding the Confession of Sins.*

Dearly beloved brethren, although we ought at all times humbly to acknowledge our sins before the Majesty of our God, yet ought we most chiefly so to do this day when we meet together to commemorate the treasures of His mercy towards us, and the profound mysteries of His Divine love. We should prostrate ourselves in His Presence, and implore His forgiveness, confessing all our sins with a truly repentant spirit. Therefore, from the inmost recesses of our hearts, let us say unto Him : Cabrera.

*Here shall be said the Confession with the Prayer and Suffrages that follow in the Morning or Evening Office.*

¶ *Proper Laud.*

Kings shall see and arise, princes also shall worship. Alleluia. Mozarabic.

Because of the Lord that is faithful, and the Holy One of Israel. Alleluia. Alleluia.

All they from Sheba shall come ; they shall bring gold and incense ; and they shall show forth the praises of the Lord.

Mozarabic  
(continued).

Glory and honour be to the Father, and to the Son,  
and to the Holy Ghost.

For ever and ever. Amen.

¶ *After Psalm xcvi. (or Psalm xxiii., if it be afternoon) one or both of Psalms lxxii., lxxxvi. must be read.*

¶ *The First Lesson at Morning Service, Isaiah xlix., 13-23 ; and the Second Lesson, Luke iii., 15-22. The Evening Lesson, Matt. ii., 1-12, as the Minister may direct.*

¶ *The Canticle for the Morning, No. 8 ; and for the Evening, the Song of Simeon, No. 33.*

¶ *Proper Supplication.*

Mozarabic.

Let us pray to the Author of light, our Lord Jesus Christ, and with all supplication beseech Him to enlighten us with the everlasting glories of His Divine light.

*Ans.* Grant us this, O Everlasting and Almighty God.

¶ *Proper Benediction.*

He Who is called the Alpha and Omega, the only begotten Son of God the Father Almighty, give us His blessing.

*Ans.* Amen.

*Min.* He Who is the Beginning and End, gather us unto Himself in victory for ever and ever.

*Ans.* Amen.

*Min.* And freed from evil, so enlighten us with His light, that we may receive the crown of glory and the gift of eternal life.

*Ans.* Amen.

*Min.* Through the mercy of our God, Who is blessed, and liveth, and governeth all things, world without end.

*Ans.* Amen.

¶ *Proper Anthem.*

Mozarabic  
(continued)

Where is He that is born the King of the Jews ? for we have seen His star in the East, and are come to worship Him. And they fell down and worshipped Him: and when they had opened their treasures, they presented unto Him gifts, gold, and frankincense and myrrh.

Glory and honour be to the Father, and to the Son, and to the Holy Ghost.

For ever and ever. Amen.

¶ *Prayer before Sermon, same as in the Office for the Nativity.*

¶ *The Sermon ended, a Hymn may be sung.*

¶ *After the singing, the Minister shall offer some portions of the Prayer in the Office for the Nativity, using instead of No. 6, the following :*

We glorify Thee, O God, that Thy Eternal Son Cabrerá. took not on Himself the nature of angels, but our human nature, and was in all things like unto His brethren : That the Son of Man came to seek and to save that which was lost, and that for this purpose the Son of God was manifested, that He might destroy the works of the devil ; that He came with power over all flesh, that He should give eternal life to as many as believe in Him ; And because it pleased Thee to reveal Him unto the Gentiles, as a Standard to the peoples, to the end that all might find salvation and joy in the Desire of all nations.

¶ *The Doxology and final Benediction as in the Office for the Nativity.*

## THE OFFICE FOR THURSDAY IN HOLY WEEK.

¶ The Gloria is not to be used after the Psalms and Canticles.

Mozarabic. In the Name of our Lord Jesus Christ, be light and peace.

*Ans.* Amen.

*Min.* From the rising of the sun unto the going down of the same, the Lord's Name is to be praised.

*Ans.* The Name of the Lord be praised from this time forth and for evermore.

*Min.* O God, Whose Name is blessed from the rising of the sun unto the going down of the same, fill our hearts with knowledge, and open our lips in Thy praise : that as Thou art blessed with due honour for ever and ever, so mayest Thou be praised from the east unto the west by all nations.

*Ans.* Amen.

*Min.* Through Thy mercy, O our God, Who art blessed and dost live and govern all things, world without end.

*Ans.* Amen.

Cabrera.

*Min.* Dearly beloved brethren, although we ought at all times humbly to acknowledge our sins before the Majesty of our God, yet ought we most chiefly so to do this day when we meet together to commemorate the treasures of His mercy towards us, and the profound mysteries of His Divine love. We should prostrate ourselves in His Presence, and implore His

forgiveness, confessing all our sins with a truly Cabrera  
repentant spirit. Therefore, from the inmost recesses of *(continued)*  
our hearts, let us say unto Him :

*All kneeling,*

Almighty God, Father of our Lord Jesus Christ : Mozarabic.  
We acknowledge that we have grievously sinned  
against Thee by thought, word, deed, and omission.  
We do earnestly repent of these our misdoings, the  
burden of which doth greatly afflict us, the remem-  
brance of which troubleth our hearts. Hide Thy  
face, O Lord, from our sins, and blot out all our  
iniquities. Have mercy upon us, we beseech Thee.  
Have mercy upon us, for the sake of Thy well-beloved  
Son, who died upon the cross for our salvation.  
Pardon all our misdoings ; cleanse us from all stain  
of sin, and fill us with Thy heavenly gifts, so that  
from henceforth we may walk in newness of life,  
through Jesus Christ our Lord. Amen.

*The Presbyter [or the Bishop, if he be present]  
standing :*

God, our Heavenly Father, Who of His great love Anglican.  
to mankind hath promised forgiveness to all those  
who with hearty repentance and true faith turn unto  
Him : Have mercy upon you, pardon all your sins,  
strengthen you in all goodness, and bring you unto  
everlasting life, through Jesus Christ our Lord and  
Redeemer. Amen.

*Ans.* God Almighty have mercy upon thee also, Roman.  
pardon all thy sins, and bring thee unto life ever-  
lasting : through Jesus Christ our Lord. Amen.

*Min.* The Lord be with you alway.

*Ans.* And with thy spirit.



*All standing, the following Anthem shall be read or sung :*

Mozarabic.

Verily I say unto you, that one of you shall betray me. Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

Woe unto that man by whom the Son of Man is betrayed! It had been good for that man if he had not been born.

¶ *The Minister.*

O Lord, open Thou our lips.

*Ans.* And our mouth shall show forth thy praise.

*Then shall be sung [or alternately read by the Minister and the Congregation] one or both of Psalms ii. and cix.*

¶ *The Congregation seated, the Minister standing shall say :*

Our first Lesson of the Word of God is found in the Lamentations of Jeremiah, Chapter i., 1-14.

¶ *And the reading ended, he shall say :*

Here endeth our first Lesson of Holy Scripture.

*Then all standing, there shall be sung [or alternately read by the Minister and the Congregation] Canticle 14.*

¶ *The singing of the Canticle ended, and the Congregation seated, the Minister standing shall say :*

Our second Lesson from Holy Scripture is found in the Gospel according to St. John, Chapter xiii., 1-17.

¶ *And the reading ended, he shall say :*

Here endeth our second Lesson from the Word of  
**God.**

*The Congregation standing shall say :*

O Lord, sanctify us through Thy truth, Thy Word  
is truth.

*Min.* Brethren, let us make profession of our faith.  
*Then shall all say aloud the*

#### APOSTLES' CREED.

*Min.* The Lord be with you alway.

*Ans.* And with thy spirit.

*All kneeling, the Minister shall say :*

Let us pray to the Redeemer of the world, our Mozarabic.  
Lord Jesus Christ, and with all supplication beseech  
Him to graciously justify us through the merits of  
His sacred passion.

*Ans.* Grant us this, O Everlasting and Almighty  
God.

*All :*

Our Father, which art in heaven. . . .

*And all standing shall sing or read the following  
Anthem.*

Have mercy upon me, O God, according to Thy  
loving-kindness; according unto the multitude of Thy  
tender mercies blot out my transgressions. Wash me  
thoroughly from mine iniquity, and cleanse me from  
my sin.

*The Congregation kneeling the Minister shall say :*

O Thou only begotten Son of God the Father,  
Who for the salvation of the world didst humble Thy-  
self to take upon Thee our nature; Who mercifully and

Mozarabic  
(continued)

by the grace of Thy humility has opened anew the way to paradise for man whom Thou hadst formed and who was deceived of the devil ; Who didst not consider it beneath Thee to wash the feet of Thy disciples, that we following Thy good example might be blessed ; We implore Thee of Thy compassion to blot out the stain of our offences and to cleanse us from all sin, that we may be partakers with Thy saints in Thy heavenly kingdom.

*Ans.* Amen.

*Min.* Through Thy mercy, O our God, Who art blessed and dost live, and govern all things, world without end.

*Ans.* Amen.

*A Hymn may be sung.*

¶ *The singing ended, the Minister shall say :*

Bless the Lord, O my soul, and forget not all His benefits.

*Ans.* Who forgiveth all thine iniquities ; Who healeth all thy diseases.

*Min.* Who redeemeth thy life from destruction ; Who crowneth thee with loving-kindness and tender mercies.

*Ans.* Who satisfieth thy mouth with good things ; so that thy youth is renewed like the eagle's.

*The following Anthem shall be sung or read :*

With great desire I have desired to eat this passover with you before I suffer. For I say unto you I will not any more eat thereof, until it be fulfilled in the kingdom of God.

*And the Congregation kneeling, the Minister standing shall say :*

O Lord Jesus Christ, who of Thy great love didst, as on this day, institute, and command us to continue,

Cabrera.

a perpetual memory of Thy propitiatory death until Thy coming again in glory and majesty. Grant, we beseech Thee, that we may not look with negligence upon Thy loving invitation, but drawing near with gladness unto Thy holy Table, may feed upon Thee in our hearts, by faith, with thanksgiving, to the honour and glory of Thy Name, Who, with the Father and the Holy Ghost, livest and reignest world without end. Cabrera  
(continued).

*Ans.* Amen.

*The Deacon shall say :*

Brethren, humbly receive ye the Benediction.

*The Minister :*

The Lord be with you alway.

*Ans.* And with thy spirit.

*Min.* Christ Jesus, Who is the Lord and Master, Cabrera.  
make us meek and humble of heart, that we may bear His yoke with joy.

*Ans.* Amen.

*Min.* Grant us His grace, that, following his example, we may for His sake minister unto the little ones.

*Ans.* Amen.

*Min.* That we may be blessed, putting into practice those things which He Himself graciously taught us.

*Ans.* Amen.

*Min.* Through the mercy of our God, Who is blessed, Mozarabic.  
and liveth, and governeth all things, world without end.

*Ans.* Amen.

A Hymn may be sung.

¶ *The singing ended, continue :*

The sacrifices of God are a broken spirit.

Mozarabic.

Mozarabic  
(continued).

*Ans.* A broken and a contrite heart, O God, Thou wilt not despise.

*Min.* Rend your heart, and not your garments, and turn unto the Lord your God.

*Ans.* To the Lord our God belong mercies and forgivenesses, though we have rebelled against Him.

*Min.* The Lord will undertake for me.

*Ans.* Thy mercy, O Lord, endureth for ever.

*The following Anthem shall then be sung or read :*

My soul is exceeding sorrowful, even unto death.

Behold, the hour is at hand, and the Son of Man is betrayed.

Watch ye and pray, lest ye enter into temptation.

*And all kneeling shall say :*

Unto Thee do we cry, O God ; hear us.

*Ans.* And deliver us from the rod of Thine anger.

*Min.* O Holy Redeemer, Who wast betrayed unto death, revive Thy flock which Thou hast redeemed with Thy blood.

*Ans.* And deliver us from the rod of Thine anger.

*Min.* Thou Who wast bruised for our iniquities, Who didst taste the bitter gall and vinegar, save us from future ills.

*Ans.* And deliver us from the rod of Thine anger.

*Min.* Thou Who didst suffer the crown of thorns, and wast nailed to the cross, cleanse us from all sin.

*Ans.* And deliver us from the rod of thine anger.

*Min.* Thou, Who upon the cross did ask of the Father pardon for the ignorant, plead for us.

*Ans.* And deliver us from the rod of Thine anger.

*Min.* Thou Who wast greatly afflicted and gavest

Thy life for us, absolve us from all guilt and give us the victory over death. Mozarabic  
(continued).

*Ans.* And deliver us from the rod of Thine anger.

*Min.* Save us with the infinite price of Thine own blood, and unite us unto Thee by the power of Thy Divine love.

*Ans.* And deliver us from the rod of Thine anger.

*Min.* O Christ our Lord, from Whose cross went up a cry as of one forsaken by the Father, and Who by Thy death didst redeem mankind which was lost through sin; we humbly supplicate Thy mercy, that we who believe may never be forsaken by Thee, and that our trust in Thy eternal power and Godhead may never be rejected. And we beseech Thee to graciously hear our prayers, and make us to serve Thee alway according to Thy good will and pleasure.

*Ans.* Amen.

*Min.* Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things.

*Ans.* Amen.

*Here the Minister may add such Prayers of Supplication (taken from this Book) as he considers appropriate.*

¶ *Then all standing, there shall be sung or read this Doxology :*

Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen.

*And the Minister shall say :*

In the Name of our Lord Jesus Christ, let us depart in peace.

*Ans.* Thanks be unto God. Amen.

¶ *If there be a Sermon, the Prayers before and after it are left to the discretion of the preacher.*

¶ *Should two Services be held on this day, and one of them not be the Holy Communion, the preceding Office shall be used for the second service, omitting the First Lesson and Canticle 14 ; the only Lesson being John xiii., 18-38.*

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## THE OFFICE FOR GOOD FRIDAY.

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*All standing, the Minister shall begin, saying :*

The Lord is in His holy temple.

*Ans.* Let all the earth keep silence before Him.

*Min.* When we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die ; yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.

*Ans.* And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have received the atonement.

¶ *The Minister :*

Dearly beloved brethren : If we say that we have Cabrera. no sin, we deceive ourselves, and the truth is not in us. But we have an Advocate with the Father, Jesus Christ the Righteous : and He is the Propitiation for our sins : and not for ours only, but also for the sins of the whole world. Therefore let us humble ourselves in the presence of God, and say unto Him in the words of the Prophet David :



Cabrera  
(continued).

*Then, all kneeling, shall be said aloud alternately,  
first by the Minister and then by the Congregation,*

PSALM LI.

[*The Gloria not to be said at the end of the Psalm.*]

¶ *Then the Presbyter (or the Bishop, if he be present) standing shall say :*

Cabrera.

O ever merciful and gracious God, Who dost accept the meek and humble of heart, and hast given authority to Thy Ministers to declare pardon, reconciliation, and everlasting peace unto as many as are truly sorry for their sins, and return unto Thee in faithfulness and truth: Awaken in these Thy servants who have now confessed their sins, a sense of Thy presence and of Thy purity. Work in them a true repentance, pardon all their sins, and cleanse them from all stain of body and soul; give unto them newness of life, and accept them in Thy beloved Son, that being sanctified by Thy Holy Spirit, they may experience the spiritual consolation and joy which is the inheritance of Thy children, and obtain the fruition of Thy holy and eternal promises, through our Lord and Redeemer Jesus Christ.

*Ans.* Amen.

*Min.* My mouth shall speak the praise of the Lord.

*Ans.* And let all flesh bless His Holy Name for ever and ever.

*All standing, the following Anthem shall be said or sung :*

There shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.

¶ *After the Anthem, and the Congregation seated, the Minister shall say :*

The Lesson in the Old Testament is found in Genesis, chapter xxii. 1-18.

¶ *The reading ended, and all standing, the Minister shall say :*

The Lord is long-suffering and merciful.

*Ans.* Slow to anger, and of great kindness.

*And the following Anthem shall be sung or read :*

There is no God else beside me ; a just God and a Saviour ; there is none beside me.

Look unto me, and be ye saved, all the ends of the earth ; for I am God, and there is none else.

¶ *After the Anthem shall be read Micah vi. 2-8, as follows :*

*The Deacon :*

Hear ye, O mountains, the Lord's controversy, and <sup>Mozarabic.</sup> ye strong foundations of the earth : for the Lord hath a controversy with His people, and he will plead with Israel.

*The Minister :*

O my people, what have I done unto thee ? and wherein have I wearied thee ? testify against me. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants ; and I sent before thee Moses, Aaron, and Miriam. O my people, remember now what Balak King of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal ; that ye may know the righteousness of the Lord.

*Ans.* Wherewith shall I come before the Lord, and bow myself before the high God ? Shall I come before

Mozarabic  
(continued).

Him with burnt offerings, with calves of a year old ?  
Will the Lord be pleased with thousands of rams, or  
with ten thousands of rivers of oil ? Shall I give my  
firstborn for my transgression, the fruit of my body  
for the sin of my soul ?

*The Minister :*

He hath showed thee, O man, what is good ; and  
what doth the Lord require of thee, but to do justly,  
and to love mercy, and to walk humbly with thy  
God ?

*All kneeling, the Minister shall say :*

Adapted  
from  
Mozarabic.

O Christ, the God of our salvation, Who by Thy  
passion art able to subdue the passions of all men :  
Have pity upon the people of Israel ; convert them, and  
bring them unto Thyself. May they look unto Him  
whom they have pierced, and return unto Thee  
mourning and weeping ; grant unto them the pardon  
of all their sins, grace to serve Thee, and finally life  
everlasting.

*Ans. Amen.*

*A Hymn may be sung.*

¶ *The Congregation seated, the Minister standing  
shall say : Hear, brethren, the Prophecy, and  
he shall read Isaiah, liii. chapter.*

¶ *The reading of the Prophecy ended, and the Con-  
gregation standing, the Minister shall say :*

My soul is exceeding sorrowful, even unto death.

*Ans. How are they increased that trouble me.  
Many are they that rise up against me.*

*Then shall be sung or read the following Anthem :*

All ye that pass by ; behold, and see if there be  
any sorrow like unto my sorrow, which is done unto

me, wherewith the Lord hath afflicted me in the day  
of His fierce anger.

¶ *After the Anthem, the Deacon shall say :*

Hear, all ye people ; hearken, all ye inhabitants of  
the earth, both small and great ; the rich and the poor  
together.

*Then shall the Minister read the words of Psalm xxii.,  
after the following manner :*

*Min.* My God, my God, why hast Thou forsaken Adapted  
from  
Mozarabic.  
me? why art Thou so far from helping me, and from  
the words of my roaring?

O my God, I cry in the daytime, but Thou hearest  
not ; and in the night season, and am not silent.

But Thou art Holy, O Thou that inhabitest the  
praises of Israel.

*Ans.* Through Thy death, O Lord, save all men.

*Min.* But I am a worm, and no man ; a reproach  
of men, and despised of the people.

All they that see me, laugh me to scorn ; they shoot  
out the lip, they shake the head, saying,

He trusted on the Lord that He would deliver him :  
let Him deliver him, seeing He delighted in him.

*Ans.* Through Thy death, O Lord, save all men.

*Min.* Be not far from me, for trouble is near ; for  
there is none to help.

Many bulls have compassed me ; strong bulls of  
Bashan have beset me round.

They gaped upon me with their mouths, as a  
ravening and a roaring lion.

*Ans.* Through Thy death, O Lord, save all men.

*Min.* I am poured out like water, and all my bones  
are out of joint ; my heart is like wax ; it is melted in  
the midst of my bowels.

My strength is dried up like a potsherd ; and my

Adapted  
from  
Mozarabic  
(continued).

tongue cleaveth to my jaws ; and Thou hast brought me into the dust of death.

For dogs have compassed me ; the assembly of the wicked have enclosed me.

*Ans.* Through Thy death, O Lord, save all men.

*Min.* They pierced my hands and my feet ; I may tell all my bones : they look and stare upon me.

They part my garments among them ; and cast lots upon my vesture.

But be not Thou far from me, O Lord ; O my strength haste Thee to help me.

*Ans.* Through Thy death, O Lord, save all men.

*Min.* Deliver my soul from the sword ; my darling from the power of the dog.

Save me from the lion's mouth : for Thou hast heard me from the horns of the unicorns.

I will declare Thy name unto my brethren : in the midst of the congregation will I praise Thee.

*Ans.* Through Thy death, O Lord, save all men.

*All kneeling the Minister shall say :*

Cabrera.

O Christ, the Saviour of the World, Who desireth not the death of a sinner, but rather that he may turn from his wickedness and live ; Who didst not come into the world to condemn the world, but rather that through Thee the world might be saved, and who hast said, " And I, if I be lifted up from the earth, will draw all men unto me " ; Thou Who wast betrayed into the hands of the Gentiles, and nailed upon the cross, laying down Thy life in bitter pains for the sins of the whole world ; Hasten the day, we pray Thee, when in Thee all the families of the earth shall be blessed ; destroy all superstition, remove every error ; take away all ungodliness, and grant that all men may approach Thy presence with true sorrow for their sins, and

acknowledge Thee, serve Thee, and hail Thee as their King, their Saviour, and their Lord. Cabrera  
(continued)

*Ans.* Amen.

*A Hymn may be sung.*

¶ *After the Hymn, the Congregation seated, the Minister standing shall say :*

The New Testament Lesson is found in the Gospel according to St. John, chapter xviii., 28-40.

*After the Lesson, all standing, the Minister shall say :*

All we like sheep have gone astray.

*Ans.* But the Lord hath laid upon Jesus the iniquity of us all.

*Then shall be sung or read the following Anthem :*

Behold the Lamb of God, which taketh away the sin of the world.

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

*After the Anthem, the Deacon shall say :*

Brethren, let us call upon the Lamb of God unto Whom all power is given, both in heaven and on earth, and with all supplication beseech Him, that He would vouchsafe to hear our prayers.

*Then all kneeling shall say :*

*Min.* O Lamb of God, that takest away the sins of the world, have mercy upon us. Cabrera.

*Ans.* Thou that takest away the sins of the world, receive our prayer.

*Min.* O Thou, Who upon the cross didst plead for the ignorant, and pray the Father to forgive them,

Cabrera  
(continued)

have mercy upon all who desire to serve Thee, but not according to knowledge; take away the ignorance by which their understandings are darkened, and fill them with the light of Thy truth.

*Ans.* O Lamb of God, receive our prayer.

*Min.* Thou Who didst receive into Thy kingdom the repentant thief, have mercy upon all who experience the love of Thy truth, and so fetch them home to Thyself that they may be made one fold under one Shepherd.

*Ans.* O Lamb of God, receive our prayer.

*Min.* Thou Who didst leave the legacy of Thy love to John, that he should receive Mary as his mother, and to Mary that she should receive John as her son, have mercy upon all Thy disciples, and grant that they may ever be united and love one another with the same love with which Thou hast loved them.

*Ans.* O Lamb of God, receive our prayer.

*Min.* Thou Who hast endured the bitterness as of one forsaken by God, have compassion upon all who are in sickness, tribulation, and distress, and upon all prisoners and captives, and give unto each according to his necessity, and according to the riches of Thy mercy.

*Ans.* O Lamb of God, receive our prayer.

*Min.* Thou Who in the midst of Thy sufferings didst endure thirst, and hadst given unto Thee vinegar to drink, have mercy upon Thy redeemed, and make them to thirst after peace and goodness, so that they may reign upon earth, though for time they endure suffering.

*Ans.* O Lamb of God, receive our prayer.

*Min.* Thou Who when dying didst commend Thy spirit into the hands of the Father, have compassion

upon Thy saints on earth, and teach them ever to cast their cares upon God, assured that through Thy mediation all things shall work together for their good. Cabrera  
(continued).

*Ans.* O Lamb of God, receive our prayer.

*Min.* Thou Who upon the cross didst finish the work of expiation and redemption, for the which Thou didst descend from the Father, have mercy upon all mankind ; let Thy kingdom come quickly ; and as Thou wast made sin for man, grant that all men may be made the righteousness of God in Thee.

*Ans.* O Lamb of God, receive our prayer.

*Min.* O Lamb of God, that takest away the sins of the world ; have mercy upon us.

*Ans.* Thou that takest away the sins of the world ; receive our prayer.

*Then shall the Deacon say :*

Brethren, arise.

Mozarabic.

*And all standing, the Presbyter [or the Bishop, if he be present] shall say :*

O Christ, Lamb of God, the only begotten Son of the Father, Who for our sakes and for the whole world didst offer Thyself in propitiation upon the cross, dying innocently at the hands of wicked men, remember the infinite value of Thy precious blood, and blot out the sins of all Thy people. O Thou Who wast reviled and buffeted ; Who wast bound with cords, and beaten with stripes ; Who wore the crown of thorns, and wast nailed to the cross ; Who didst suffer the bitter pains of death ; Whose side was pierced and Whose body was laid in the tomb ; grant unto the miserable creatures for whom Thou didst endure so much, the everlasting joy of Thy heavenly kingdom ; so that as many as prostrate themselves



**Mozarabic.** before Thee, remembering Thy passion, and worship-  
*(continued).* ping Thee as the Lamb which was slain, may be raised to heavenly places and enjoy the gladness of Thy glorious resurrection.

*Ans.* Amen.

*Min.* Through Thy mercy, O our God, Who art blessed and dost live and govern all things, world without end.

*Ans.* Amen.

¶ *Then shall be read or sung the following Anthem :*

Christ Jesus, being found in fashion as a man, He humbled himself, and became obedient unto death, even the death of the cross.

Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness.

*After the Anthem, the Deacon shall say :*

Brethren, humbly receive ye the Benediction.

*And the Congregation kneeling, the Minister, standing, shall pronounce the following Benediction :*

**Cabrera.**

*Min.* The Lord be with you alway.

*Ans.* And with thy spirit.

*Min.* Christ Jesus, Who suffered agony and death, succour us with His grace.

*Ans.* Amen.

*Min.* He Who by His death delivered the world, blot out the list of our offences.

*Ans.* Amen.

*Min.* He Who by one offering hath perfected for ever them that are sanctified, bring us into His everlasting sanctuary.

*Ans.* Amen.

**Mozarabic.**

*Min.* Through the mercy of the same our God,

Who is blessed, and liveth, and governeth all things, world without end. Mozarabic  
(continued).

*Ans.* Amen.

*All standing shall then sing or say the following  
Doxology:*

Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen.

*And the Minister shall say:*

In the Name of our Lord Jesus Christ, let us depart in peace.

*Ans.* Thanks be unto God. Amen.

¶ *If there be a Sermon, the Minister who is to preach shall use the following Prayer:*

*Min.* Hear, O Lord, our prayer.

*Ans.* And give ear unto the voice of our cry.

*Min.* O God of love, and Father of mercies, give unto us of Thy grace boldness to enter into Thy sanctuary by the blood of Jesus Christ, the new and living way which He has consecrated. Grant that having this Great High Priest over the house of God, we may draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and holding fast the profession of our faith without wavering; and do Thou enable us, we pray Thee, to consider one another, and provoke one another unto love and good works. Cabrera.

Make us all to learn of Christ, to be meek and lowly in heart, that we may find rest unto our souls. Put on us as Thine elect, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering and

Cabrera  
(continued).

forbearance, that we may forgive one another and be perfect, even as Thou, O our Heavenly Father, art perfect.

Enlighten our minds with the light of the Holy Spirit, that we may understand Thy Holy Word ; and accept this tribute of our worship in the Name of our only Redeemer and Mediator, of Him Who hath redeemed us from the curse of the law, being made a curse for us, even Jesus Christ our Lord.

*Ans.* Amen.

¶ *After the Sermon a Hymn may be sung.*

¶ *Then shall the Minister use the following Prayer :*

Cabrera.

Let us give thanks unto the Lord.

O God, our Heavenly Father, we give Thee thanks because that Jesus Christ came into the world, to call, not the righteous, but sinners to repentance ; because He hath shown Himself to be the Friend of sinners, and because He is the Lamb without spot, who taketh away the sins of the world.

We bless Thee that He tasted death for every man, that through death He might destroy him that had the power of death, that is, the Devil ; that by one offering He hath perfected for ever them that are sanctified ; that putting away sin by the sacrifice of Himself, He did by the Eternal Spirit offer Himself without spot unto God ; and that by His own blood having entered once into the holy place, he hath obtained eternal redemption for us.

We praise Thee that He hath spoiled principalities and powers, triumphing over them in Himself, and hath blotted out the handwriting of ordinances which was against us, taking it out of the way by nailing it to His cross ; that He is our peace, having broken

down the middle wall of partition between Jew and Gentile, and made Himself of both, one people ; that he hath reconciled both unto Thee, in His own body, by the cross, having slain the enmity thereby, and hath built up the twain in Himself into a new man. Cabrera  
(continued).

Great is the love with which Jesus hath loved us. Who can comprehend the height and depth, and length and breadth of that love which passeth knowledge ? Worthy is the Lamb that was slain, to receive power and riches, and wisdom and strength, and honour and glory, and blessing ; for He was slain, and hath redeemed us to God by His blood.

Accept, O Lord, the spiritual sacrifice of our praises and thanksgivings ; pardon all our infirmities, and dismiss us in peace with Thy Divine benediction. And unto Thee, O God Most High, with Thee the Eternal Son, and Thee the Holy Spirit, be the power, the honour, and the glory, for ever and ever. Amen.

*There shall be no Doxology.*

*The Minister shall pronounce the Divine Benediction, using one of the usual Texts.*

¶ *Should two Services be held on this day, and one of them not be the Holy Communion, the whole of the preceding office shall be used at the first Service. For the second Service such parts may be used as are desirable, the Lessons from Holy Scripture being as follows :—*

NUM. xxi. 1-9 ; Matt. xxvii. 27-54 ; Heb. ix. 16-28.

## PASSION OFFICE

(To be used on Good Friday when it is not wished to use the preceding Office because of its great length.)

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*All standing, the Minister shall begin by saying :*

The Lord is in His holy temple.

*Ans.* Let all the earth keep silence before Him.

*\* All kneeling, the Minister shall say :*

\*Irvingite.

Holy, holy, holy, Lord God, Almighty God, Everlasting God: have mercy upon us miserable sinners.

*Ans.* Holy, holy, holy, Lord God, Almighty God, Everlasting God: have mercy upon us miserable sinners.

*Min.* O My people, what have I done unto thee? and wherein have I wearied thee? testify against Me. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and thou hast crucified thy Saviour.

*Ans.* Holy, holy, holy, Lord God, Almighty God, Everlasting God: have mercy upon us miserable sinners.

*Min.* Forty years I led thee through the wilderness; and satisfied thee with the bread of heaven; I brought thee into a pleasant land: and thou hast crucified thy Saviour.

*Ans.* Holy, holy, holy, Lord God, Almighty God, Everlasting God: have mercy upon us miserable sinners.

\* "Liturgy and other Divine Offices of the Church."

*Min.* What could I have done to thee that I have not done? I planted thee as my choice vine. But thou hast brought forth wild grapes; thou hast given Me vinegar to drink; and transfixed thy Saviour's side with a spear. Irvingite  
(continued).

*Ans.* Holy, holy, holy, Lord God, Almighty God, Everlasting God: have mercy upon us miserable sinners.

*Min.* For thy sake, I smote all the firstborn in Egypt; I brought thee up out of Egypt, and overthrew Pharaoh in the sea; but thou hast caused Me to be stricken, and hast delivered Me into the hands of the chief priests.

*Ans.* Holy, holy, holy, Lord God, Almighty God, Everlasting God: have mercy upon us miserable sinners.

*Min.* I divided the waters of the Red Sea before thee, and went before thee in the cloudy pillar; but thou with the spear hast laid open My side and carried Me before Pilate's judgment seat.

*Ans.* Holy, holy, holy, Lord God, Almighty God, Everlasting God: have mercy upon us miserable sinners.

*Min.* I fed thee with manna in the desert; and out of the rock gave thee to drink the water of salvation; but thou hast wounded Me with rods and buffetings; and gall and vinegar hast thou given Me to drink.

*Ans.* Holy, holy, holy, Lord God, Almighty God, Everlasting God: have mercy upon us miserable sinners.

*Min.* I wounded the kings of Canaan for thy sake; and exalted thee to royal dignity and excellency of power: but thou hast smitten My head with a reed; thou hast wounded Me with thorns, and hast lifted Me up upon the cross.

Irvingite  
(continued).

*Ans.* Holy, holy, holy, Lord God, Almighty God, Everlasting God: have mercy upon us miserable sinners.

*Min.* The Lord be with you alway.

*Ans.* And with thy spirit.

*The Minister standing :*

Mozarabic.

O Christ, Lamb of God, the only begotten Son of the Father, &c. (as in former service).

*All standing, the following Anthem is to be sung or read :*

All ye that pass by ; behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of His fierce anger.

¶ *The Sermon.*

¶ *The Sermon ended, and all standing, the following Anthem is to be sung or read :*

Christ Jesus, being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.

Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness.

¶ *Then all kneeling the Minister shall say :*

Irvingite.

Holy, holy, holy, Lord God, Almighty God, Everlasting God: have mercy upon us miserable sinners.

*Ans.* Holy, holy, holy, Lord God, Almighty God, Everlasting God: have mercy upon us miserable sinners.

*Min.* In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.

He was in the world, and the world was made by

Him, and the world knew Him not. He came unto His own, and His own believed Him not. Irvingite  
(continued).

*Ans.* Holy, holy, holy, Lord God, Almighty God, Everlasting God : have mercy upon us miserable sinners.

*Min.* The Word was made flesh and dwelt among us. And Mary brought forth her first-born Son, and wrapped Him in swaddling clothes, and laid Him in a manger ; because there was no room for them in the inn.

And the angel of the Lord appeared to Joseph, saying, Arise, and take the young Child and His mother, and flee into Egypt, for Herod will seek the young Child to destroy Him.

The foxes have holes, and the birds of the air have nests ; but the Son of man hath not where to lay His head.

*Ans.* Holy, holy, holy, Lord God, Almighty God, Everlasting God : have mercy upon us miserable sinners.

*Min.* God sent not His Son into the world to condemn the world ; but that the world through Him might be saved.

Jesus answered, my Father worketh hitherto, and I work. Therefore they sought the more to kill Him, because He said that God was His Father, making Himself equal with God.

*Ans.* Holy, holy, holy, Lord God, Almighty God, Everlasting God : have mercy upon us miserable sinners.

*Min.* The Son of man came eating and drinking, and they say, Behold a man gluttonous and a wine-bibber, a friend of publicans and sinners.

And the Scribes said, He hath Beelzebub, and by the prince of the devils casteth He out devils.



Irvingite  
(continued).

And the Pharisees sent forth spies, which should feign themselves just men, that they might take hold of His words, that so they might deliver Him unto the power and authority of the governor.

And many said, He hath a devil, and is mad ; why hear ye Him ?

*Ans.* Holy, holy, holy, Lord God, Almighty God, Everlasting God : have mercy upon us miserable sinners.

*Min.* And the high priest prophesied, saying, it is expedient that one man should die for the people. Then from that day forth they took counsel together for to put Him to death.

The high priest rent his clothes, saying, He hath spoken blasphemy. And they all condemned Him to be guilty of death.

*Ans.* Holy, holy, holy, Lord God, Almighty God, Everlasting God : have mercy upon us miserable sinners.

*Min.* And He began to be sorrowful and very heavy. Then saith He unto them, my soul is exceeding sorrowful, even unto death. And He fell on His face on the ground, and prayed, saying, O my Father, all things are possible unto Thee : if Thou be willing, remove this cup from me : nevertheless, not my will but Thine, be done.

And being in agony, He prayed more earnestly : and His sweat was as it were great drops of blood falling down to the ground.

And He said, Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going : behold, he is at hand that doth betray me. And all the disciples forsook Him, and fled.

*Ans.* Holy, holy, holy, Lord God, Almighty God,

Everlasting God : have mercy upon us miserable sinners. Irvingite  
(continued).

*Min.* And when they had bound Him, they led him away, and delivered Him to Pontius Pilate the Governor.

And Pilate said : Ye have brought this man unto me as one that perverteth the people ; and, behold, I, having examined Him before you, have found no fault in Him ; no, nor yet Herod ; and, lo, nothing worthy of death is done unto Him.

And they cried out, Crucify Him, Crucify Him !

Then Pilate took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person. Then answered all the people and said, His blood be on us, and on our children.

*Ans.* Holy, holy, holy, Lord God, Almighty God, Everlasting God : have mercy upon us miserable sinners.

*Min.* And after that they had mocked Him, they led Him away to crucify Him.

And they crucified Him.

And with Him they crucify two thieves ; the one on His right hand, and the other on His left. And they that passed by railed on Him.

Likewise also the chief priests mocking Him, with the scribes, pharisees, and elders, said : He saved others, Himself He cannot save.

And Jesus said, Father, forgive them : for they know not what they do.

And He cried with a loud voice, saying, My God, My God, why hast Thou forsaken me ?

And having again cried with a loud voice, He said, Father, into Thy hands I commend my spirit.

And He bowed His head, and gave up the ghost.

*Ans.* Holy, holy, holy, Lord God, Almighty God,

Irvingite  
(continued).

Everlasting God : have mercy upon us miserable sinners.

*Min.* Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain : Whom God hath raised up, having loosed the pains of death : because it was not possible that He should be holden of it.

Behold He cometh with clouds ; and every eye shall see Him, and they also which pierced Him : and all kindreds of the earth shall wail because of Him.

I am the Alpha and the Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

*Ans.* Holy, holy, holy, Lord God, Almighty God, Everlasting God : have mercy upon us miserable sinners.

*All.*

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

*Here some minutes are to be spent in silent prayer.*

¶ *Then the Minister standing shall say :*

Mozarabic.

O God, the Son of God, Who didst suffer for us, the just for the unjust ; Save us by the shame of Thy Passion, and clothe us with the robe of Thy righteousness, so that, through the unmerited suffering of Thy death, we may escape the punishment our sins have deserved.

*Ans.* Amen.

*Min.* Hear the sorrowful sighing of Thy Church, O Lord, Who for her didst suffer death upon the cross. Let her, whose sole trust is in what Thou didst endure for her, never be put to shame. Be her support in all trials, and crown her at last with glory everlasting. Mozarabic  
(continued).

*Ans.* Amen.

*Min.* Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things, world without end.

*Ans.* Amen.

*All standing, the following Anthem is to be sung or read :*

There is no God else beside Me ; a just God and a Saviour ; there is none beside Me.

Look unto Me, and be ye saved, all the ends of earth ; for I am God, and there is none else.

*The singing ended, the Deacon shall say :*

Brethren, humbly receive ye the Benediction.

*And all kneeling, the Minister standing shall say :*

*Min.* The Lord be with you alway.

*Ans.* And with thy spirit.

*Min.* Christ Jesus, Who suffered agony and death, succour us with His grace. Cabrera.

*Ans.* Amen.

*Min.* He Who by His death delivered the world, blot out the list of our offences.

*Ans.* Amen.

*Min.* He Who by one offering hath perfected for ever them that are sanctified, bring us into His everlasting sanctuary.

*Ans.* Amen.

**Mozarabic.** *Min.* Through the mercy of the same our God, Who is blessed and liveth, and governeth all things, world without end.

*Ans.* Amen.

*Here may be sung a Hymn.*

*Min.* In the Name of our Lord Jesus Christ, let us depart in peace.

*Ans.* Thanks be unto God. Amen.

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# THE OFFICE FOR EASTER SUNDAY.

*The order of the Morning and Evening Offices to be observed, with the following difference ;*

¶ *Proper Laud.*

This is the day which the Lord hath made. **Mozarabic.**  
Alleluia.

We will rejoice and be glad in it. Alleluia.  
Alleluia.

The voice of rejoicing and salvation is in the tabernacles of the righteous : the right hand of the Lord doeth valiantly.

Glory and honour be to the Father, and to the Son, and to the Holy Ghost.

For ever and ever. Amen.

¶ *After Psalm xcvi. (or Psalm xxiii., if it be afternoon), one or both of Psalms cxi., cxiii. must be read.*

¶ *First Lesson, Morning : Exod. xi. 1-28. Second Lesson, John xx. 11-18.*

¶ *Evening Lesson, Rev. v., as the Minister may direct.*

¶ *Instead of the Canticle after the Second Lesson, the following shall be read or sung :*

Christ our passover is sacrificed for us.

Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

Christ being raised from the dead, dieth no more ; death hath no more dominion over Him.

**Anglican.**

Anglican  
(continued).

For in that He died, He died unto sin once : but in that He liveth, He liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin : but alive unto God through Jesus Christ our Lord.

Christ is risen from the dead, and become the first fruits of them that slept.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive.

O death, where is thy sting ? O grave, where is thy victory ?

Death is swallowed up in victory : But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Glory and honour be to the Father, and to the Son, and to the Holy Ghost.

For ever and ever. Amen.

¶ *Proper Benediction.*

Mozarabic.

*Min.* Christ the Son of God, Who in our mortal frame did endure the cross, despising the shame, deliver us from all pain and harm.

*Ans.* Amen.

*Min.* He Who in the true flesh of our nature did rise again from the dead, sanctify us through the truth, and raise us up from every fall.

*Ans.* Amen.

*Min.* That through the faith with which we believe that He died and rose again from the dead, we may find a resting-place prepared for us in everlasting mansions.

*Ans.* Amen.

*Min.* Through the mercy of the same our God, Who

is blessed and liveth, and governeth all things, world without end. Mozarabic  
(continued).

*Ans. Amen.*

¶ *Proper Anthem.*

I am the first and the last. I am He that liveth and was dead; And, behold, I am alive for evermore.

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.

Glory and honour be to the Father, and to the Son, and to the Holy Ghost.

For ever and ever. Amen.

#### PRAYER AFTER SERMON.

Let us give thanks unto the Lord.

*Cabrera.*

O our God and Father. How wonderful is Thy goodness, and how great Thy loving kindness which Thou hast shown towards mankind, not for works of righteousness which we have done, but of Thine infinite mercy alone.

We thank Thee, O God, that Jesus Christ our Lord died for our sins, and rose again for our justification, and that He was declared to be the Son of God with power, by the resurrection from the dead.

We bless Thee, that though Jesus was dead, yet He is alive, and lives for evermore, and hath the keys of hell and death: that He dieth no more, neither hath death any more dominion over Him.

We magnify Thee, because Thou didst not suffer Thine Holy One to see corruption, but loosed the pains



Cabrera  
(continued).

of death, and so declared to the house of Israel that that same Jesus whom they crucified is both Lord and God.

We glorify Thee, that for this end Christ both died and rose, and revived, that He might be Lord both of the dead and the living, and that whether we wake or sleep, we might live together with Him.

And now, O Lord, vouchsafe to accept these our praises and thanksgivings as a spiritual sacrifice, which we offer unto Thee through Jesus, and to pardon all that has been amiss in this service, by reason of our many infirmities.

Let the words of our mouth, and the meditations of our heart, be acceptable in Thy sight, O Lord, our Strength and our Redeemer. Grant this, we beseech Thee, and fill us with hope, joy, and peace, for the sake of Jesus Christ, our blessed Saviour, Who with Thee, and the Holy Ghost, liveth and reigneth for ever and ever. Amen.

¶ *This Office is to be used on Easter Monday and Tuesday, the Lessons being as follows :*

*Monday:* Exod. xv. 1-21; Matt. xxviii. 1-16; Luke xxiv. 13-33.

*Tuesday:* Song of Solomon ii. 10-17; John xx. 24-31; John xxi. 1-14.

## THE OFFICE FOR ASCENSION DAY.

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*The order of the Morning and Evening Offices to be observed, with the following difference :*

*The reading of the Commandments to be omitted at the Morning Service, and the Summing up of the Commandments to be omitted at the Evening Service.*

*The Exhortation preceding the Confession of Sins :*

Dearly beloved brethren, although we ought at all Cabrera. times humbly to acknowledge our sins before the majesty of our God, yet ought we most chiefly so to do when we meet together to commemorate the treasures of His mercy towards us, and the profound mysteries of His Divine love. We should prostrate ourselves in His presence, and implore His forgiveness, confessing all our sins with a truly repentant spirit. Therefore from the inmost recesses of our hearts, let us say unto Him :

*Here shall be said the Confession, with the prayer and suffrages that follow, in the Morning or Evening Office.*

¶ *Proper Laud.*

Lift up your heads, O ye gates, and be ye lift up, Mozarabic.  
ye everlasting doors. Alleluia.

And the King of glory shall come in. Alleluia.  
Alleluia.

Who is this King of glory? The Lord of hosts.  
He is the King of glory.

Glory and honour be to the Father, and to the Son,  
and to the Holy Ghost : For ever and ever. Amen.

¶ *After Psalm xc. (or Psalm xxiii., if it be afternoon) one or both of Psalms xxiv., cx. must be read.*

¶ First Lesson, Morning : Dan. vii. 9-14 Second Lesson, Luke xxiv. 44-53.

¶ Evening Lesson, Heb. iv. 14, to chap v., verse 10, as the Minister may direct.

¶ *Proper Anthem.*

Mozarabic. In the Name of Jesus, every knee shall bow, of things in heaven, and things in earth, and things under the earth, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.

Glory and honour be to the Father, and to the Son, and to the Holy Ghost : For ever and ever. Amen.

#### PRAYER AFTER SERMON.

Cabrera. Let us give thanks unto the Lord.

O our God and Father, how wonderful is Thy goodness, and how great Thy loving kindness which Thou hast shown towards mankind, not for works of righteousness which we have done, but of Thine infinite mercy alone.

We thank Thee, that our Lord Jesus Christ is ascended to His Father and our Father, to His God and our God, and that having led captivity captive, He hath given gifts unto men for the work of the ministry, and for the perfecting of the saints.

We bless Thee, that as the forerunner, He is gone before into heaven to prepare a place for us, so that where He is, we may be also, and that He is set on the right hand of the throne of Thy Majesty, angels and authorities and powers being subject to Him.

We praise Thee, that we have an High Priest taken from among men, and ordained for men in things pertaining to God, that He may offer gifts and sacrifices

for our sins ; Who can have compassion on the ignorant and them that are out of the way, and Who is the Author of Eternal Salvation to all them that obey Him. Cabrera  
(continued).

We magnify Thee, because Thou hast exalted Him, and given Him a Name above every name, that in the Name of Jesus every knee might bow, and every tongue confess that He is Lord, to the glory of God the Father ; and because all power is given, both in heaven and on earth, unto Him Who is the King of kings and Lord of lords, and Who shall reign till all His enemies are made His footstool.

We glorify Thee, that this same Jesus Who is ascended into heaven, shall yet be revealed with His angels to be glorified in His saints, when He will gather His elect from the four winds, and when the righteous shall shine forth as the sun in the kingdom of their Father. Grant, O God, that according to Thy promise, we may look for new heavens and a new earth wherein dwelleth righteousness, and vouchsafe that we, living in expectation of these things, may give diligence to be found of Him in peace, without spot and blameless. And then, come, Lord Jesus, come quickly.

And now, O Lord, vouchsafe to accept these our praises and thanksgivings as a spiritual sacrifice, which we offer unto Thee through Jesus, and to pardon all that has been amiss in this service, which we may have committed by reason of our many infirmities.

Let the words of our mouth and the meditations of our heart, be acceptable in Thy sight, O Lord our Strength and our Redeemer. Grant this, we beseech Thee, and fill us with hope, joy, and peace, for the sake of Jesus Christ our blessed Saviour, Who with Thee and the Holy Ghost, liveth and reigneth for ever and ever. Amen.

## THE OFFICE FOR WHIT-SUNDAY.

*The order of the Morning and Evening Offices to be observed, with the following difference :*

### ¶ *Proper Laud.*

Mozarabic.

Then were all filled with the Holy Ghost. Alleluia.

And begun to speak with other tongues, as the Spirit gave them utterance. Alleluia. Alleluia.

Blessed is the nation whose God is the Lord ; and the people whom He hath chosen for His own inheritance.

Glory and honour be to the Father, and to the Son, and to the Holy Ghost : For ever and ever. Amen.

¶ *After Psalm xcv. (or Psalm xxiii., if it be afternoon) one or both of Psalms xlvi., cxlv. must be read,*

¶ *First Lesson, Morning, Deut. xvi. 9-12 ; Second Lesson, Rom. viii. 1-17.*

¶ *Evening Lesson, Joel ii. 23-32.*

¶ *After the Second Lesson, Canticle xix.*

### ¶ *Proper Anthem.*

Mozarabic.

The Comforter, Whom I will send unto you from the Father, shall testify of Me.

And ye also shall bear witness, because ye have been with Me from the beginning.

Glory and honour be to the Father, and to the Son, and to the Holy Ghost : For ever and ever. Amen.

## PRAYER AFTER SERMON.

Cabrera.

Let us give thanks unto the Lord.

O our God and Father, how wonderful is Thy goodness, and how great Thy loving kindness which Thou hast shown towards mankind, not for works of righteousness which we have done, but of Thine infinite mercy alone.

We thank Thee, O Lord, that when Jesus Christ ascended into heaven, He sent to us another Comforter to abide with us for ever, even the Spirit of Truth, Who taketh of the things of Jesus and showeth the same unto us.

We bless Thee, that Jesus being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He poured it forth upon His disciples as rivers of living water.

We praise Thee for the signs and wonders, and gifts of the Holy Ghost, with which Thou didst confirm the Word spoken by Thy servants.

We magnify Thee for Thy promise, that as earthly parents, though evil, know how to give good gifts to their children, so Thou, O Heavenly Father, wilt give the Holy Spirit to them that ask Thee : even the Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession.

We glorify Thee, that through the power of the Holy Ghost, the message of salvation is being proclaimed to all nations for the obedience of the faith ; and that Thou hast raised up so many witnesses, approved by Thee in patience and affliction, to give testimony before the governors of this world, with strength and wisdom, which their adversaries have not been able to gainsay ; yea, that even in these last times Thou dost by the same Spirit reform and purify

Cabrera  
(continued).

Thy Church from the errors and traditions whereby Thy commandment hath been made void.

And now, O Lord, vouchsafe to accept these our praises and thanksgivings as a spiritual sacrifice, which we offer unto Thee through Jesus, and to pardon all that has been amiss in this service, by reason of our many infirmities.

Let the words of our mouth, and the meditations of our heart, be acceptable in Thy sight, O Lord, our Strength and our Redeemer. Grant this, we beseech Thee, and fill us with hope, joy, and peace, for the sake of Jesus Christ our blessed Saviour, Who with Thee and the Holy Ghost, liveth and reigneth for ever and ever. Amen.

¶ *This Office is to be used on Monday and Tuesday in Whitsuntide, the Lessons being as follows :*

*Monday*, Ezek. xxxvii. 1-14 ; 1 Thess. v. 12-23 ; Ephes. i. 1-23.

*Tuesday*, Gen. xi. 1-9 ; 1 Cor. xiv. 1-19 ; 2 Cor. iii. 4-18.

# THE OFFICE FOR HOLY TRINITY SUNDAY.

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*The order of the Morning and Evening Offices to be observed, with the following difference :*

¶ *Proper Laud.*

There are Three that bear record in heaven.  
Alleluia.

The Father, the Word, and the Holy Ghost.  
Alleluia. Alleluia.

And these Three are One. Alleluia. Alleluia.  
Alleluia.

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

For ever and ever. Amen.

¶ *After Psalm xcvi. (or Psalm xxiii., if it be afternoon) one or both of Psalms cxxxv., cxlvi. must be read.*

¶ *First Lesson, Morning : Isa. vi. 1-8.*

*After this Lesson there shall be sung or read Psalm c.*

¶ *Second Lesson, Eph. iv. 1-16.*

*After this Lesson shall be sung the Te Deum.*

¶ *Evening Lesson, Mat. iii.*

*After this Lesson shall be sung or read Psalm c., or the Te Deum, as the Minister may choose.*



¶ *Proper Supplication.*

Mozarabic.

Let us pray to the Infinite and Ineffable Trinity, the Father, The Son, and The Holy Ghost, and with all supplication beseech our God to order our life in good works, and, after our journey through this world, to vouchsafe unto us everlasting rest with the righteous.

*Ans.* Grant us this, O Almighty and Everlasting God.

¶ *Proper Benediction.*

*Min.* The Father, Who in the beginning created all things by the Word, give us His blessing.

*Ans.* Amen.

*Min.* The Son, Who for our salvation came down from the right hand of the Father, give us His blessing.

*Ans.* Amen.

*Min.* The Holy Ghost, Who as a dove rested upon Christ when He was in the River Jordan, give us His blessing.

*Ans.* Amen.

Through the mercy of the same our God, Who is blessed, and liveth and governeth all things, world without end.

*Ans.* Amen.

¶ *Proper Anthem.*

Who is so great a God as our God? Thou art the God that doest wonders: Thou hast declared Thy strength among the people. Thou hast with Thine arm redeemed the people.

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

For ever and ever. Amen.

## PRAYER AFTER SERMON.

Let us give thanks unto the Lord.

Cabrera.

O Most Holy and Blessed Trinity, Father, Son and Holy Ghost, Name unspeakable and most glorious ; in the which we were baptized, and wherein we gather together in worship, having fellowship with the Universal Church ; We adore Thee, we bless Thee, we praise Thee, we glorify Thee with our bodies, souls, and spirits.

We adore Thee, O Father, Lord of heaven and earth, and Thee, the Eternal Word, Who in the beginning wast with God, and was God : without Whom nothing was made that is made ; Who in the fulness of time wast made flesh, and didst dwell among us, and manifest Thy glory, the glory of the only begotten of the Father, full of grace and truth.

And since it is the will of God that all men should honour the Son, as they honour the Father, We adore Thee as the brightness of the Father's glory and the express image of His Person, and thus unite with the angels who were charged to worship Thee. We render unto Thee our homage, O Redeemer, Thou faithful Witness, the Firstborn from the dead ; the Prince of the kings of the earth, and confess that Thou art the Christ, the Lord, to the glory of God the Father.

We worship Thee, O Holy Ghost the Comforter, Whom the Son hath sent from the Father, even the Spirit of truth, by Whose inspiration holy men of old did write the Word for our learning ; and Who dost even now teach us all things taking of the things of Jesus and showing them unto us, to our

Cabrera  
(continued).

great and endless consolation. Unto Thee, the Sanctifier, the Enlightener, the Comforter, be praise for evermore.

And now, O Holy, Triune God, we beseech Thee to accept these our praises and thanksgivings which we offer unto Thee as a spiritual sacrifice, and to pardon all that has been amiss in this service, by reason of our many infirmities. And unto Thee the Three in One—the Father, the Son, and the Holy Ghost—be all honour and glory, world without end. Amen.

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# THE ORDER OF THE ADMINISTRATION OF THE LORD'S SUPPER,

*Or Holy Communion.*

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¶ *The Minister shall announce the administration of the Holy Supper during the Services of the preceding Sunday.*

¶ *If, among those who are to Communicate, the Minister shall know any to be an open and notorious evil liver, or to have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended, he shall advertise him, that he presume not to come to the Lord's Table until he have openly declared himself to have truly repented, and amended his former evil life.*

*The same order shall the Minister use with those betwixt whom he perceiveth malice and hatred to reign, not suffering them to Communicate until he know them to be reconciled. And if one of the parties so at variance be content from the bottom of his heart to forgive all that the other hath trespassed against him, and to make amends for that wherein he himself hath offended, and the other party will not be persuaded to a godly unity, but still remain in his frowardness and malice, then the Minister ought to admit to the Holy Communion the person who has repented, but not him that is obstinate.*

¶ *The Table at the Communion time is to be covered with a white cloth.*

*All standing, the Minister in his customary place shall say :*

Mozarabic order.\*

In the Name of the Father, and of the Son, and of the Holy Ghost.

*Ans.* Amen.

*Min.* I will arise, and go to my Father, and will say unto Him : Father, I have sinned against heaven and before Thee, and am no more worthy to be called Thy son.—Let us pray.

*The Congregation kneeling and the Minister standing, all shall say :*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

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

*Min.* From our secret faults, cleanse us, O Lord.

*Ans.* And free Thy servants from all pride.

*Min.* Hear, O Lord, our prayer.

*Ans.* And let our cry come unto Thee.

*Min.* O God, Who of the unworthy dost make worthy, of sinners just men, and of the unclean dost make clean : Purify our hearts and bodies from all thought and all stain of sin, that we may serve Thee in an acceptable manner, through our spotless great High Priest, Jesus Christ Thy Son, our Lord, Who

\* Arranged after order of Mozarabic services.

† Taken from Form of Service prepared by Dean Hale from Mozarabic sources.

Dean Hale†  
(after  
Mozarabic).

with Thee liveth and reigneth in the unity of the Holy Spirit, One God, world without end.

Dean Hale  
(after  
Mozarabic)  
(continued).

*Ans.* Amen.

*Min.* O Lord, open Thou our lips.

*Ans.* And our mouth shall shew forth Thy praise.

¶ *All standing, the Introit for the time shall be said or sung as follows :*

[*During Advent.*]

Alleluia. For He cometh, for He cometh to judge the earth ; He shall judge the world with righteousness, and the people with His truth. Alleluia.

Glory and honour be to the Father, and to the Son, and to the Holy Ghost. For ever and ever. Amen.

*Min.* O God, Who by means of the angelic hosts didst announce the coming of Thy Son our Lord Jesus Christ, and cause the herald angels to proclaim Him, saying—Glory to God in the highest, and on earth peace, good will toward men. Grant that we may so pass our days in Thy faith and fear, that at the second coming of Thy Son we may rejoice before Him with ineffable joy.

*Ans.* Amen.

*Min.* Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things, world without end.

*Ans.* Amen.

[*From Christmas until Septuagesima Sunday.*]

Alleluia. The Word was made flesh, and dwelt among us, and we beheld His glory. Alleluia.

Glory and honour, etc.

*Min.* O blessed Saviour, Who according to the announcement of the prophets wast born of a virgin, and didst come to be the treasure of the poor ; to give

Dean Hale  
(after  
Mozarabic)  
(continued).

light to them that dwell in darkness ; strength to the weak ; health to the sick, and life to the dead ; grant that we, by Thy glorious birth, may be loosened from the bonds of sin and evermore rejoice in Thy praise.

*Ans.* Amen.

*Min.* Through Thy mercy, etc.

[*From Septuagesima until Lent.*]

Alleluia. Thy mercy is great unto the heavens, and Thy truth unto the clouds. Alleluia.

Glory and honour, etc.

*Min.* To Thee, O Lord, belongeth praise in the highest : unto Thee doth the Church upon earth sing glory. Grant, we beseech Thee, Almighty God, that as we declare Thy praises, so mayest Thou always listen to the voice of our supplications.

*Ans.* Amen.

*Min.* Through Thy mercy, etc.

[*During Lent.*]

Gracious is the Lord to those that trust in Him, to the soul that seeketh after Him.

Glory and honour, etc.

*Min.* Let all the earth hear Thee, O Lord. To Thee let rich and poor incline their hearts. May our souls desire none other beside Thee, and in praising Thee with all Thy saints in glory, may we find in Thee our best and eternal reward.

*Ans.* Amen.

*Min.* Through Thy mercy, etc.

[*From Easter until Ascension.*]

Alleluia. The Lord is my strength and my song, and He hath been unto me salvation. Alleluia.

Glory and honour, etc.

*Min.* To Thee, O Christ, our God, do we give glory, and we beseech Thee that as Thou didst vouchsafe to

die for our sins, and on the third day rise in glory from the dead, so grant that we, being freed by Thee from sin, may find in Thee our everlasting joy.

Dean Hale  
(after  
Mozarabic)  
(continued).

*Ans.* Amen.

*Min.* Through Thy mercy, etc.

[*From Ascension until Whit-Sunday.*]

Alleluia. The Lord of Hosts, He is the King of glory. Alleluia.

Glory and honour, etc.

*Min.* O our Lord and Saviour, Who in the sight of Thy disciples didst ascend into the heavens in glory; grant that in Thee our hearts and souls may be so raised above earthly things, that we may not be ashamed in Thy presence when Thou dost come to be our Judge.

*Ans.* Amen.

*Min.* Through Thy mercy, etc.

[*From Whit-Sunday to Trinity Sunday.*]

Alleluia. Let Thy good Spirit guide me, O Lord, into the land of the upright. Alleluia.

Glory and honour, etc.

*Min.* O God the Holy Ghost, Who with the Father and the Son together art worshipped and glorified; Teach us to know the truth, and grant that we may rejoice in the same evermore.

*Ans.* Amen.

*Min.* Through Thy mercy, etc.

[*From Trinity until Advent.*]

Alleluia. Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. Alleluia.

Glory and honour, etc.

*Min.* To Thee, O Lord, belongeth praise in the highest. Unto Thee doth the Church upon earth sing glory. Grant, we beseech Thee, Almighty God,



Dean Hale after Mozarabic) (continued). that as we declare Thy praises, so mayest Thou always listen to the voice of our supplications.

*Ans.* Amen.

*Min.* Through Thy mercy, etc.

**☞** *After the Introit, The Minister shall say—Let us give praise unto the Lord, and all together shall say or sing:*

Mozarabic order.

Glory be to God on high, 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, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest on 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.\*

\* The position of the *Gloria in excelsis* in this part of the Service is the same as in the *Mozarabic* rite.

The Latin version in the *Mozarabic* Rite, of which the Spanish original is a literal translation, is as follows:—

*Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis. Laudamus te, benedicimus te, adoramus te, glorificamus te; gratias agimus tibi, propter magnam gloriam tuam; Domine Deus Rex cælestis, Deus Pater omnipotens.*

*Domine Fili Unigenite Jesu Christe; Domine Deus, Agnus Dei, Filius Patris; qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis.*

*Quoniam Tu solus Sanctus, Tu solus Dominus, Tu solus Altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.*

¶ *The Minister shall then say :*

The Lord be with you alway.

*Ans.* And with Thy spirit.

*Min.* The Lesson of the Prophecy is in the Book . . . chapter . . . commencing at the . . . verse.

*Ans.* Thanks be unto God.

*And the Congregation seated, the Minister standing shall read the Prophecy for the day, and conclude saying :*

Here endeth the Lesson from Prophecy.

*Ans.* Amen.

*All standing, there shall be sung [or alternately read by the Minister and the Congregation], a part of :*

### PSALM CVI.

Praise ye the Lord, for He is good : for His mercy endureth for ever.

Who can utter the mighty acts of the Lord ? who can shew forth all His praise ?

Blessed are they that keep judgment, and he that doeth righteousness at all times.

Remember me, O Lord, with the favour that Thou bearest unto Thy people : O visit me with Thy salvation.

That I may see the good of Thy chosen, that I may rejoice in the gladness of Thy nation, that I may glory with Thine inheritance.

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

For ever and ever. Amen.

Mozarabic  
order  
(continued).

*Then shall the Deacon say :*

Brethren keep silence.

The Lesson of the Epistle of . . . . is in the . . . .  
chapter, beginning at the . . . . verse.

*Ans.* Thanks be unto God.

*And the Congregation seated, the Deacon standing,  
shall read the Epistle for the day, and conclude  
saying :*

Here endeth the Lesson from the Epistle.

*Ans.* Amen.

*Then all standing, the Minister shall say :*

The Lord be with you alway.

*Ans.* And with thy spirit.

*Min.* The Lesson of the Holy Gospel according to  
St. . . . is in the . . . . chapter, commencing at the . . . .  
verse.

*Ans.* Glory be to Thee, O Lord.

*And the Minister shall read the Gospel for the day,  
and conclude saying :*

Here endeth the Lesson from the Holy Gospel.

*Ans.* Amen.

*Min.* Praise ye the Lord.

*Ans.* The Lord's Name be praised.

¶ *The Laud for the time, or the Proper Laud, shall  
now be sung or read.*

[In the Spanish original, the Lauds are all here  
reinserted.]

¶ *If the Laud be read, a Hymn may be sung.*

¶ *If there be an Address, or a Sermon, it shall  
now follow.*

¶ *After the Address or Sermon, the Presbyter shall go to the Table of the Lord, and if there be an Offertory, shall there say :*

Let us present our offerings unto the Lord with reverence and godly fear.

*Then shall the Wardens of the Church, or other duly appointed persons, gather the Offerings of the Faithful, while the Minister reads some of the following sentences :*

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

As in Irish  
Prayer  
Book.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal : But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

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

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.

Zacchæus 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 fourfold.

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 ?

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

As in Irish  
Prayer  
Book  
(continued).

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.

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

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.

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

Godliness is great riches, if a man be content with that he hath ; for we brought nothing into the world, neither may we carry anything out.

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.

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.

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

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 ?

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

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

As in Irish  
Prayer  
Book  
(continued).

¶ *While the Wardens carry the Offertory to the Presbyter, the following may be sung :*

Thine, O Lord, are all things, in heaven and on earth ; all is Thine, and that we have received of Thy hand we give Thee.

Mozarabic.

Glory and honour be to the Father, and to the Son, and to the Holy Ghost. For ever and ever. Amen.

¶ *Having received the Offertory, the Presbyter shall place it upon the Lord's Table. Then shall he place upon it the Plate with the Bread and the Cup with the Wine, in sufficient quantity. If there be many Communicants, more than one Cup may be used, or some Vessel to contain the Wine.*

*And all still standing, the Presbyter shall say :*

Almighty and Everlasting God ! We humbly beseech Thee [\* to graciously accept the offerings which we now present unto Thy Divine Majesty, and also] to assist us with Thy grace, as we now separate and dedicate to Thy service these Thy gifts of Bread and Wine, for the commemoration of the Death and Oblation of our Redeemer Jesus Christ.

Adapted  
from  
Anglican.

*Ans. Amen.*

¶ *The Deacon shall here place the Offertory upon one of the Credence tables.*

¶ *The Presbyter continuing :*

Let us remember the Holy Catholic Church in our prayers, that the Lord may vouchsafe to strengthen her in faith, hope, and charity.

Mozarabic.

*Ans. Grant us this, O Almighty and Everlasting God.*

\* *This should be omitted when there is no Offertory.*

Mozarabic  
(continued).

*The Congregation kneeling, the Presbyter, standing,*  
*shall say :*

O Heavenly Father, Remembering Thy precept that we should make supplication, prayers, and petitions, and giving of thanks for all men ; we humbly beseech Thee to bless Thy Holy Church Universal, and that Thou wouldst defend her amid dangers, protect her in adversity, and make her watchful in prosperity.

Anglican  
and  
Mozarabic.

Grant unto all who confess Thy Holy Name, that they may live in a pure and sincere love of the brethren, and maintain the unity of the spirit in the bond of peace.

Grant that all Christian Governors and Magistrates may truly and impartially administer justice, for the punishment of evil doers, and for the praise of those who do well.

Give grace to all Bishops and other Ministers, that they may faithfully preach Thy Truth, and shew forth in the practice of their lives that which they teach with their lips, and that they may rightly and duly administer Thy Holy Sacraments.

Grant that all Thy people, and especially this congregation here present, may sincerely receive Thy Holy Word, and serve Thee in holiness and righteousness all the days of their life.

In like manner, O Lord, we pray Thee of Thy goodness to comfort and succour all those who are in necessity, tribulation, sickness, or any other adversity.

Grant us this, O Father, for the sake of Thine only begotten Son, Jesus Christ our Lord.

*Ans.* Amen.

Dean Hale  
(after  
Mozarabic).

*Pres.* And we bless Thy Holy Name, O our God, for the Patriarchs and Prophets who foretold the

coming of Thy Son ; for the Apostles who testified of His wonders ; for the Martyrs who died for the truth ; and for all others Thy servants who have departed this life in Thy faith and fear ; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly Kingdom.

Dean Hale  
(after  
Mozarabic)  
(continued).

*Ans.* Amen.

*Pres.* For Thou art the Life of the living, the Health of the sick, and the Rest of all the faithful departed, world without end.

*Ans.* Amen.

*Pres.* Dearly beloved brethren : We who mind to come to the Holy Communion of the Body and Blood of our Saviour Christ, should confess our faults, if we do not desire to be condemned by the judgment of God ; We ought to humble ourselves before men, if we desire to be glorified in the presence of angels ; and we should weep in this world, if we would reign with Christ.

Trusting, then, in the mercy of God through His beloved Son, let us make our humble confession.

*All devoutly kneeling :*

Almighty God, Father of our Lord Jesus Christ, We acknowledge that we have grievously sinned against Thee, by thought, word, deed, and omission. We do earnestly repent of these our misdoings, the burden of which doth greatly afflict us, the remembrance of which troubleth our hearts. Hide Thy face, O Lord, from our sins, and blot out all our iniquities. Have mercy upon us, we beseech Thee. Have mercy upon us, for the sake of Thy well-beloved Son, Who died upon the cross for our salvation. Pardon all our misdeeds ; cleanse us from all stain



Dean Hale of sin, and fill us with Thy heavenly gifts, so that  
(after from henceforth we may walk in newness of life,  
Mozarabic) through Jesus Christ our Lord. Amen.  
(continued).

*The Presbyter [or the Bishop, if he be present]  
standing :*

Anglican. God, our Heavenly Father, Who of His great love to mankind hath promised forgiveness to all those who with hearty repentance and true faith turn unto Him : Have mercy upon you, pardon all your sins, strengthen you in all goodness, and bring you unto everlasting life, through Jesus Christ our Lord and Redeemer. Amen.

Roman. *Ans.* God Almighty have mercy upon thee also, pardon all thy sins, and bring thee unto life everlasting, through Jesus Christ our Lord. Amen.

*Pres.* The Lord be with you alway.

*Ans.* And with thy spirit.

¶ *The Presbyter shall then read the Collect for the day.*

*Ans.* Amen.

Mozarabic. *Pres.* Through Thy mercy, O our God, Who art blessed, and dost live and govern all things, world without end.

*Ans.* Amen.

*Pres.* O God, Who art the Author of peace, Pour, we beseech Thee, Thy peace into our hearts and into our minds ; guard and protect us amid every danger ; and grant that, being alway in Thy care, we may serve Thee without fear all the days of our life ; through Jesus Christ our Lord.

*Ans.* Amen.

*Pres.* The grace of God the Father Almighty, the peace and love of our Lord Jesus Christ, and the Communion of the Holy Ghost be with us all evermore.

*Ans.* And with all those of good will.

*Pres.* The Lord is our true Peace and unbroken Charity. Brethren, be at peace one with another. Mozarabic  
(continued).

*All standing, the Congregation shall say or sing :*

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

A new commandment I give unto you, That ye love one another ; as I have loved you.

Glory and honour be to the Father, and to the Son, and to the Holy Ghost. For ever and ever. Amen.

¶ *Then shall the Presbyter say :*

Hearken unto the Lord.

*Ans.* Speak, Lord, for Thy servants hear.

*Pres.* Thus saith the Lord :

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.

Lift up your hearts.

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

*Pres.* Let us give thanks and praises unto our Lord God.

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

*Pres.* It is very meet and right that we should at all times give praises unto Thee, O Holy Lord, Father everlasting, Almighty God :

¶ *Here is to follow the Illation according to the time, as follows :*

[*During Advent.*]

Through Jesus Christ Thy Son our Lord, Whose incarnation brought salvation into the world, and Who will come again with glory to reward all those who trust in Him. Dean Hale  
(after  
Mozarabic).

Anglican  
and  
Mozarabic.

Dean Hale  
(after  
Mozarabic)  
(continued).

[From Christmas to Epiphany.]

For that Thou didst give Thy blessed Son Jesus Christ to be born of a Virgin, by the mighty operation of the Holy Ghost, that we might be cleansed from all impurity of the flesh.

[From Epiphany to Septuagesima Sunday.]

Through Jesus Christ Thy Son our Lord, Who came to give light to those who dwelt in darkness and in the shadow of death, and to guide our feet into the way of peace.

[From Septuagesima until Lent.]

Through Jesus Christ Thy Son our Lord, Who came as the second Adam to give life by His obedience, to those against whom the transgression of the first Adam had wrought death.

[During Lent.]

Through Jesus Christ Thy Son our Lord, Who gave Himself for us to reconcile us to Thee by the oblation of His own body.

[Thursday in Holy Week.]

Cabrera.

Through Jesus Christ Thy Son our Lord, Who in His own great love instituted the Communion of His Body and Blood, that we might show forth His propitiatory death until His return in glory and majesty.

[Good Friday.]

Through Jesus Christ Thy Son our Lord, Who bare our sins in His own body on the tree, and suffered for sins, the just for the unjust, that He might bring us to Thee.

Dean Hale  
(after  
Mozarabic).

[*From Easter to Ascension.*]

Through Jesus Christ Thy Son our Lord, Who manifesting the glory of His resurrection, arose triumphantly from the grave, having by His death vanquished death, and reconciled through His blood the things of earth with those that are heavenly.

[*From Ascension to Whit-Sunday.*]

Through Jesus Christ Thy Son our Lord, Who, after His glorious triumph on the cross and His resurrection unto life, ascended above to sit at Thy right hand, opening the kingdom of heaven to man, that where He is, there also His servants might reign with Him in glory.

[*From Whit-Sunday to Trinity Sunday.*]

Through Jesus Christ Thy Son our Lord, according to whose faithful promise the Holy Ghost descended from heaven, to be the Comforter and Guide of Thy people, and to dwell within Thy Church for ever.

[Trinity Sunday.]

Who with Thine only begotten Son our Lord, and with the Holy Ghost, art one God in Trinity; Three Persons in one Substance. For what we believe of Thy glory, we also believe of Thy Son, and of the Holy Ghost, without difference or inequality.

[*From Trinity Sunday to Advent.*]

Through Jesus Christ Thy Son our Lord, Who giveth strength to those who believe in Him, and eternal felicity to those who truly confess Him.

 *And continue saying:*

Therefore with Angels and Archangels, and with Mozarabic.  
all the innumerable company of heaven, we magnify

L

Mozarabic Thy glorious Name, evermore praising Thee, and  
*continued*). saying :

*All together shall say or sing :*

Holy, holy, holy, Lord God of hosts, heaven and earth are full of the glory of Thy majesty.

Hosanna to the Son of David : Hosanna in the highest. Amen.

¶ *The Congregation kneeling, the Presbyter standing behind the Table and with his face towards the people, shall say :*

Adapted  
from  
Mozarabic,  
Anglican,  
and Ameri-  
can.

Holy indeed and blessed art Thou, O God the Father Almighty, for that Thou didst send Thine only begotten Son, to take upon Himself our nature, and to suffer death upon the Cross for our redemption ; Who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world ; and Who, even

Christ the Lord and eternal Redeemer,\* in the same night that He was betrayed, took bread (1), and giving thanks, blessed it, and brake it (2), and gave it to His disciples, saying : Take, eat ; this (3) is My Body which is given for you ; do this in remembrance of Me.

*Ans. Amen.*

\* The phrase—" Christ the Lord and eternal Redeemer " are found here in all copies of the Mozarabic Rite.

*Presb.* Likewise He took the cup (4), when he had supped, saying: **This (5) Cup is the New Testament in My Blood, 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.**

*Ans.* Amen.

*Presb.* As often as ye eat this Bread, and drink this Cup, ye do shew the Lord's death till He come from heaven in glory.

*Ans.* Amen.

*Presb.* O most Holy Father, we Thine unworthy servants do hereby commemorate, and shew forth the death of Thine only begotten Son, as He hath commanded us, until He shall come again in glory and majesty, remembering His glorious passion, and resurrection, and ascension into heaven, and rendering unto Thee most hearty thanks for the innumerable benefits procured unto us by the same.

And we most humbly beseech Thee, O merciful Father, of Thine almighty goodness, to bless and sanctify to our use, with Thy Word and Holy Spirit, these Thy gifts

Adapted  
from  
Mozarabic,  
Anglican,  
and American  
(continued).

and creatures of bread and wine ; that we, receiving them according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed Body and Blood.

And we earnestly 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, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee ; humbly beseeching Thee, that all we who partake of this Holy Communion, may be filled with Thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service ; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord ; by Whom, and with Whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end.

*Ans.* Amen.

*Presb.* The Lord be with you alway.

*Ans.* And with thy spirit.

*Mozarabic.* *Presb.* Let us confess with our mouth the faith which we believe in our heart.

*All together, standing, shall say :*

Mozarabic  
(continued).

**THE NICENE CREED.\***

We believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible : And in one Lord Jesus Christ, the only begotten Son of God, begotten of His Father before all worlds ; God of God, Light of Light, very God of very God ; Begotten, not made ; being of one substance with the Father ; by Whom all things were made ; Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man ; and was crucified also for us under Pontius Pilate. He suffered and was buried ; and the third day He rose again according to the Scriptures ; and ascended into heaven, and sitteth on the right hand of the Father ; and He shall come again with glory to judge both the quick and the dead : Whose kingdom shall have no end.

And we 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 we believe one Holy Catholic and Apostolic Church. We acknowledge one Baptism for the remission of sins ; and we look for the resurrection of the dead, and the life of the world to come. Amen.†

\* The repetition of this Creed at this point in the Office is a special feature in the old Spanish Rite —also the use of the plural "*credimus*" instead of "*credo*."

† The Spanish original is a literal translation from the Latin version as found in the Mozarabic Rite, which is as follows :

*Credimus in unum Deum Patrem omnipotentem, factorem cœli et terræ, visibilium omnium et invisibilium conditorem. Et in unum Dominum Jesum Christum, Filium Dei Unigenitum, et ex Patre natum ante omnia sæcula ; Deum ex Deo, lumen ex lumine, Deum verum ex Deo vero ; natum, non factum, Homoûsion Patri,*



Mozarabic  
(continued).

¶ *The Presbyter shall then say :*

Brethren, having made the profession of our faith, let us now follow the commandment and teaching of our Divine Master, Who hath the words of eternal life, and let us pray to the Lord with humility of heart, and with all the affection of our soul, saying unto Him :

[*Here the Congregation shall kneel.*]

Our Father, which art in heaven, hallowed be Thy Name.

*Ans.* Amen.

*Pres.* Thy kingdom come.

*Ans.* Amen.

*Pres.* Thy will be done in earth, as it is in heaven.

*Ans.* Amen.

*Pres.* Give us this day our daily bread.

*Ans.* Because Thou art our God.

*Pres.* And forgive us our trespasses, as we forgive them that trespass against us.

*Ans.* Amen.

*Pres.* And lead us not into temptation.

*Ans.* But deliver us from evil.

*Pres.* Freed from evil, and evermore strengthened in that which is good, grant that we may serve Thee,

hoc est, ejusdem cum Patre substantiæ ; per quem omnia facta sunt, quæ in cœlo et quæ in terra : qui propter nos homines et propter nostram salutem descendit de cœlis ; et incarnatus est de Spiritu Sancto ex Maria Virgine, et homo factus est ; passus sub Poncio Pilato : sepultus, tertia die resurrexit ; ascendit ad cœlos ; sedet ad dexteram Dei Patris omnipotentis ; inde venturus est judicare vivos et mortuos ; cujus regni non erit finis. Et in Spiritum Sanctam Dominum vivificantem, et ex Patre et Filio procedentem ; cum Patre et Filio adorandum et conglorificandum ; qui locutus est per Prophetas. Et unam sanctam, catholicam et apostolicam Ecclesiam. Confitemur unum Baptisma in remissionem peccatorum. Expectamus resurrectionem mortuorum, et vitam venturi sæculi. Amen.

O our God and Lord. Give joy to them that mourn. Send deliverance to the captive ; give health to the sick. Grant us peace and safety all our days, and withstand the boldness of our enemies. Hear, O God, the cry of all Thy faithful Christian servants at this and at all times, for the sake of Thy Son Jesus Christ our Lord, Who with Thee liveth and reigneth in the unity of the Holy Ghost, one God, world without end.

Mozarabic  
(continued).

*Ans.* Amen.

*Then shall the Deacon say :*


Brethren, humbly receive ye the Benediction.

*The Presbyter.* The Lord be with you alway.

*Ans.* And with thy spirit.

¶ *And the Presbyter shall pronounce the Benedic- tion according to the time, except on such days that have a Proper Benediction.*

[In the Spanish original the several Benedictions are all here inserted.]

 *After the Benediction, all standing shall say or sing :*

O taste, and see, how gracious the Lord is. Alleluia.

I will alway give thanks unto the Lord : His praise shall ever be in my mouth. Alleluia.

The Lord delivereth the souls of His servants, and all they that put their trust in Him shall not be destitute. Alleluia.

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

For ever and ever. Alleluia. Amen.

¶ *Then shall the Presbyter reverently receive the Holy Communion in both kinds himself, and proceed to deliver the same to the Bishops, Presbyters, and Deacons [if any be present], and after that to the faithful also in order, putting the Bread and the Cup into the hands of the Communicants.*

*And when he delivereth the Bread to each one, he shall say :*

Anglican.

The Body of our Lord Jesus Christ, which was given for Thee, preserve Thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for Thee, and feed on Him in Thy heart by faith with thanksgiving.

*And the Minister who delivereth the Cup to anyone shall say :*

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *If the Bread or Wine which hath been blessed be spent before all have Communicated, the Presbyter is to bless more according to the form prescribed, beginning at Christ the Lord and Eternal Redeemer and ending with the words partakers of His most blessed Body and Blood.*

¶ *When all have Communicated, the Presbyter shall place upon the Lord's Table what remaineth of the elements which have been blessed, covering the same with the white linen.*

☞ *Then shall the Presbyter say :*

The Lord hath given unto us the bread of heaven.

*Ans.* With angels' food hath He nourished His people.

*Presb.* In God is our salvation and our glory.

*Ans.* We will seek His face for ever ; we will pour out our hearts before Him.

*And all kneeling shall say :*

O Lord our God, Father, Son, and Holy Ghost ; *Mozarabic.*  
Grant that we who have received this Holy Communion may always seek Thee, and, without looking back, may ever love Thee. Give unto us Thine help, that we may do all those things which are well pleasing in Thy sight, because Thou art God, and beside Thee there is none other, for ever and ever. Amen.

*The Presbyter, standing, shall say :*

The Lord be with you alway.

*Ans.* And with thy spirit.

*Presb.* We give Thee thanks, O Almighty God, *Adapted from Anglican.*  
because Thou dost vouchsafe to feed us, who have worthily received these holy mysteries, with the spiritual food of the most precious Body and Blood of Thy Son, our Saviour Jesus Christ, assuring us thereby of Thy favour and goodness towards us. Grant, O Lord, that we, who have partaken of one Bread, may keep in remembrance that we are very members of the mystical body of Christ our Saviour, which is the blessed company of all the faithful ; and so assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works as are worthy of the vocation wherewith we have been called.

*Ans.* Amen.

*Presb.* Through Thy mercy, O our God, Who art *Mozarabic.*  
blessed, and dost live and govern all things, world without end.

*Ans.* Amen.

*A Hymn may be sung.*

Mozarabic  
(continued).

¶ *After which the Deacon shall say :*

Brethren, this solemn occasion is ended, in the Name of our Lord Jesus Christ. May our prayers and praises be accepted in peace.

*Ans.* Thanks be unto God. Amen.

*Then shall the Presbyter [or the Bishop, if he be present] dismiss the Congregation, saying :*

The peace which Jesus left to His disciples when He ascended into heaven, be with you ever in all its fulness. And the blessing of God the Father Almighty, and of the Son, and of the Holy Ghost, rest upon you, and remain with you alway. Amen.

¶ *If there remain any of the elements which have been blessed, it shall not be kept, neither shall it be carried out of the Church ; but the Presbyter, and as many of the Communicants as he shall call, shall reverently eat and drink the same after the final Benediction.*

¶ *When the Holy Communion is to be administered immediately after any other Office, or whenever, according to the judgment of the Minister, it be desirable to employ a shorter Formulary, use may be made of the Shorter Office which here followeth.*

## THE SHORTER OFFICE FOR THE HOLY COMMUNION.

¶ *The Rubrics commencing and ending the preceding Office must be borne in mind.*

*All standing, the Minister shall say :*

In the Name of the Father, and of the Son, and of Mozarabic.  
the Holy Ghost.

*Ans. Amen.*

*Min.* I will arise, and go to my Father, and will say unto Him : Father, I have sinned against heaven and before Thee, and am no more worthy to be called Thy son.—Let us pray.

*The Congregation kneeling, and the Minister standing, all shall say :*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

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

*Min.* From our secret faults, cleanse us, O Lord.

*Ans.* And free Thy servants from all pride.

*Min.* Hear, O Lord, our prayer.

*Ans.* And let our cry come unto Thee.

*Min.* O God, Who of the unworthy dost make worthy,

Mozarabic  
(continued).

of sinners just men, and of the unclean dost make clean :  
Purify our hearts and bodies from all thought and all  
stain of sin, that we may serve Thee in an acceptable  
manner, through our spotless great High Priest, Jesus  
Christ Thy Son, our Lord, who With Thee liveth and  
reigneth in the unity of the Holy Spirit, One God, world  
without end,

*Ans.* Amen.

*Min.* O Lord, open Thou our lips.

*Ans.* And our mouth shall show forth Thy praise.

*All standing, shall say or sing :*

Glory be to God on high, 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, Jesus Christ, O  
Lord God, Lamb of God, Son of the Father, that takest  
away the sins of the world, have mercy upon us.  
Thou that takest away the sins of the world, have  
mercy upon us. Thou that takest away the sins  
of the world receive our prayer. Thou that sittest  
on 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 Minister shall say :*

The Lord be with you alway.

*Ans.* And with thy spirit.

*Min.* The Lesson of the Epistle of . . . . is in  
the . . . chapter, beginning at the . . . . verse

*Ans.* Thanks be unto God.

*And the Congregation seated, the Minister shall read the Epistle for the day, and conclude saying :*

Here endeth the Lesson from the Epistle.

*Ans.* Amen.

*Min.* The Lord be with you alway.

*Ans.* And with thy spirit.

*Min.* The Lesson of the Holy Gospel according to St. . . . is in the . . . . chapter, commencing at the . . . . verse.

*Ans.* Glory be to Thee, O Lord.

*And all standing, the Minister shall read the Gospel for the day, and conclude saying :*

Here endeth the Lesson from the Holy Gospel.

*Ans.* Amen.

**☞** *If there be an Address it shall now follow.*

**¶** *After the Address, if there be an Offertory, the Presbyter shall read some of the Sentences, as in preceding Office*

*But if there is no Offertory, a Hymn may be sung, during which the Bread and Wine are to be placed upon the Lord's Table.*

**¶** *And the Presbyter shall say :*

Almighty and everlasting God, we humbly beseech Thee [\*to graciously accept the offerings which we now present unto Thy Divine Majesty, and also] to assist us with Thy grace, as we now separate and dedicate to Thy service these Thy gifts of Bread and Wine, for the commemoration of the Death and Oblation of our Redeemer Jesus Christ.

Adapted  
from  
Anglican.

*Ans.* Amen.

*Presb.* Dearly beloved brethren : We who come to the Holy Communion of the Body and

Dean Hale  
(after  
Mozarabic).

\* *This shall be omitted when there is no Offertory.*



Dean Hale  
(after  
Mozarabic)  
(continued).

Blood of our Saviour Christ, should confess our faults, if we do not desire to be condemned by the judgment of God ; we ought to humble ourselves before men, if we desire to be glorified in the presence of angels ; and we should weep in this world, if we would reign with Christ.

Trusting, then, in the mercy of God through his beloved Son, let us make our humble confession.

*All, devoutly kneeling :*

Almighty God, Father of our Lord Jesus Christ, We acknowledge that we have grievously sinned against Thee by thought, word, deed, and omission. We do earnestly repent of these our misdoings, the burden of which doth greatly afflict us, the remembrance of which troubleth our hearts. Hide Thy face, O Lord, from our sins, and blot out all our iniquities. Have mercy upon us, we beseech Thee ; have mercy upon us, for the sake of Thy well-beloved Son, Who died upon the cross for our salvation. Pardon all our misdeeds, cleanse us from all stain of sin, and fill us with Thy heavenly gifts, so that from henceforth we may walk in newness of life, through Jesus Christ our Lord. Amen.

*The Presbyter [or the Bishop, if he be present] standing :*

Anglican.

God our Heavenly Father, who of His great love to mankind hath promised forgiveness to all those who, with hearty repentance and true faith, turn unto Him : Have mercy upon you, pardon all your sins, strengthen you in all goodness, and bring you unto everlasting life, through Jesus Christ our Lord and Redeemer. Amen.

Roman.

*Ans.* God Almighty have mercy upon thee also,

pardon all thy sins, and bring thee unto life everlasting, through Jesus Christ our Lord. Amen.

*Presb.* The Lord be with you alway.

*Ans.* And with thy spirit.

¶ *And the Presbyter shall then read the Collect for the day.*

*Ans.* Amen.

*Presb.* Through Thy mercy, O our God, Who art blessed, and dost live and govern all things, world without end. Mozarabic.

*Ans.* Amen.

*Presb.* Hearken unto the Lord.

*Ans.* Speak, Lord, for thy servants hear.

*Presb.* Thus saith the Lord :

Anglican  
and  
Mozarabic.

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life.

Lift up your hearts.

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

*Presb.* Let us give thanks and praises unto our Lord God.

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

*Presb.* It is very meet and right that we should at all times give praises unto Thee, O Holy Lord, Father everlasting, Almighty God :

¶ *Here is to follow the Illation, according to the time, as in preceding Office.*

☞ *And continue saying :*

Therefore with Angels and Archangels, and with all the innumerable company of heaven, we magnify Thy glorious Name, evermore praising Thee, and saying ;

Anglican  
and  
Mozarabic  
(continued).

*All together shall say or sing :*

Holy, holy, holy, Lord God of Hosts, heaven and earth are full of the glory of Thy Majesty.

Hosanna to the Son of David ; Hosanna in the highest. Amen.

¶ *The Congregation kneeling, the Presbyter shall say :*

Mozarabic,  
Anglican,  
and American.

Holy indeed and Blessed art Thou, O God the Father Almighty, for that Thou didst send Thine only begotten Son, to take upon Himself our nature, and to suffer death upon the Cross for our redemption ; Who made there (by his one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world ; and Who, even

Christ the Lord and Eternal Redeemer in the same night that he was betrayed.

(1) *Here he is to take the Bread into his hands.*

(2) *Here he shall break the Bread in the sight of the faithful.*

(3) *And here to lay his hand upon the broken Bread.*

took bread (1), and giving thanks, blessed it, and brake it (2), and gave it to His disciples, saying: Take, eat; this (3) is My Body which is given for you ; do this in remembrance of Me.

*Ans. Amen.*

*Presb.* Likewise, He took the cup (4)

(4) *Here he is to take the cup into his hand.*

(5) *And here to lay his hand upon every vessel in the sight of the faithful.*

when he had supped, saying: This (5) Cup is the New Testament in my Blood

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.

Mozarabic,  
Anglican,  
and  
American  
(continued).

*Ans.* Amen.

*Presb.* As often as ye eat this Bread, and drink this Cup, ye do show the Lord's death till He come from heaven in glory.

*Ans.* Amen.

*Presb.* O most holy Father, we Thine unworthy servants do hereby show forth the death of thine only begotten Son, as He commanded us, until He shall come again in glory and majesty, remembering His glorious passion, and resurrection, and ascension into heaven, and rendering unto Thee most hearty thanks for the innumerable benefits procured unto us by the same.

And we most humbly beseech Thee, O merciful Father, to hear us ; and of Thine almighty goodness, vouchsafe to bless and sanctify to our use, with Thy Word and Holy Spirit, these Thy gifts and creatures of bread and wine ; that we receiving them according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed Body and Blood.

M

Mozarabic,  
Anglican,  
and  
American  
(continued).

And we earnestly 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, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee; humbly beseeching Thee, that all we who partake of this Holy Communion, may be filled with Thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord, by Whom and with Whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end.

*Ans.* Amen.

*Presb.* The Lord be with you alway.

*Ans.* And with Thy spirit.

Mozarabic.

*Presb.* Let us confess with our mouth the faith which we believe in our heart.

*All together, standing, shall say :*

#### THE NICENE CREED.

We believe in one God, the Father Almighty, Maker of heaven and earth, and all things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God, begotten of His Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made; being of one substance with the

Father ; by Whom all things were made ; Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man ; and was crucified also. for us under Pontius Pilate, He suffered and was buried ; and the third day He rose again according to the Scriptures ; and ascended into heaven, and sitteth on the right hand of the Father ; and He shall come again with glory to judge both the quick and the dead : whose kingdom shall have no end.

Mozarabic  
(continued).

And we 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 we believe One Holy, Catholic and Apostolic Church. We acknowledge one Baptism for the remission of sins ; and we look for the resurrection of the dead, and the life of the world to come. Amen.

¶ *The Presbyter shall then say :*

Brethren, having made the profession of our faith, let us now follow the commandment and teaching of our Divine Master, who hath the words of eternal life, and let us pray to the Lord with humility of heart, and with all the affection of our soul, saying unto Him :

[*Here the Congregation shall kneel.*]

Our Father, which art in heaven, Hallowed be Thy Name.

*Ans.* Amen.

*Presb.* Thy kingdom come.

*Ans.* Amen.

*Presb.* Thy will be done in earth, as it is in heaven.

*Ans.* Amen.

*Presb.* Give us this day our daily bread.

*Ans.* Because Thou art our God.

**Mozarabic**  
(continued).

*Presb.* And forgive us our trespasses, as we forgive them that trespass against us.

*Ans.* Amen.

*Presb.* And lead us not into temptation.

*Ans.* But deliver us from evil.

*Presb.* Deliver us from evil, and strengthen us in Thy fear unto every good work, O Trinity, our God, who art blessed and dost live and govern all things, world without end.

*Ans.* Amen.

*Presb.* Brethren, humbly receive ye the Benediction.

The Lord be with you alway.

*Ans.* And with thy spirit.

¶ *And the Presbyter shall pronounce the Benediction according to the time, or proper for the day.*

☞ *After the Benediction, the Presbyter shall receive the Holy Communion, and administer it to the rest as in former office.*

*And when he delivereth the Bread to each one, he shall say :*

**Anglican.**

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

*And the Minister who delivereth the Cup to any one shall say :*

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *After which a Hymn may be sung.*

¶ *Then the Congregation kneeling, the Presbyter standing shall say :*

The Lord be with you alway.

*Ans.* And with thy spirit.

*Pres.* We give Thee thanks, O Almighty God, because Thou dost vouchsafe to feed us, who have worthily received these holy mysteries, with the spiritual food of the most precious Body and Blood of Thy Son, our Saviour Jesus Christ, assuring us thereby of Thy favour and goodness towards us. Grant, O Lord, that we who have partaken of one bread, may keep in remembrance that we are very members of the mystical body of Christ our Saviour, which is the blessed company of all the faithful ; and so assist us with Thy grace that we may continue in that holy fellowship, and do all such good works as are worthy of the vocation wherewith we have been called.

Adapted  
from  
Anglican.

*Ans.* Amen.

*Pres.* Through Thy mercy, O our God, who art blessed, and dost live and govern all things, world without end.

Mozarabic.

*Ans.* Amen.

*Then shall the Presbyter [or the Bishop, if he be present] dismiss the Congregation, saying :*

The peace which Jesus left to His disciples when He ascended into Heaven, be with you in all its fulness. And the blessing of God the Father Almighty, and of the Son, and of the Holy Ghost, rest upon you, and remain with you alway. Amen.

*The rubrics of the former office apply to this office likewise.*



# PROPER COLLECTS, PROPHECIES, EPISTLES, AND GOSPELS,

*For Sundays and some other days throughout  
the Year.*

[NOTE.—The Mozarabic custom is to have three Lessons. The choice has been made by Senor Cabrera, having before him the Mozarabic, Anglican, and Roman Breviaries.]

¶ *The First Sunday in Advent is always the Sunday nearest the 30th of November.*

*For the order of other Sundays see the Table regarding Easter, before the Lectionary, in Preface.*

*The Collect, Prophecy, Epistle, and Gospel for each Sunday serve for all the week excepting where otherwise in this Book appointed.*

## The First Sunday in Advent.

### Collect.\*

Mozarabic  
(Dean  
Hale).

O Lord Jesus Christ, Who at the first coming of Thy glory didst humble Thyself because of our sins ; Grant that at Thy second coming, our sins being blotted out by Thy mercy, we may be numbered with Thy saints in glory everlasting.

*After each Collect is to be said :*

*Ans. Amen.*

\* This Collect and the most of those which follow are taken from Dean Hale's valuable selection of Collects derived from Mozarabic sources.

*Min.* Through Thy mercy, O our God, Who art blessed, and dost live and govern all things, world without end.

*Ans.* Amen.

The Prophecy, Isa. xxiv. 16-23 ; Epistle, Rom. xiii. 8-14 ; Gospel, Luke xxi. 25-33.

Collect for the Second Sunday in Advent.

O Christ, our Lord, we beseech Thee to grant that Mozarabic. the love of Thy coming may so abide in us that our hearts may never forsake Thee, and that we may be so separated by Thee to our eternal calling, that we may not be confounded in the day when Thou dost return to judge the world.

The Prophecy, Isa. xvi. 1-5 ; Epistle, Rom. xv. 4-13 ; Gospel, Mat. xi. 2-10.

Collect for the Third Sunday in Advent.

O God, our Heavenly Father, Who didst send Thy Mozarabic messengers to announce the birth of Thy Son, that (Dean men might believe on Him ; Grant that, hearing Thy Hale). Word, we may repent of our sins, so that we who profess Christ, may not for our works be condemned before the glory of Thy Majesty.

The Prophecy, Isa. xxxv. 1-10 ; Epistle, 1 Cor. iv. 1-5 ; Gospel, John i. 19-28.

Collect for the Fourth Sunday in Advent.

O Lord, raise up we pray Thee Thy power, and come to deliver us, that we, who are oppressed by temptations, may be so defended by Thy might, that the hosts of the enemy may never prevail against us.

The Prophecy, Isa. li. 1-6 ; Epistle, Phil. iv. 4-7 ; Gospel, Luke iii. 1-6.

## Collect for Christmas Day.

Mozarabic.

O Lord Jesus Christ, Who, begotten of the Father, God in the highest, didst deign to become a little child, born of a woman, that the world which Thou didst make might through Thee be saved ; Have compassion upon us, and keep us pure in this world, Thou who didst not come to judge, but to save, and grant that as unto us a Child is born and unto us a Son is given, so we being renewed in Thee, may evermore abide in the adoption of the children of God.

## Another Collect.

O Thou only begotten Son of God the Father, Who in the sight of the Prophet Daniel didst show Thyself in the clouds of heaven as the Son of Man ; unto Whom the Father hath given the power and the kingdom, subjecting all things unto Thee ; Reign in us we beseech Thee, and grant unto us the right to eternal life, that, enabled by Thee to earnestly look for the joys of Thy future kingdom, we may be made joint heirs of the same with Thee.

The Prophecy, Isa. ix. 1-6 ; Epistle, Heb. i. 1-12 ; Gospel, John i. 1-14.

## Collect for Sunday after Christmas Day.

Unto Thee, O Lord, belongeth salvation, and Thou art our health. We rejoice that Thou hast been pleased to grant unto us the same, and we pray Thee to continue it unto the end. Pour out Thy blessing upon Thy people, we beseech Thee, that the curse of sin may be abolished, and that the fruit of righteousness may abound in us, together with everlasting joy.

The Prophecy, Isa. xlix. 1-6 ; Epistle, Gal. iv. 1-7 ; Gospel, Mat. i. 18-25.

## Collect for the Circumcision of Christ.

Almighty God, Who madest Thy blessed Son to be **Anglican.**  
circumcised, and obedient to the law for man : Grant  
us the true circumcision of the Spirit ; that our hearts,  
and all our members, being mortified from all worldly  
and carnal lusts, we may in all things obey Thy  
blessed will.

## Collect for New Year's Day only.

Christ Jesus, Who art the Alpha and the Omega, **Mozarabic.**  
the Beginning and the End, vouchsafe to bless us  
who are here gathered at the commencement of  
this year, to worship Thee and to sing Thy praises.  
Grant that this year we may render unto Thee  
acceptable service ; and being made partakers of Thy  
spiritual and temporal gifts, may have our names  
written in the Book of Life, so that on leaving this  
world we may find at Thy right hand joy everlasting.

The Prophecy, Isa. xlvi. 12-20 ; Epistle, Rom. iv.  
8-13 ; Gospel, Luke ii. 15-21.

## Collect for the Epiphany.

O Christ, God Most High, King of Ages, Who **Mozarabic**  
born of a Virgin in the days of King Herod, didst **and**  
reveal Thyself by a star to the wise men from the **Anglican.**  
East who sought Thee ; enable us by Thy power to  
dispel all darkness, and so let the brightness of Thy  
Majesty shine in us, that no cloud of sin may arise  
between when we seek Thee, to the end that we who  
now know Thee by faith may after this life enjoy the  
fruition of Thy glorious Divinity.

## Another Collect.

O Lord Jesu Christ, unto Whom wise men from **Mozarabic.**  
the East offered gifts, declaring Thee God, King,

and Man, and Who accepting these the first fruits of the Gentiles, didst hold forth salvation unto the fulness of the people ; Assist us with Thy grace, to confess that as Man Thou didst suffer for us innocently ; that as a Mighty King Thou dost vanquish ; that as God Omnipotent, Thou abidest incorruptible ; that to Thy passion belongeth the myrrh ; to Thy kingdom the gold ; and to Thy Divinity the incense.

The Prophecy, Isa. lxi. 10 to lxii. 3 ; Epistle, Eph. iii. 1-12 ; Gospel, Mat. ii. 1-12.

Collect for First Sunday after Epiphany.

Mozarabic  
(Dean  
Hale).

O Lord God, Who dost ever hear the voice of them that cry unto Thee, and delightest to shew tender mercy unto them that are distressed : Grant that we, hating the vanity of this world, and renouncing its deceits, may find in Christ our eternal and exceeding great reward.

The Prophecy, Isa. xlv. 11-13 ; Epistle, Rom. xii. 1-5 ; Gospel, Luke ii. 41-52.

Collect for Second Sunday after Epiphany.

O Almighty God, Who didst raise up Thy Blessed Son in righteousness, making Him manifest in the flesh : Grant that we may ever follow Him both in word and deed, so that, hearing Him with the hearing of the heart, we may be partakers of His glory.

The Prophecy, Isa. xlv. 17-21 ; Epistle, Rom. xii. 6-16 ; Gospel, John ii. 1-11.

Collect for Third Sunday after Epiphany.

O God the Father Almighty ; incline Thine ear unto our prayers, and grant us the fulness of charity

and peace : that we, whose faith is in Thy mercy, Mozarabic  
 may abide in quietness and love all the days of our life. (Dean

The Prophecy, Isa. lxxv. 17-24 ; Epistle, Rom. xii. (Hale),  
 16-21 ; Gospel, Mat. viii. 1-13. (continued).

Collect for Fourth Sunday after Epiphany.

Grant unto us, O Lord our Strength, to have a true  
 love of Thy Holy Name, so that, trusting in Thy grace,  
 we may fear no earthly evil, and setting our hearts  
 upon no earthly good, may evermore rejoice in Thy  
 full salvation.

The Prophecy, Jerem. xxxi. 31-34 ; Epistle, Rom.  
 xiii. 1-7 ; Gospel, Mat. viii. 23-34.

Collect for Fifth Sunday after Epiphany.

O God, the Author of peace ; Grant, we beseech  
 Thee, that Thy faithful people may be so held in the  
 bonds of charity, that the peaceful may remain in  
 peace, and that those who are estranged may by Thy  
 grace be reconciled.

The Prophecy, Jerem. xxxi. 10-14 ; Epistle, Col.  
 iii. 12-17 ; Gospel, Mat. xiii. 24-30.

Collect for Sixth Sunday after Epiphany.

O God, Whose blessed Son was manifested that He Anglican.  
 might destroy the works of the devil, and make us  
 Thy sons, and heirs of eternal life ; Grant us, we  
 beseech Thee, that, having this hope, we may purify  
 ourselves, even as He is pure ; that, when He shall  
 appear again with power and great glory, we may be  
 made like unto Him in His eternal and glorious  
 kingdom.

The Prophecy, Jerem. iii. 22 to iv. 2 ; Epistle,  
 1 John iii. 1-8 ; Gospel, Mat. xxiv. 23-31.

## Collect for Septuagesima Sunday.

Mozarabic  
(Dean  
Hale).

O God, good and gracious, and of great mercy unto all that call upon Thee ; Let our cry, we beseech Thee, enter into Thine ears, and of Thy tender mercy do away with our offences, that we, who are tied and bound with the chain of our sins, may serve Thee faithfully here, and dwell in Thy presence in glory hereafter.

The Prophecy, Jerem. vii. 1-7 ; Epistle, 1 Cor. ix. 24-27 ; Gospel, Mat. xx. 1-16.

## Collect for Sexagesima Sunday.

O God, Who so lovedst the world that Thou didst give Thine only begotten Son to reconcile the earthly with the heavenly ; Grant that, loving Thee above all things, we may love our friends in Thee, and our enemies for Thy sake.

The Prophecy, Jerem. xvii. 5-13 ; Epistle, 1 Cor. xiii. 1-13 ; Gospel, Luke viii. 4-15.

## Collect for Quinquagesima Sunday.

O God of all mercies, and Lord of all might ; Bestow upon us, we pray Thee, the abundance of Thy goodness, remove our feet from evil, and enable us to walk in the path which leads to Thee.

The Prophecy, Jerem. xxx. 8-12 ; Epistle, 2 Cor. xi. 19-31 ; Gospel, Luke xviii. 31-43.

## THE FIRST DAY OF LENT.

*Ash Wednesday.*

O God, Who desirest not the death of a sinner, but rather that he should turn and live ; look with pity upon the weakness of our mortal nature, and grant that we,

who confess that we are but ashes, and that for our wickedness we most justly return to the dust, may obtain of Thee the forgiveness of all our sins, and the blessings promised to the penitent.

Mozarabic  
(Dean  
Hale),  
(continued).

### Another Collect.

Almighty and everlasting God, Who hast mercy upon all men, Who hatest nothing that Thou hast made, and dost forgive the sins of all them that are penitent; Grant for the glory of Thy Name, that we, who humble ourselves as in dust and ashes before Thee, may obtain of Thee perfect remission and forgiveness.

¶ *The first of the two foregoing Collects is to be used on Ash Wednesday only; the second is to be used during the rest of the week.*

### Collect for First Sunday in Lent.

O Christ, the Son of God, Who for our sakes didst fast forty days, and didst suffer Thyself to be tempted; Grant that we may not be led astray through any temptations; and since man doth not live by bread alone, nourish our souls with heavenly food.

The Prophecy, Isa. lv. 2-7; Epistle, 2 Cor. vi. 1-10; Gospel, Mat. iv. 1-11.

### Collect for Second Sunday in Lent.

O Jesu, Son of God the Father, the Fount of Life everlasting; Give unto us who thirst, living water, that we may dwell with Thee evermore.

The Prophecy, Prov. xiv. 33 to xv. 8; Epistle, 1 Thess. iv. 1-8; Gospel, John iv. 5-26.

### Collect for Third Sunday in Lent.

O Lord Jesu Christ, Who by Thine Almighty power didst open the eyes of the blind, and reveal



Mozarabic  
(Dean  
Hale),  
(continued).

Thyself unto them ; Turn away, we pray Thee, our eyes from vanity, and grant that beholding Thee by faith, we may truly love Thee above all things.

The Prophecy, Prov. xx. 17-28 ; Epistle, Eph. v. 1-14 ; Gospel, John ix. 1-17.

Collect for Fourth Sunday in Lent.

O Lord, our Light and our Salvation ; Remove from us the darkness of sorrow and of ignorance, enlighten us with true wisdom, and give us ever a sure hope in Thee.

The Prophecy, Prov. xxiii. 1-12 ; Epistle, Gal. iv. 21-31 ; Gospel, Luke xv. 11-32.

Collect for Fifth Sunday in Lent.

O Good Jesu, most loving Saviour, Who madest Lazarus to hear Thy voice, and come forth from the sepulchre ; Grant that we, hearing Thee with the hearing of the heart, may arise from our sins, and serve Thee in newness of life.

The Prophecy, Prov. xxviii. 1-10 ; Epistle, Heb. ix. 11-15 ; Gospel, John xi. 1-45.

Collect for Sixth Sunday in Lent.

O Lord Jesu Christ, before Whom, entering into Jerusalem, great multitudes waved palm branches, and cried, Hosanna to the Son of David ; We adore Thy Divine Majesty, and humbly beseech Thee to save us from our sins, and to make us to rejoice in Thee, Who didst come for our redemption.

Another Collect.

O God, the Son of God, Who didst deign to take upon Thee our nature, and to suffer death upon the cross for us ; By the Mystery of Thy Passion, deliver us, we pray Thee, from death eternal.

¶ *The first of the two foregoing Collects is for Sunday only; the second is to be used until the following Wednesday, inclusive.*

The Prophecy, Zach. ix. 9-11; Epistle, Phil. ii. 5-11; Gospel, Mat. xxi. 1-11.

Collect for Thursday in Holy Week.

O most merciful God, Whose only begotten Son Cabrera. was contented for our sakes to be betrayed into the hands of sinners, and to suffer death upon the cross: We beseech Thee graciously to behold this Thy family and enable us by Thy grace to fulfil the commandment of love which He hath given, and to worthily partake of the holy banquet which as on this day He did institute for our great and perpetual consolation.

The Prophecy, Mal. i. 6-11; Epistle, 1 Cor. xi. 23-32; Gospel, Luke xxii. 7-18.

Collect for Good Friday.

O God, the Son of God, Who didst suffer for us, the Mozarabic Just for the unjust; Save us by the shame of Thy (Dean Passion, and clothe us with the robe of Thy righteous- Hale).ness, so that, through the unmerited suffering of Thy death, we may escape the punishment our sins have deserved.

Another Collect.

Hear the sorrowful sighing of Thy Church, O Lord, Who for her didst suffer death upon the cross; let her, whose sole trust is in what Thou didst endure for her, never be put to shame; be her support in all trials, and crown her at last with glory everlasting.

The Prophecy, Isa. lii. 13-15; Epistle, Heb. x. 1-18; Gospel, John xix. 1-37.

Mozarabic  
(Dean  
Hale),  
(continued).

### Holy Saturday.

O Lord Jesus Christ, Who didst for our sins endure the cross and the grave, and on the third day didst rise again from the tomb; Grant that by Thy Blood we may be cleansed from sin, and that, as we are buried with Thee in Baptism, so by Thy grace, we may share in the first Resurrection.

### Collect for Easter Day.

O Lord Jesus Christ, Who didst die for the sins of the whole world and on the third day didst rise again from the dead; by Thy blessed resurrection mortify and kill all vices in us, and as by Thy cross and passion Thou didst destroy the power of death, make us to share in the blessed life everlasting.

### Another Collect.

Mozarabic.

O Christ, Thou true Redeemer of the world, Who, the angel having rolled away the stone from the sepulchre, didst by Thy wondrous power triumph over death, and wast pleased to first announce Thy resurrection to tender women who sought Thee with so great regard; Deliver us from all weakness; take away from our mouth every stone which would prevent our confessing Thy Name, and grant that we may ever delight in Thy service, and loving Thee with increasing fervour may be comforted with Thy everlasting consolation.

The Prophecy, Rev. i. 1-8; Epistle, Col. iii. 1-7; Gospel, John xx. 1-10.

### Collect for Sunday after Easter.

Mozarabic  
(Dean  
Hale).

O Lion of the Tribe of Judah, O Root of David; Enlighten our hearts and minds with Thy true wisdom, that we, who now rejoice in Thy resurrection, may in

Thy Kingdom join with Thy blessed ones, and with **Mozarabic**  
 all the heavenly host, in praising Thy glorious Name. (Dean  
 The Prophecy, Rev. v. 1-10; Epistle, 1 John iv. (Hale),  
 1-6; Gospel, John xx. 19-29. (continued).

Collect for Second Sunday after Easter.

O God, our Light and our Salvation; Grant that by Thy holy inspiration we may know what we ought to do, and by Thy grace may be enabled to perform the same.

The Prophecy, Rev. ii. 1-7; Epistle, 1 Pet. ii. 19-25; Gospel, John x. 11-16.

Collect for Third Sunday after Easter.

O Christ, the Son of God, the Lamb that was slain, but is now risen in glory; Hearken, we beseech Thee, to our prayers, and grant that we may die to all that is evil, and rise to every good work.

The Prophecy, Rev. ii. 8-11; Epistle, 1 Pet. ii. 11-17; Gospel, John xvi. 16-22.

Collect for Fourth Sunday after Easter.

O Lord Jesus Christ, very God and very Man, Who changest not, but art holy in all Thy works; Take away from us all unbelief, and fill us, we humbly beseech Thee, with the gifts of Thy grace.

The Prophecy, Rev. ii. 12-17; Epistle, James i. 17-21; Gospel, John xvi. 5-15.

Collect for Fifth Sunday after Easter.

O Lord, save we pray Thee, those who hope in Thee; comfort, according to Thy Word, those whom Thou hast redeemed with Thy most precious blood,

■

**Mozarabic** and grant us, with Thee, perpetual joy and felicity,  
 (Dean where sighing is at an end, and sorrow cannot come.  
 Hale), The Prophecy, Rev. ii. 18-29 ; Epistle, James i.  
 (continued). 22-27 ; Gospel, John xvi. 23-33.

Collect for Ascension Day.

O Lord, the King of glory, Who, when Thou hadst fulfilled all that the Prophets had spoken of Thee, didst, through the everlasting doors, ascend to Thy Father's throne, and open the kingdom of heaven to all believers ; Grant that whilst Thou dost reign in heaven, we may not be bowed down to the things of earth, but that our hearts may be lifted up whither our redemption is gone before.

Another Collect.

**Mozarabic.** O Lord our Saviour, King of kings, unto Whom God hath given an everlasting kingdom, and before whom stand thousands of thousands of angels, be pleased to grant peace here unto those for whom Thou hast gone before to prepare a place, and as Thou didst ascend into the heavens gloriously, so mayest Thou appear in like manner in long-suffering when Thou shalt come again in Thy glory.  
 The Prophecy, Rev. i. 9-18 ; Epistle, Acts i. 1-11 ; Gospel, Mark xvi. 14-20.

Collect for Sunday after Ascension Day.

**Mozarabic** O Lord, strong and mighty, the Lord of Hosts, the  
 (Dean King of glory ; cleanse our hearts from sin, keep our  
 Hale). hands pure, and turn away our minds from vanity, so  
 that at the last, we may stand in Thy holy place, and receive Thy eternal blessing.  
 The Prophecy, Rev. iii. 1-6 ; Epistle, 1 Pet. iv. 7-11 ; Gospel, John xv. 26 to xvi. 4.

## Collect for Whit Sunday.

O Holy Ghost, Who at this time didst descend upon the Apostles in the likeness of fiery tongues ; Take away all vices from our hearts, and fill us with all wisdom and spiritual understanding. Mozarabic  
(Dean Hale),  
(continued).

## Another Collect.

O Holy Ghost, Whom the Son hath sent from the Father, descend upon us, teach us all truth, and unite us with love unspeakable unto Them from Whom Thou dost come. Mozarabic.

The Prophecy, Rev. vii. 9-17 ; Epistle, Acts ii. 1-11 ; Gospel, John xiv. 15-31.

## Collect for Holy Trinity Sunday.

O Father, Son, and Holy Ghost, Three Persons and One God, enlighten, we pray Thee, our hearts and minds, that, steadfast in the true faith, and ever shining in good works, we may attain at last to life everlasting. Mozarabic  
(Dean Hale).

## Another Collect.

O Holy Ghost, Whom the Son hath sent from the Father, let Thy blessing rest upon us, and confirm us evermore in the same by the ineffable might of the Trinity ; that, strengthened by the Father, and renewed by the Son, we may know the joyful assurance, of being kept by Thee, O Spirit of God. Mozarabic.

The Prophecy, Rev. iv. 1-11 ; Epistle, 1 John v. 4-14 ; Gospel, John iii. 1-15.

## Collect for First Sunday after Trinity.

O God, Who hast granted peace to the angels by a perpetual decree, and hast made a way for men also to share in it ; Grant unto us Thy servants, that we Mozarabic  
(Dean Hale).

Mozarabic  
(Dean  
Hale),  
(continued).

may pass our time here in the desire of peace, and may have our portion for ever in the kingdom of peace.

The Prophecy, Rev. iii. 7-13 ; Epistle, 1 John iv. 7-21 ; Luke xvi. 19-31.

Collect for Second Sunday after Trinity.

O God, Who only art holy, and Who dost by Thy grace purify the unholy ; Cleanse us, we humbly beseech Thee, from every spot of sin, so that, justified by Thee, our names may be written in heaven.

The Prophecy, Rev. iii. 14-22 ; Epistle, 1 John iii. 13-24 ; Luke xiv. 16-24.

Collect for Third Sunday after Trinity.

O Lord, our God, Who hast commanded us to speak righteousness, and to judge uprightly ; Grant that iniquity may not be found in our mouths, nor wickedness in our minds, but that from pure hearts, we may speak those things that are right.

The Prophecy, Rev. xiv. 1-7 ; Epistle, 1 Pet. v. 5-11 ; Gospel, Luke xv. 1-10.

Collect for Fourth Sunday after Trinity.

O Christ our Lord and Eternal Redeemer ; Grant unto us such fellowship in Thy sufferings, that, filled with Thy Holy Spirit, we may subdue the flesh to the spirit, and the spirit to Thee, and at last attain to the glory of Thy resurrection.

The Prophecy, Rev. xix. 11-16 ; Epistle, Rom. viii. 18-23 ; Gospel, Luke vi. 36-42.

Collect for Fifth Sunday after Trinity.

O God the Father Almighty ; Grant us to have in Thee the light of knowledge, and the fulness of all virtue, that, while we seek for the precious gifts of

learning, we may never depart from Thee, Who art the Fountain of all wisdom. Mozarabic  
(Dean  
Hale),  
(continued)

The Prophecy, Rev. xxii. 1-5; Epistle, 1 Pet. iii. 8-15; Gospel, Luke v. 1-11.

Collect for Sixth Sunday after Trinity.

O Christ, the Power of God, and the Wisdom of God; Defend us, we pray Thee, by Thy grace, that we may never stand in the way of sinners, but by Thine aid may ever run with a joyful heart, in the way of Thy commandments.

The Prophecy, Rev. xxii. 6-17; Epistle, Rom. vi. 3-11; Gospel, Mat. v. 20-26.

Collect for Seventh Sunday after Trinity.

O Lord Jesus Christ, the Rest of the Angels and of all the Saints; Grant unto Thy people to find in Thee deliverance from all sin, and rest from every burden, so that, joining with angels and archangels in praising Thee, they may in all and through all things be blessed by Thee.

The Prophecy, Prov. ii. 1-9; Epistle, Rom. vi. 19-23; Gospel, Mark viii. 1-9.

Collect for Eighth Sunday after Trinity.

O God, Whose only begotten Son did hang upon the cross for us, and there pay with His blood the price of our redemption, that we through His death might receive the adoption of sons; give us grace, although unworthy, with true faith to call Thee Father.

The Prophecy, Prov. xi. 1-11; Epistle, Rom. viii. 12-17; Gospel, Mat. vii. 15-21.

Collect for Ninth Sunday after Trinity.

Be Thou our Lord, our Refuge, and govern us as Thou didst our fathers, that like as Thou didst show



Mozarabic  
(Dean  
Hale).  
(continued).

unto them Thy goodness, so we too may share in Thy blessings.

The Prophecy, Prov. xii. 1-11 ; Epistle, 1 Cor. x. 1-13 ; Gospel, Luke xvi. 1-9.

Collect for Tenth Sunday after Trinity.

O Lord God, the Father Almighty, Inspirer of Prayer, and its ready Hearer, lend we pray Thee, a merciful ear unto our cry, and of Thy great pity loose the bonds of our sins.

The Prophecy, Eccles. iv. 1-4 ; Epistle, 1 Cor. xii. 1-11 ; Gospel, Luke xix. 41-47.

Collect for Eleventh Sunday after Trinity.

O most merciful God, the justifier of the publican, who, standing afar off, and beating his breast, confessed his sin unto Thee : Grant unto us Thy servants, meekly acknowledging our unworthiness, and supplicating Thy favour, the forgiveness of all our sins.

The Prophecy, Eccles. iv. 7-12 ; Epistle, 1 Cor. xv. 1-11 ; Luke xviii. 9-14.

Collect for Twelfth Sunday after Trinity.

O God, with Whom is the Well of life, and in Whose light we shall see light : Give unto us, when we thirst, living water, and enlighten our darkened minds with heavenly light.

The Prophecy, Eccles. xii. 10-16 ; Epistle, 2 Cor. iii. 4-9 ; Gospel, Mark vii. 31-37.

Collect for Thirteenth Sunday after Trinity.

O Lord Almighty, the only begotten Son of the Father : Loose us, we pray Thee, from the bonds of our sins, and fill us with all spiritual gifts, that so, Thy grace preventing and following us, we may be Thy

faithful servants here, and be numbered with Thy Mozarabic  
(Dean  
Hale),  
(continued).  
saints in glory hereafter.

The Prophecy, Isa. xl. 26-31 ; Epistle, Gal. iii. 16-22 ; Gospel, Luke x. 23-37.

Collect for Fourteenth Sunday after Trinity.

O Almighty God, our Heavenly Father : Renew in us, we humbly pray Thee, the gifts of Thy mercy, increase our faith, strengthen our hope, enlighten our understanding, enlarge our charity, and make us ever ready to serve Thee, both in body and soul.

The Prophecy, Isa. xliii. 16-25 ; Epistle, Gal. v. 16-24 ; Gospel, Luke xvii. 11-19.

Collect for Fifteenth Sunday after Trinity.

Remember, O Lord, we pray Thee, that we are but dust, and behold the contrition of our hearts, and grant that we, who through the weakness of the flesh cannot but fall, may by Thy mighty power be lifted up.

The Prophecy, Jerem. xviii. 1-11 ; Epistle, Gal. vi. 11-18 ; Gospel, Mat. vi. 24-34.

Collect for Sixteenth Sunday after Trinity.

O Almighty God, Who art the Author of everlasting felicity : Sustain and comfort us, we pray Thee, in all the trials of this present life, and grant unto us at last, in Thy presence, fulness of joy and pleasure for evermore.

The Prophecy, Jerem. xxiii. 1-4 ; Epistle, Eph. iii. 13-21 ; Gospel, Luke vii. 11-17.

Collect for Seventeenth Sunday after Trinity.

O Lord, Who desirest that men should be of one mind, and Who dwellest in every peaceful heart :

Mozarabic Grant, we beseech Thee, to all Thy faithful people,  
(Dean true peace and mutual charity.  
Hale),

(continued). The Prophecy, Jerem. xxx. 1-11 ; Epistle, Gal. v. 1-14 ; Gospel, Luke xiv. 1-11.

Collect for Eighteenth Sunday after Trinity.

O Lord Jesus Christ, Son of the Living God, Who healest the wounds of our sins, and Who wilt show goodness everlasting in the Land of the Living : Grant that we may serve Thee faithfully with a quiet mind in this world, and, going hence in Thy love, may praise and bless Thee for ever in the world to come.

The Prophecy, Ezek. xviii. 21-23 ; Epistle, 1 Cor. i. 4-8 ; Gospel, Mat. xxii. 34-46.

Collect for Nineteenth Sunday after Trinity.

O Lord Jesus Christ, Who art the Light of the blind, the Way of the erring, and the Resurrection of the dead : Enlighten the darkness of our hearts and minds, bring sinners to repentance, and make us to live in Thee and for Thee, world without end.

The Prophecy, Ezek. xxxiv. 11-15 ; Epistle, Eph. iv. 17-32 ; Gospel, Mat. ix. 1-8.

Collect for Twentieth Sunday after Trinity.

O Lord Jesus Christ, make us to live soberly, righteously, and godly, in this present world, looking for the blessed hope and Thy glorious appearing, so that, running in the way of Thy Commandments, we may attain Thy heavenly promises.

The Prophecy, Mic. iv. 1-4 ; Epistle, Eph. v. 15-21 ; Gospel, Mat. xxii. 1-14.

Collect for Twenty-first Sunday after Trinity.

O Lord Jesus Christ, to Whom glory in the Highest is ever sung in heaven and on earth : Grant

unto us, and to all Thy people, Thy good-will, cleanse us from all our sins, and give us Thy peace for ever.

The Prophecy, Hab. ii. 18-20 ; Epistle, Eph. vi. 10-20 ; Gospel, John iv. 46-54.

Mozarabic  
Dean  
Hale),  
(continued).

Collect for Twenty-second Sunday after Trinity.

O Christ our Lord, at Whose coming Peace returned to earth : Vouchsafe, we beseech Thee, to keep ever in Thy peace those whom Thou didst reconcile unto Thee by Thy first coming, until, at Thy coming again in glorious majesty, Thou makest them to inherit peace everlasting.

The Prophecy, Zech. vii. 9-10 ; Epistle, Phil. i. 3-11 ; Gospel, Mat. xviii. 21-35.

Collect for Twenty-third Sunday after Trinity.

O Lord Jesus Christ, be merciful unto us for Thy Name's sake ; wherein we have wandered from Thee, bring us back ; cleanse us from all sin ; and set us, whom Thou hast redeemed, at Thy right hand, when Thou comest to be our Judge.

The Prophecy, Mal. iii. 1-3 ; Epistle, Phil. iii. 17-21 ; Gospel, Mat. xxii. 15-22.

Collect for Twenty-fourth Sunday after Trinity.

O Lord Jesus Christ, Who art the Redeemer of all those who put their trust in Thee : Loose Thy people, we pray Thee, from the bonds of their sins, fill their hearts and minds with true wisdom, and let Thy peace and heavenly benediction ever be with them.

The Prophecy, Mal. iv. 1-3 ; Epistle, Col. i. 3-12 ; Gospel, Mat. ix. 18-26.

Collect for Sunday next before Advent.

O Lord, the day of Thy coming is near at hand, the dawn of the terrible day of Thy judgment is nigh.

Mozarabic,

Mozarabic  
(continued).

Let all the earth, therefore, keep silence before Thee, and mourn the sin of its fall. But seeing that we are unable to perform this of ourselves, we pray Thee to enable us with Thy grace so to do. And as Thou dost sanctify Thine elect, calling them unto Thyself, in like manner may sinners be restored by Thee, and crowned with everlasting joy.

The Prophecy, Jerem. xxiii. 5-8; Epistle, 2 Thess. ii. 1-8; Gospel, John vi. 5-14.

¶ *When there are Twenty-six Sundays between Trinity Sunday and Advent Sunday, the Collect, Prophecy, Epistle, and Gospel for the sixth Sunday after the Epiphany shall be used on the twenty-fifth Sunday; and when there are twenty-seven such Sundays, the Collect, Prophecy, Epistle, and Gospel for the fifth Sunday after the Epiphany shall be used on the twenty-fifth Sunday; and the Collect, Prophecy, Epistle, and Gospel for the sixth Sunday after the Epiphany shall be used on the twenty-sixth Sunday.*

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### Commemorative Collects.

For certain Days of the Year.

¶ *These Collects are to be used immediately before the Proper Collect for the day, but are to be omitted on some of those Moveable Days for which Proper Lessons are assigned.*

January 25.

The Conversion of Saint Paul.

The Collect.

Mozarabic  
(Dean  
Hale).

O Christ, the Son of God, Who didst graciously choose St. Paul to be Thine Apostle, and didst enable him so to sow the good seed of Thy Word through-

out the world, so that from it there has sprung up an abundant harvest unto Thee ; grant that his teachings may sink deep into our hearts, and bring forth fruit to the glory of Thy Holy Name, for ever and ever.

Mozarabic  
(Dean  
Hale),  
(continued).

*Ans. Amen.*

February 2.

The Presentation of Jesus in the Temple.

The Collect.

Almighty and Everliving God, Who, as on this day, didst cause Thine only begotten Son to be presented in the Temple in substance of our flesh ; grant that, with hearts and minds purified, we may be brought to behold Thine everlasting glory in Thy Temple on high ; through the same, Jesus Christ our Lord.

*Ans. Amen.*

February 24.

Saint Matthias the Apostle.

The Collect.

O Almighty God, Who didst choose Thy faithful servant Matthias to take part in the Ministry and Apostleship from which Judas by transgression fell ; grant that Thy Church, preserved from false apostles, may ever be blessed with faithful Ministers of Thy Word and Sacraments, through Jesus Christ our Lord.

*Ans. Amen.*

March 25.

The Incarnation of the Son of God.

The Collect.

O Christ, the Word of God Most High, Who wast made flesh that Thou mightest dwell amongst us ;

Mozarabic  
(Dean  
Hale),  
(continued).

pour Thy grace into our hearts and minds, that we, who have been redeemed by the Mystery of Thine Incarnation, may for ever dwell with Thee; through Thy mercy, O Christ our God, Who, with the Father and the Holy Ghost, livest and reignest, world without end.

*Ans.* Amen.

April 25.

Saint Mark the Evangelist.

The Collect.

O Christ, the Son of God, the Giver of all good gifts, Who hast watered all the ends of the earth with the fourfold stream of Thy Holy Gospels; instruct us, we pray Thee, in the doctrine delivered unto us by Thine Evangelist, Saint Mark, and make us to have a true fear and love of Thy Holy Name, to Thy glory, for ever and ever.

*Ans.* Amen.

May 1.

Saint Philip and Saint James, Apostles.

The Collect.

O Lord Jesus Christ, Who didst declare Thyself to Thine Apostles Philip and James, as the Way, the Truth, and the Life: Grant, we pray Thee, that we may never depart from the right way, but may so walk in Thy truth, that we may attain to everlasting life in Thee. Through Thy mercy, O Christ our God, Who with the Father and the Holy Ghost, livest and reignest, world without end.

*Ans.* Amen.

June 11.

Saint Barnabas the Apostle.

The Collect.

O Father of mercies and God of all comfort, fill us, we pray Thee, with Thy Holy Spirit, so that, after the example of Thy blessed Apostle Saint Barnabas, the Son of Consolation, we, loving Thee above all things, may delight in doing good to our fellow men : Through Jesus Christ our Lord.

Mozarabic  
(Dean  
Hale)  
(continued).

*Ans.* Amen.

June 24.

Saint John Baptist's Day.

The Collect.

O Lord Jesus Christ, Who didst make Thy fore-runner, Saint John Baptist, to be as a bright light in Thy Temple : Grant that we may ever shine in Thy Church, with the ardour of faith, in works of charity and in true humility : Through Thy mercy, O Christ our God, Who with the Father and the Holy Ghost, livest and reignest, world without end.

*Ans.* Amen.

June 29.

Saint Peter the Apostle.

The Collect.

O Christ, the Son of the living God, Whom Peter, established on the Rock whereupon the Church is built,\*

\* The Mozarabic version runs thus :—

Christe, Filius Dei vivi, quem Petrus super petram solidatus vere confessus est, quia utique non petra a Petro, sed Petrus vocatus est a petra, in qua est fundata Ecclesia ; &c.



Mozarabic  
(Dean  
Hale),  
(continued).

and after which he was named, did truly confess :  
Grant us, we humbly beseech Thee, so to confess Thee,  
that like him, we may obtain Thy blessing : Through  
Thy mercy, O Christ our God, Who with the Father  
and the Holy Ghost, livest and reignest, world with-  
out end.

*Ans.* Amen.

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July 25.

Saint James the Apostle.

The Collect.

Grant, O Lord, that as Thine Apostle James, so  
soon as he was called, left the ship and his father, and  
followed Thy Son Jesus Christ with all his heart, so  
we may ever with a glad will obey Thy Command-  
ments : Through the same, Jesus Christ our Lord.

*Ans.* Amen.

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August 6.

The Transfiguration of Jesus.

The Collect.

Cabrera.

O Lord Jesus Christ, the Effulgence of the glory of  
God, and the Image of His Substance, Who while  
yet in mortal flesh wast transfigured in the sight of  
Thy chosen disciples : Grant, we beseech Thee, that  
we all with unveiled face, reflecting Thy glory as in a  
mirror, may by Thy Spirit be transformed into the  
same image from glory to glory : Through Thy mercy,  
O Christ our God, Who with the Father and the Holy  
Ghost, livest and reignest, world without end.

*Ans.* Amen.

August 24.

Saint Bartholomew the Apostle.

The Collect.

O Christ, the Power of God and the Wisdom of God, Who didst give to Bartholomew, with Thine other Apostles, power to tread on serpents and scorpions: Strengthen us, we pray Thee, by Thy grace, that in Thy might we may vanquish and overcome all our spiritual enemies, and with pure hearts serve Thee evermore: Through Thy mercy, O Christ our God, Who with the Father and the Holy Ghost, livest and reignest, world without end.

*Ans.* Amen.

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 September 21.

Saint Matthew the Apostle and Evangelist.

The Collect.

O Lord Jesus Christ, Who of Thy goodness didst call Matthew the Publican to be Thine Apostle and Evangelist: Grant us, like him, to withstand temptation, and turning from all the allurements of the world, to follow Thee without delay: Through Thy mercy, O Christ our God, Who with the Father and the Holy Ghost, livest and reignest, world without end.

*Ans.* Amen.

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 September 29.

Saint Michael and all Angels.

The Collect.

O Lord, the King Eternal: Send, we pray Thee, Thine Holy Angels to defend us both in soul and body; and grant that as Thou hast called us to share

Mozarabic  
(Dean  
Hale),  
*continued.*)

their blessedness in the world to come, so we may ever follow the example of their obedience, and delight to do Thy pleasure: Through Jesus Christ, Thy Son, our Lord.

*Ans.* Amen.

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October 18.

Saint Luke the Evangelist.

The Collect.

O God, Who healest the infirmities of Thy people, and Who didst call Luke the beloved Physician to be one of Thine Evangelists: Grant that in the wholesome doctrine of Thy Word delivered through him, our souls may find an healing medicine for all our pains: Through Jesus Christ Thy Son, our Lord.

*Ans.* Amen.

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October 28.

Saint Simon and Saint Jude, Apostles.

The Collect.

O Almighty God, Who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the Chief Corner Stone: **Make** us, we pray Thee, to be living stones in Thy Temple on High: Through the same Jesus Christ our Lord.

*Ans.* Amen.

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November 1.

All Saints' Day.

The Collect.

O God, by Whose aid Thy blessed Saints, who are now at rest, overcame the world: Grant us to

follow their footsteps in all good things, and after this life to be partakers with them of heavenly joys :  
 Through Jesus Christ, Thy Son, our Lord.

Mozarabic  
 (Dean  
 Hale),  
 (continued).

*Ans. Amen.*

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November 30.

Saint Andrew the Apostle.

The Collect.

Almighty God, Who didst give unto Thy blessed Apostle Andrew such grace, that he readily heard the calling of Thy Son Jesus Christ, and followed Him without delay : Grant that we may, in like manner, follow Christ, despising the world which passeth away, and so attain to everlasting joys : Through the same Jesus Christ our Lord.

*Ans. Amen.*

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December 21.

Saint Thomas the Apostle.

The Collect.

O Almighty God, Who, that we might more surely believe, didst suffer Thine Apostle Thomas to doubt : Establish us, we pray Thee, in Thy true faith, and make us ever to serve Thee in such works as are agreeable to the same : Through Jesus Christ, Thy Son our Lord.

*Ans. Amen.*

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December 26.

Saint Stephen, Protomartyr.

The Collect.

O Lord Jesus Christ, Who didst give unto Thy First Martyr Stephen, grace to follow Thine example

o

Mozarabic  
(Dean  
Hale),  
(continued).

both in suffering and patience ; Grant that, like him, in all our sufferings here for Thee, we may not be terrified by our adversaries, but may pray for those who would do us harm, to Thee, O Christ our God, Who with the Father and the Holy Ghost, livest and reignest, world without end.

*Ans. Amen.*

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December 27.

Saint John the Apostle and Evangelist.

The Collect.

O Lord Jesus Christ, Who didst have for Thine Apostle John a special love : Grant us grace to love Thee as truly as he loved, and make us to share in the love that Thou hadst for him : Through Thy mercy, O Christ our God, Who, with the Father and the Holy Ghost, livest and reignest, world without end.

*Ans. Amen.*

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December 28.

The Holy Innocents' Day.

The Collect.

O God, Who out of the mouths of babes and sucklings hast perfected praise, and madest infants to glorify Thee by the shedding of their blood ; Mortify in us, we pray Thee, all evil desires, and give us a ready will to serve Thee with the simplicity of children, and with the constancy of strong men : Through Jesus Christ, Thy Son, our Lord.

*Ans. Amen.*

## THE OFFICE FOR THE ADMINISTRATION OF HOLY BAPTISM TO INFANTS.

¶ *The faithful are to be admonished that Baptism should be administered in the Church in the presence of the Congregation, on Sundays or other days of Public Worship.*

*For every child to be Baptized there shall be one Godfather and one Godmother, or more, according to the custom of the place. The parents of the child may stand Sponsors; and if there be not two Sponsors, then one will suffice.*

*The proper time for the celebration of this Sacrament during Public Worship is immediately before the Apostles' Creed, or after the Sermon. In cases of necessity, the Sacrament may be administered at any hour during any day.*

¶ *The Baptismal Font or Vessel, filled with pure water, the Godparents and others accompanying the child shall draw near to the same, and there [if the Baptism be administered at another than the usual hour of Public Worship], the Minister, standing (all the people kneeling), shall begin, saying:*

**In the Name of the Father, and of the Son, and of the Holy Ghost.** Mozarabic.

**Ans. Amen.**

Mozarabic  
(continued).

*Min.* Against Thee, O Lord, against Thee only have we sinned, and done evil in Thy sight.

*Ans.* Purge us with hyssop and we shall be clean : wash us, and we shall be whiter than snow.

*Min.* Hide Thy face from our sins, and blot out all our iniquities.

*Ans.* Create in us, O God, a clean heart, and renew a right spirit within us.

*Min.* Against Thee only have we sinned, O Lord, and done evil before Thee, from Whom nothing is hid, and to Whom the secret recesses of the heart are open. We are ashamed to confess that which we have foolishly done. But Thou, O God, Who dost not cast out such as repent, grant unto us the forgiveness of our sins ; and so assist us by the might of the Most Holy Trinity ; that the Father may direct those whom He hath made ; the Son defend those whom He hath redeemed, and the Holy Ghost endue with His gifts those whom He hath regenerated.

*Ans.* Amen.

*Min.* Through Thy mercy, O our God, Who art blessed, and dost live and govern all things, world without end.

*Ans.* Amen.

¶ *After the preceding [or without it when Baptism is administered during Public Worship] all standing, the following Anthem shall be said or sung :*

Suffer little children, and forbid them not, to come unto Me, for of such is the kingdom of heaven.

Glory and honour be to the Father, and to the Son, and to the Holy Ghost.

For ever and ever. Amen.

¶ *Then shall the Minister, having enquired of the Godparents whether the child be a boy or a girl, shall say :*

Hath this child been already baptized, or no ?

*If the Godparents answer No, then shall the Minister say :*

Adapted  
from  
Anglican.

Hear what our Lord Jesus said to His disciples :

All power is given to me in heaven and in earth. Go ye, therefore, and make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost : teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you alway, even unto the end of the world.

And concerning the love of Jesus to little children, hear what the Evangelist Mark saith :

And they brought young children to Him, that He should touch them ; and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not ; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them.

*And exhorting the Godparents and the Congregation, he shall say :*

Beloved brethren, ye hear in this Gospel how our Lord and Master commanded the children to be brought unto Him, how He took them up in His arms and blessed them, and how He exhorteth all men to follow their innocency. Ye know, furthermore, that the promises of God both in the Old and



Adapted  
from  
Anglican  
(continued).

New Testament are not only for us, but also for our children, and that these promises He, for His part, will most surely perform. Wherefore, we being thus persuaded of the good will of our Heavenly Father toward this child, and remembering that whatsoever we, believing, ask Him in the Name of His dear Son, He will grant unto us, let us devoutly give thanks and pray, saying :

*The Congregation kneeling, the Minister and Congregation shall then pray, saying :*

New.

O most merciful Father, Who hast not left us strangers from the covenants of promise, but hast called us to be partakers of the innumerable benefits which Thou dost vouchsafe unto Thy children ; and Who, for our great and endless comfort, art pleased in Thine appointed Sacraments to certify us, as by a Seal, of this Thy gracious goodness towards us : we yield Thee hearty thanks, and humbly pray that, through these pledges of Thy love, and by the power of the Holy Ghost, Thou wilt increase in us the knowledge of Thy grace and strengthen our faith in Thee. And now, O Lord, hear, we beseech Thee, our petitions on behalf of this child whom we have in faith brought to Thy holy Baptism. Visit *him*, O Lord, now at this present time and evermore, with Thine abundant favour ; and so fill up, according to *his* wants, the needful measure of Thy Grace, that *he* may lack no one of those manifold gifts which, in Thy mercy, Thou hast promised to all that are born anew of Water and the Spirit, and grafted into Thy Holy Church. Harken, we beseech Thee, to these our prayers which we offer in the name and through the mediation of Thy dear Son our Lord.

*Ans. Amen.*

*The Congregation seated, the Minister shall ask the Godparents, who remain standing :*

Do ye acknowledge in the name of this child, that *he* is bound to renounce the Devil and all his works, the vain pomp and glory of the World, with all its concupiscence, and the sinful desires of the Flesh ? Adapted  
from  
Anglican.

*Ans.* Yes.

*Min.* Do ye acknowledge in the name of this child that *he* is bound to believe in God the Father Almighty, Maker of heaven and earth ?

*Ans.* Yes.

*Min.* And in Jesus Christ, His only begotten Son our Lord, Who was conceived by the Holy Ghost ; Born of the Virgin Mary ; Suffered under Pontius Pilate ; Was crucified, dead, and buried ; Descended into hell ; The third day rose again from the dead ; Ascended into heaven, and sitteth at the right hand of God the Father Almighty ; From whence He shall come to judge the quick and the dead ?

*Ans.* Yes.

*Min.* And in the Holy Ghost ; The holy Catholic Church ; The Communion of Saints ; The Forgiveness of sins ; The Resurrection of the flesh, and the life everlasting ?

*Ans.* Yes.

*Min.* Do ye desire that this child be baptized in this faith ?

*Ans.* Such is my desire.

*Min.* Do ye acknowledge, in the name of this child, that *he* is bound to obey the will of God, keep His commandments, and walk in the same all the days of *his* life ?

*Ans.* I do so acknowledge.

*Min.* Almighty God, Who, at the Baptism of Thy *New.* well-beloved Son in the waters of Jordan, didst send

New  
(continued).

the Holy Spirit upon Him, saying, "This is my beloved Son in whom I am well pleased;" Vouchsafe, at this present time, we humbly beseech Thee, by the same Spirit, to sanctify and bless this Thine own Ordinance, and grant, O Lord, that this child now about to be baptized in this water which we hereby set apart in Thy Name for this holy use, may evermore enjoy the benediction of Thy heavenly washing, so that at the last, together with all who have been cleansed in the blood of the Lamb, he may inherit the kingdom which Thou hast prepared for Thy blessed and dearly beloved children from before the foundation of the world : through Jesus Christ our Lord.

*Ans. Amen.*

Adapted  
from  
Anglican  
and  
Mozarabic.

*Then shall the Minister say unto the Godparents :*

Name this child.

*And then naming it after them, he shall pour water upon him (or place him in the water if the Godparents so desire), saying :*

N., I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost.

*Ans. Amen.*

*And the Minister shall add :*

(1) *Here shall be made the sign of the cross upon the forehead of the child.* We receive this child into the fold of the Good Shepherd, and do sign him (1) with the sign of the cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner, against sin, the world, and the devil, and to continue Christ's faithful soldier and servant until his life's end.

*Ans. Amen.*

*And all standing, the Minister shall say :*

Brethren, let us now give thanks unto God, and with one heart and voice say the Prayer which the Lord Himself hath taught us :

Adapted  
from  
Anglican  
and  
Mozarabic  
(continued).

*Min.* Our Father, which art in heaven, hallowed be Thy Name.

*Ans.* Amen.

*Min.* Thy kingdom come.

*Ans.* Amen.

*Min.* Thy will be done in earth, as it is in heaven.

*Ans.* Amen.

*Min.* Give us this day our daily bread.

*Ans.* Because Thou art our God.

*Min.* And forgive us our trespasses, as we forgive them that trespass against us.

*Ans.* Amen.

*Min.* And lead us not into temptation.

*Ans.* But deliver us from evil.

*Min.* Deliver us from evil and evermore strengthen us in that which is good, O our God and Lord, Who art blessed, and dost live and govern all things, world without end.

*Ans.* Amen.

*Min.* Almighty and Eternal God, by Whose Spirit we are all baptized into one body, we give Thee praise and hearty thanks because of this our beloved one, who, through Thy grace, hath been admitted to the Sacrament of Regeneration and of the Remission of Sins, and is now numbered among the Congregation of Christ's flock. And we most humbly beseech Thee, that as Thy dear Son died and was buried and rose again, in like manner this child, with all who have been baptized, may die unto sin and live unto righteousness ; so that finally *he* may be

Adapted  
from  
Anglican  
and  
Gallican.

Adapted  
from  
Anglican  
and  
Gallican  
(continued).

Mozarabic.

presented faultless before the judgment seat of Christ, and made an inheritor of Thine everlasting kingdom. Through the same Thy Son, Jesus Christ our Lord.

*Ans.* Amen.

*The Deacon :*

Brethren, humbly receive ye the Benediction.

*And all kneeling, the Minister shall say :*

The Lord be with you alway.

*Ans.* And with thy spirit.

*Min.* God, Who enriches His Church with great increase of believers, give His grace to the regenerate, and grant to those whom He hath yet to regenerate, that they may attain to the complete mysteries of the faith.

*Ans.* Amen.

*Min.* May He Who is the true redemption of Christians be full salvation to one and all.

*Ans.* Amen.

*Min.* That in Him we may have life, and possess the heavenly joys of them that believe.

*Ans.* Amen.

*Min.* Through the mercy of the same our God, Who is blessed, and liveth and governeth all things, world without end.

*Ans.* Amen.

*A Hymn may be sung.*

*After which the Minister is to exhort the Godparents in this or a similar manner :*

Cabrera.

Brethren, inasmuch as ye have presented this child as its Sponsors, it is expedient that ye be now reminded of your duty to see that *he* be instructed (when ye believe *him* able to discern upon these matters) in the signification of Holy Baptism, as being the

sign and seal and Sacrament of spiritual regeneration, Cabrera  
of the remission of sins, and of adoption into the (continued).  
family of God; also that *he* be taught by your word  
and example to flee from sin, to trust in Jesus Christ,  
to wait upon God in prayer, to walk in holiness of  
life with the help of the Holy Spirit; and to nourish  
*his* soul by constantly feeding upon Christ both in  
His Word and in His sacred Ordinances.

And when ye believe *him* to be instructed in the  
fundamental truths of the Gospel, and to have faith  
in our Lord Jesus Christ, ye shall take care that  
*he* go to the Bishop, that, before him and in the  
presence of the Church, *he* may confirm with *his*  
own lips the solemn obligations contracted in *his*  
name in Baptism, and being re-assured of the Fatherly  
love and goodness of God towards *him* may be  
*himself* confirmed by the Holy Spirit in *his* faith,  
and in the purposes of *his* heart, and be better fitted  
to enjoy the privilege of drawing near to the Table  
of the Lord.

*And he shall dismiss them, saying :*

In the Name of our Lord Jesus Christ, depart in Mozarabic.  
peace. Amen.

¶ *The Godparents shall then furnish necessary dates  
and information, so that the Minister may enter the  
same into the Baptismal Register.*

¶ *In cases of urgent necessity, Baptism may be ad-  
ministered in a private dwelling, and then it is not  
required that the Minister read all the Office. The  
essential is, that water be sprinkled upon the child,  
saying : N., I baptize thee in the Name of the Father,  
and of the Son, and of the Holy Ghost, using other  
parts of the Office as occasion may admit.*

*Children thus Baptized, if they survive, should be brought to the Church at the earliest opportunity, to be publicly received by the Minister into the fold of Jesus Christ.*

¶ *In appointing in this Office, that the sign of the Cross be made upon the forehead of the child, according to the ancient custom of the Church, it is not pretended that this form is an essential or necessary part of the Sacrament, but simply that it is to remind Christians of the Cross and Death of Christ, their hope and glory, and to bring home to them the duty of bearing whatsoever cross the Lord may send, and of thus being made like unto Christ in His sufferings.*

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## THE OFFICE FOR THE ADMINISTRATION OF HOLY BAPTISM TO ADULT PERSONS.

¶ *The Baptism of Adult Persons ought to be administered in the Church during Divine Service, immediately before the Apostles' Creed.*

*The person who is to be Baptized shall be previously examined by the Minister, that care may be taken whether he be sufficiently instructed in the principles of the Christian Religion, and he shall be exhorted to prepare himself with repentance and prayer.*

*There shall be one Godfather and one Godmother or more, according to the custom of the place.*

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¶ *The Font or Baptismal Vessel filled with pure water, the Godparents shall draw near with the person to be Baptized between them, the company following after, and there all standing, the following Anthem is to be said or sung :*

Repent, and be baptized every one of you, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Glory and honour be to the Father, and to the Son, and to the Holy Ghost.

For ever and ever. Amen.

¶ *Then shall the Minister ask the Godparents :*

Hath this person been already baptized, or no ?



*If the answer be No, then shall the Minister say :*

Hear a portion of the Gospel according to John.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto Him : Rabbi, we know that thou art a Teacher come from God ; for no man can do these miracles that thou doest, except God be with him.

Jesus answered, and said unto him : Verily, verily, I say unto thee : Except a man be born again, he cannot see the Kingdom of God. Nicodemus saith unto Him : How can a man be born when he is old ? Can he enter the second time into his mother's womb, and be born ? Jesus answered : Verily, verily, I say unto thee : Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh ; and that which is born of the Spirit is spirit. Marvel not that I said unto thee : Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit.

Hear also what Jesus said to His Apostles :

All power is given unto me, in heaven and in earth. Go ye, therefore, and make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you : and lo ! I am with you alway, even unto the end of the world.

*And turning unto the Congregation, he shall exhort them, saying :*

Cabrera.

Ye have heard, Beloved brethren, the words of our Lord and Master, and, seeing that you by the mercy

of God did once receive the Sacrament of Baptism, Cabrera  
 it is of special moment, now that this Sacrament is (continued).  
 about to be administered to this *man*, that ye should  
 consider how great is your privilege in being members  
 of the Christian Church ; remembering the promises  
 made on your behalf unto God, and repenting of the  
 sins which ye have committed against His Holy  
 Covenant.

Quicken therefore your faith ; make good use of  
 your Baptism ; and earnestly pray unto the Lord that  
 He may vouchsafe unto you all those blessings which  
 flow from the Covenant sealed by this Sacrament  
 between God and your souls.

*And turning to the person who is to be Baptized, he  
 shall say :*

And thou, Beloved, who hast come hither desiring  
 to receive Holy Baptism, hast heard how that he  
 who is not born of water and of the Holy Spirit,  
 cannot enter into the kingdom of God. Know also  
 that Jesus hath said : He that believeth and is  
 baptized shall be saved, from whence thou wilt under-  
 stand the great need of this Sacrament. Through  
 it is also declared the forgiveness of sins and is promised  
 the gift of the Holy Ghost. Moreover, Baptism is a  
 sign and seal and sacrament of spiritual regeneration  
 and of adoption into the family of God, and by it,  
 worthily received, we are made partakers in an  
 abundant measure of His grace. But know also  
 that the outward Baptism of water profiteth thee  
 nothing, but rather will bring upon thee a great re-  
 sponsibility, unless thou dost approach it with lively  
 faith and a repentance of all thy sins. In this way  
 alone canst thou have the Baptism of the Holy  
 Ghost in thy soul, and prove thyself to be in very

Calvera  
(continued).

truth a living member of the household and family of God.

Consider, then, the great mercy which God dispenseth unto thee through His love in Christ Jesus, and be firmly resolved to instruct thyself more and more in the foundations of the Christian religion; to trust more in our Redeemer Jesus Christ; to approach God frequently in prayer; to flee from sin; to live a pure life; to walk in holiness with the help of the Holy Spirit, and to nourish thy soul with the constant reading of the Holy Scriptures.

Dost thou promise before God and in the presence of thy Sponsors and this Congregation, that with the assistance of Divine grace thou wilt follow after this pattern of life?

*The Candidate.* So I promise.

*The Congregation kneeling, the Minister and Congregation shall then say:*

New.

*Min.* O Most Merciful Father, Who hast not left us as strangers from the covenants of promise, but hast called us to be partakers of the innumerable benefits which Thou dost vouchsafe unto Thy children; and Who for our great and endless comfort art pleased in Thine appointed Sacraments to certify us, as by a Seal, of this Thy gracious goodness towards us; we yield Thee hearty thanks, and humbly pray that through these pledges of Thy love, and by the power of the Holy Ghost, Thou wilt increase in us the knowledge of Thy grace and strengthen our faith in Thee. And now, O Lord, hear, we beseech Thee, our petitions on behalf of this person who has come in faith unto Thy Holy Baptism.

Visit *him*, O Lord, now at this present time and evermore, with Thine abundant favour; and so fill

up, according to *his* want, the needful measure of Thy <sup>New</sup> Grace, that *he* may lack no one of those manifold <sup>(continued).</sup> gifts which, in Thy mercy, Thou hast promised to all that are born anew of Water and the Spirit, and grafted into Thy Holy Church. Hearken, we beseech Thee, to these our prayers which we offer in the name and through the mediation of Thy dear Son our Lord.

*Ans.* Amen.

*The Congregation seated, and the Godparents and the Candidate standing, the Minister shall say unto the Candidate :*

Dost thou renounce the Devil and all his works, <sup>Anglican.</sup> the vain pomp and glory of the World, with all its concupiscence and the sinful desires of the Flesh ?

*Ans.* I renounce them all.

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

*Ans.* I do.

*Min.* And in Jesus Christ His only begotten Son our Lord, Who was conceived by the Holy Ghost ; Born of the Virgin Mary ; Suffered under Pontius Pilate ; Was crucified, dead and buried ; Descended into hell ; The third day rose again from the dead ; Ascended into heaven, and sitteth on the right hand of God the Father Almighty ; from whence He shall come to judge the quick and the dead ?

*Ans.* I do.

*Min.* Dost thou believe in the Holy Ghost ; The Holy Catholic Church ; The Communion of Saints ; The Forgiveness of sins ; The Resurrection of the flesh, and life everlasting ?

*Ans.* All this I steadfastly believe.

*Min.* Wilt thou be baptized in this faith ?

*Ans.* That is my desire.

Anglican  
(continued).

*Min.* Wilt thou obediently keep God's holy Will and Commandments, and walk in the same all the days of thy life?

*Ans.* I will endeavour so to do, God being my helper.

*Then shall the Minister say :*

New.

Almighty God, Who, at the Baptism of Thy well-beloved Son in the waters of the Jordan, didst send Thy Holy Spirit upon Him, saying, "This is my beloved Son in whom I am well pleased;" Vouchsafe, at this present time, we humbly beseech Thee, by the same Spirit, to sanctify and bless this Thine own Ordinance, and grant, O Lord, that the person now about to be baptized in this water, which we hereby set apart in Thy Name for this holy use, may evermore enjoy the benediction of Thy heavenly washing, and at the last, together with all who have been cleansed in the blood of the Lamb, may inherit the kingdom which Thou hast prepared for Thy blessed and dearly beloved children from before the foundation of the world : through Jesus Christ our Lord.

*Ans.* Amen.

Adapted  
from  
Anglican  
and  
Mozarabic.

*Then shall the Minister say unto the Godparents :*

Name your Godson.

*And naming him after them, he shall pour water upon him (or place him in the water, if the person to be Baptized so desire), saying :*

N., I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost.

*Ans.* Amen.

*And the Minister shall add :*

Adapted  
from  
Anglican  
and  
Mozarabic  
(continued).

We receive this person into the Congregation of Christ's Church militant here on earth, and do sign him (1) with the sign of the cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner, against sin, the world, and the devil, and to continue Christ's faithful soldier and servant until his life's end.

*Ans.* Amen.

*And then the Minister shall say :*

Brethren, let us now give thanks unto God, and with one heart and voice say the Prayer which the Lord Himself hath taught us :

*Min.* Our Father, which art in heaven, hallowed be Thy Name.

*Ans.* Amen.

*Min.* Thy kingdom come.

*Ans.* Amen.

*Min.* Thy will be done in earth, as it is in heaven.

*Ans.* Amen.

*Min.* Give us this day our daily bread.

*Ans.* For Thou art our God.

*Min.* And forgive us our trespasses, as we forgive them that trespass against us.

*Ans.* Amen.

*Min.* And lead us not into temptation.

*Ans.* But deliver us from evil.

*Min.* Deliver us from evil and evermore strengthen us in that which is good, O our God and Lord. Who art blessed, and dost live and govern all things, world without end.

*Ans.* Amen.

New.

*Min.* Almighty and Eternal God, by Whose Spirit we are all baptized into one body, we give Thee praise and hearty thanks because of this our beloved one, who, through Thy grace, hath been admitted to the Sacrament of Regeneration and of the Remission of Sins, and is now numbered among the Congregation of Christ's flock. And we most humbly beseech Thee, that as Thy dear Son died and was buried and rose again, in like manner this our *brother*, with all who have been baptized, may die unto sin and live unto righteousness; so that finally *he* may be presented faultless before the judgment seat of Christ, and made an inheritor of Thine everlasting kingdom. Through the same Thy Son, Jesus Christ our Lord.

*Ans.* Amen.

*The Deacon :*

Mozarabic.

Brethren, humbly receive ye the Benediction.

*And all kneeling, the Minister shall say :*

The Lord be with you alway.

*Ans.* And with thy spirit.

*Min.* God Who enriches His Church with great increase of believers, give His grace to the regenerate, and grant to them whom He hath yet to regenerate, that they may attain to the complete mysteries of the faith.

*Ans.* Amen.

*Min.* May He Who is the true redemption of Christians be full salvation to one and all.

*Ans.* Amen.

*Min.* That in Him we may have life and possess the heavenly joys of them that believe.

*Ans.* Amen.

*Min.* Through the mercy of the same our Lord, Mozarabic  
 Who is blessed, and liveth and governeth all things, (continued),  
 world without end

*Ans.* Amen.

*A Hymn may be sung.*

*After which the Minister is to exhort the Godparents  
 in this or a similar manner :*

Brethren, Forasmuch as this person has promised Adapted  
 from  
 Anglican.  
 in your presence to obey the will of God, to keep His  
 Commandments, and to follow them all the days of  
 his life, it is expedient that ye be informed of  
 your duty to put *him* in mind of the promise and  
 profession which *he* has made before this Church,  
 and especially before you *his* Sponsors and witnesses.  
 Admonish *him* also to use all diligence to instruct  
 himself in God's Holy Word, that so *he* may grow  
 in grace and in the knowledge of our Lord Jesus  
 Christ, and live godly, righteously, and soberly in  
 this present world.

*And he shall exhort the person who hath just been  
 Baptized, saying :*

And thou, beloved, remember that it is thy duty,  
 as a child of God through faith in Jesus Christ,  
 to walk answerably to thy Christian calling; re-  
 membering that Baptism representeth unto us our  
 profession; which is, to follow the example of our  
 Saviour Christ, that as He died and rose again for  
 us; so should we who are baptized die to sin  
 and rise again unto righteousness, mortifying our  
 evil and corrupt affections, and daily advancing in  
 all virtue and godliness of living. Furthermore, I  
 admonish thee to go to the Bishop as soon as possible,  
 that thou mayest confirm in his presence the solemn  
 promises thou hast made in thy Baptism, and



Adapted  
from  
Anglican  
(continued).

being re-assured of the Fatherly love and goodness of God towards thee, mayest be thyself confirmed by the Holy Spirit in thy faith and in the purposes of thy heart, and thus be better fitted to enjoy the privilege of drawing near to the Table of the Lord.

*And he shall dismiss them, saying :*

Mozarabic. In the Name of our Lord Jesus Christ, depart in peace. Amen.

¶ *The recently Baptized person and the Godparents shall then furnish necessary dates and information, so that the Minister may enter the same into the Baptismal Register.*

¶ *If through any grave sickness it be necessary to administer Baptism in a private dwelling, the Instructions given at the close of Infant Baptism are to be followed.*

## THE ORDER OF CONFIRMATION.

¶ *Every person ought to present himself for Confirmation (unless prevented by some urgent reason) before approaching for the first time to partake of the Lord's Supper.*

¶ *The Minister of each Congregation is to take care to instruct the young of his Church in the Ten Commandments, the Lord's Prayer, the Apostles' Creed, and in the other fundamental truths of the Gospel, so that, having attained to years of discretion, and knowing what they are about to do, they may thus be prepared for Confirmation and admission into the number of faithful Communicants.*

¶ *On the day appointed by the Bishop for the Rite of Confirmation, the Minister, having previously announced the same in the Church, is to present the young who have been by him instructed and examined.*

*The Bishop, or a Minister appointed by him, is to begin, saying :*

In the Name of our Lord Jesus Christ, let there be Mozarabic light and peace.

*Ans. Amen.*

*Min.* Dearly beloved brethren, our God and Heavenly Father in His love towards man, hath given unto us most great and precious promises, all of which are Yea and Amen in Christ Jesus. These promises are unto the faithful and to their children, and therefore were ye presented unto the

Cabrera.

Cabrera  
(continued).

Lord in your infancy, and received Holy Baptism as the sign, seal, and Sacrament of adoption into the family of God, of remission of sins, of spiritual regeneration, and of all other gifts which flow from the covenant of grace. Ye have now attained unto years of discretion, and are instructed in the fundamental truths of Christianity, and now that ye can make use of your reason, it is your duty and privilege to ratify on your part the Covenant made between God and yourselves, renewing and confirming the profession which your Godparents made in your name at your Baptism, and beseeching the Lord to make sure unto you His promises, and to confirm you in your faith, and in the good purposes of your heart.

Thus may ye enter into the full enjoyment of the privileges of the faithful, to the great comfort of your souls, through the grace and blessing of the Holy Spirit.

*After the Exhortation, the following Anthem may be said or sung :*

The Comforter Whom I will send unto you from the Father, He shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

Glory and honour be to the Father, and to the Son, and to the Holy Ghost.

For ever and ever. Amen.

*After the Anthem, all that are then to be Confirmed being placed standing and in order before the Bishop, the Minister shall present them, saying :*

Reverend Father in Christ, I present to you these persons, in order that they, making a public confession of their Christian faith, may be confirmed by you, and admitted to the Holy Communion.

*Bishop.* May the Holy Spirit come upon them, Roman. and the power of the Most High guard them from all sin.

*After which, the Bishop may give an Address, if he deem it convenient so to do.*

¶ *The Address ended, the Bishop shall say :*

Do ye here in the presence of God, and of the Church, of your own free will renew the solemn profession made in your name at your Baptism, confirming the same in your own persons, and promising, with the assistance of God's grace, to believe and to do all things which your Godparents acknowledged that ye were bound to perform ?

Adapted  
from  
Anglican.

*And every one shall answer :* I desire so to do.

*The Bishop.* Make, one of you, this ratification in an audible voice.

*One of those to be Confirmed :* We renew and confirm the profession of our Baptism. We renounce the Devil and all his works, the vain pomp and glory of the World, with all its concupiscence, and the sinful desires of the Flesh. We promise, with the help of Divine grace, to live and to die in the faith of Jesus Christ, and to keep the Commandments of God all the days of our life.

*The Bishop.* Is this the promise of every one of you before God, and His Church ?

*Each one shall answer :* Yes.

*Bishop.* God Almighty Who hath given unto you the will to make this promise, grant you also grace and strength to keep it ; through Jesus Christ our Lord.

*Ans.* Amen.

*Bishop.* Now, dear Brethren, in consideration of this your promise, and in the hope that you will

Adapted  
from  
Anglican  
(continued).

religiously fulfil it, we admit you to the full communion of the Christian Church, and do publicly recognise your title to draw near, through faith, to the participation of the Supper of the Lord; and we beseech all Christians here present to assist you in the discharge of your religious duties, and to pray to the Lord for you.

And now that you have made a public profession of your Christian faith, we invite you, in order that the special blessing which we are about to ask of God, may descend upon you, to confess, in company with all here, your sins to Almighty God, humbly praying Him for that pardon, which He never denies to those, who with repentance and faith ask it of Him in the name of Jesus.

*And all kneeling, shall say :*

O Almighty God and most merciful Father, Who hast compassion upon all men, and hast given Thy Son to be a propitiation for the sins of the whole world; have mercy upon Thine unworthy servants for His sake. Hear us, who now confess our transgressions and repent us of our sins. Pardon our offences, blot out all our iniquities, and grant unto us Thy grace, that from henceforth we may walk in Thy ways, and serve Thee and please Thee in newness of life; through Jesus Christ our Lord. Amen.

*And the Bishop standing, shall say :*

God Almighty, of His great mercy, pardon all your sins, confirm and strengthen you in all your good desires and purposes, and grant you grace to fulfil them; through Jesus Christ our Lord.

*Ans.* Amen.

*Bishop.* Our help is in the Name of the Lord.

*Ans.* Who hath made heaven and earth.

*Bishop.* Blessed be the Name of the Lord:

*Ans.* From this time forth and for evermore.

*Bishop.* Hear, O Lord, our prayer.

*Ans.* And let our cry come unto Thee.

Adapted  
from  
Anglican  
(continued).

*Bishop.* O Almighty and Everlasting God, Who dost vouchsafe to the regenerate the pardon of all their sins, and grace whereby to persevere in Thy love and obedience; strengthen, we beseech Thee, these Thy servants with the Holy Ghost the Comforter, and daily increase in them the manifold gifts of Thy grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of Thy holy fear, now and for ever.

*Ans.* Amen.

*Bishop.* Through Thy mercy, O our God, Who art Mozarabic, blessed, and dost live and govern all things, world without end.

*Ans.* Amen.

*The Congregation seated, and those to be Confirmed standing, the Deacon shall read the following, saying:*

Hear, Brethren, what is written in the Acts of the Apostles. [Chap. viii., 5-17.]

¶ *Then shall the Presbyter read the Lesson from the Holy Gospel according to Luke. [Chap. ii., 40-52.]*

*The Lesson ended, a Hymn may be sung.*

¶ *And afterwards, all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying:*

Defend, O Lord, this Thy child [or servant] with Anglican. Thy heavenly grace, that he may continue Thine for

Anglican ever; and daily increase in Thy Holy Spirit more  
(continued). and more, until he come unto Thine everlasting  
kingdom. Amen.

*After the imposition of hands, the Bishop shall say :*

The Lord be with you alway.

*Ans.* And with thy spirit.

Mozarabic.

*Bishop.* Let us pray to the infinite and ineffable Trinity, the Father, the Son, and the Holy Ghost, and with all supplication beseech our God to direct our life into good works, and after our departure from this world, to vouchsafe unto us everlasting rest with the righteous.

*Ans.* Grant this, O Everlasting and Almighty God.

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

*The Bishop.* Deliver us from evil, and strengthen us in Thy fear unto every good work, O God, Who art blessed, and dost live and govern all things, world without end.

*Ans.* Amen.

Gallican.

*Bishop.* O Lord Jesus Christ, grant, we beseech Thee, that Thy servants, quickened by Thy Spirit, strengthened by Thy power, illuminated by Thy splendour, and filled with Thy grace, may walk day by day, leaning upon Thy Divine help. Grant them, O Lord, a lively faith, a perfect love, and true humility. Grant that there may be in them simple affection, strong patience, persevering obedience, perpetual peace, a pure mind, a right and clean heart, a firm will, a holy conscience, sincere repentance, spiritual strength,

and unstained life ; so that after they have fought a Gallican good fight, manfully finished their course, and faith- (continued) fully kept their faith, they may receive the crown of righteousness, which Thou wilt give in that day to all who love Thy coming.

*Ans.* Amen.

*Bishop.* Graciously look upon all of us, old and Anglican. young, and 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, in the Name and through the merits of our Lord and Saviour Jesus Christ.

*Ans.* Amen.

*The Deacon shall say :*

Brethren, humbly receive ye the Benediction.

Mozarabic.

*The Bishop.* The Lord be with you always.

*Ans.* And with thy spirit.

*Bishop.* God Almighty, Three in One, bless us.

*Ans.* Amen.

*Bishop.* The Father, and the Son, and the Holy Ghost bless us.

*Ans.* Amen.

*Bishop.* And at the day of judgment find us made perfect according to the power of His grace, through the washing of regeneration.

*Ans.* Amen.

*Bishop.* Through the mercy of the same our God, Who is blessed, and liveth, and governeth all things, world without end.

*Ans.* Amen.

*A Hymn may be sung.*



*And the Bishop shall dismiss the Congregation, saying :*

Now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight. Through Jesus Christ ; to Whom be glory for ever and ever. Amen.

¶ *Every Minister is to keep a Register of the young in his Church who have been Confirmed.*

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## THE SOLEMNIZATION OF HOLY MATRIMONY.

¶ *No Minister shall solemnize, without the written permission of his Bishop, the Marriage of persons who have not previously celebrated the marriage contract before the proper Civil Authority.*

¶ *The Sunday before the day on which the Marriage is to be solemnized, the Minister is to publish the Banns once (during Divine Service), after the following manner :*

I Publish the Banns of Marriage between M. M. and N. N. If any of you know cause or just impediment, why these two persons should not be joined together in holy Matrimony, ye are in conscience bound to declare it.

¶ *At the day and time appointed for the solemnization of Matrimony, the persons to be married shall come into the Church with their parents and friends, and approaching the Chancel, and there standing together, the woman at the left hand of the man, the Minister shall begin, saying :*

In the Name of the Father, and of the Son, and of Mozarabic.  
the Holy Ghost.

*Ans.* Amen.

*Min.* Behold, God Himself is our Helper.

*Ans.* The Lord Himself doth sustain our life.

**Mozarabic**  
(*continued*).

*Min.* O Lord, save us by Thy Name.

*Ans.* And defend us with Thy power.

*Min.* Help us, O God of our salvation ; Thou Who dost sustain our life, that we may rejoice in Thy Holy Name. Grant that as many of us as are named after the Name of Christ may enjoy spiritual union with Him, and thus be enabled to endure present adversities and obtain everlasting happiness, praising Thee for all things and rejoicing because Thou art in us, and we in Thee.

*Ans.* Amen.

*Min.* Through Thy mercy, O our God, Who art blessed, and dost live and govern all things, world without end.

*Ans.* Amen.

*Then shall the Minister speak unto the persons to be married, saying :*

**Cabrera.**

Hath each one of you a desire, and are ye both ready, to confirm and sanctify before God and in the presence of this Congregation, the Bond of Holy Matrimony ?

*Each of the persons addressed shall answer :*

This is my desire, and I am ready so to do with the help of God's grace.

**Anglican.**

*Min.* I require and charge you both, that if either of you know any impediment why ye may not be lawfully joined together in the Church of Christ, ye do now declare it. For be ye well assured, that so many as are coupled together otherwise than God's Word doth allow and approve, are not joined together by God, neither is their Marriage lawful in the Church.

*If no impediment be alleged, the following Anthem may be said or sung :*

Marriage is honourable in all, and the bed undefiled. This is a great mystery concerning Christ and the Church.

Glory and honour be to the Father, and to the Son, and to the Holy Ghost.

For ever and ever. Amen.

*After the Anthem :*

*Min.* The Lord be with you always.

*Ans.* And with thy spirit.

*Min.* Let us pray to God our Heavenly Father, Adapted from Mozarabic and with all supplication beseech Him to graciously vouchsafe to bless these His two children with the grace of His Christ our Lord and the power of the Holy Ghost.

*Ans.* Grant this, O Everlasting and Almighty God.

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

*Min.* Deliver us from evil, and strengthen us in Thy fear unto every good work, O our Lord and God. Hear these our supplications and grant unto these Thy two servants that they may be prepared by Thy grace to enter into the holy state of Matrimony. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end.

*Ans.* Amen.

*The Congregation seated, the Minister may read the following :*

Anglican.

All ye that are married or that intend to take the estate of Matrimony upon you, hear what the Holy Scripture doth say as touching the duty of husbands towards their wives, and of wives towards their husbands.

The Apostle Paul, in his Epistle to the Ephesians, saith :

Husbands, love your wives, even as Christ also loved the Church, and gave Himself up for it ; that He might sanctify it, having cleansed it by the washing of water with the Word, that He might present the Church to Himself a glorious Church, not having spot or wrinkle or any such thing ; but that it should be holy and without blemish. Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself : for no man ever hated his own flesh ; but nourisheth and cherisheth it, even as Christ also the Church ; because we are members of His body. For this cause shall a man leave his father and mother, and shall cleave to his wife ; and the twain shall become one flesh. This mystery is great ; but I speak in regard of Christ and of the Church. Nevertheless do ye also severally love each one his own wife even as himself.

And the Apostle Peter, in his first Epistle, sayeth also unto men that be married : Ye husbands, in like manner, dwell with your wives according to knowledge, giving honour unto the woman, as unto the weaker vessel, as being also joint-heirs of the grace of life ; to the end that your prayers be not hindered.

Hear now ye women, and learn what is your duty towards your husbands, according to the same Word of God.

Wives, be in subjection unto your own husbands, **Anglican**  
 as unto the Lord. For the husband is the head of **(continued).**  
 the wife, as Christ also is the Head of the Church,  
 being himself the saviour of the body. But as the  
 Church is subject to Christ, so let the wives also be to  
 their husbands in everything.

And Peter, in his first Epistle, sayeth also :

In like manner, ye wives, be in subjection to your  
 own husbands ; that, if any obey not the Word,  
 they may without the Word be gained by the be-  
 haviour of their wives ; beholding your chaste behaviour  
 coupled with fear. Whose adorning let it not be  
 the outward adorning of plaiting the hair, and of  
 wearing jewels of gold, or of putting on apparel ;  
 but let it be the hidden man of the heart, in the in-  
 corruptible ornament of a meek and quiet spirit, which  
 is in the sight of God of great price. For after this  
 manner aforetime the holy women also, who hoped  
 in God, adorned themselves, being in subjection to their  
 own husbands : as Sarah obeyed Abraham, calling him  
 lord : whose children ye now are, if ye do well, and  
 are not put in fear by any terror.

¶ *After (or in place of) the above, the Minister, if he  
 think occasion doth require it, may briefly address the  
 persons to be married upon the institution, use and  
 ends of Marriage, and the duties thereof ; exhorting  
 them to unite often in prayer ; to study God's Word  
 together ; to provoke one another to good works ; and so  
 to live as becometh those who are heirs in common of  
 eternal life :*

¶ *The address concluded, and all kneeling, the  
 Minister shall pray, saying :*

○ Eternal God, Creator and Preserver of all man- Cabrera  
 kind, Giver of all spiritual grace, and the Author of

Cabrera  
(continued).

everlasting life, inasmuch as Thy presence and favour is the joy of every condition, and sweetens every relationship, we beseech Thee in the Name of Christ that as Thou hast brought together in Thy Providence these Thy servants, Thou wouldst sanctify them with Thy Holy Spirit, preparing and disposing their hearts for the state of Matrimony, and enriching them with every grace, so that as good Christians they may fulfil the duties, enjoy the consolations, bear the trials, and resist the temptations which accompany such a condition, and that they, living together in peace and affection, may walk in obedience to Thy holy Commandments, through Jesus Christ our Lord.

*Ans.* Amen.

Adapted  
from  
Anglican.

*The Congregation seated, and those who are to be married standing, the Minister shall say to the Man :*

Take the hand of thy betrothed, and repeat after me :

*Then shall the Man take into his own, the right hand of the Woman, and say after the Minister :*

I, M. M., declare before God and in the presence of His Church, that I receive thee, N. N., to be my lawful wife, and I promise to be unto thee a loving and faithful husband until God be pleased to separate us by death.

*Then shall the Minister say unto the Woman :*

Take now the hand of thy betrothed, and repeat after me :

*And the Woman shall take into her own the right hand of the Man, and say after the Minister :*

I, N. N., certify before God and in the presence

of His Church, that I receive thee, M. M., to be my lawful husband, and I promise to be unto thee a loving, obedient, and faithful wife until God be pleased to separate us by death. Adapted  
from  
Anglican  
(continued).

*Then shall the Minister deliver the Wedding Ring unto the Man, that he may put it upon the fourth finger of the Woman's left hand, and holding it there the Man shall say :*

Receive this Ring in pledge and token of the fulfilment of my promise, and as a sign of our holy union.

*The Man and Woman kneeling, the Minister holding the joined right hands of both, shall say :*

Those whom God hath joined together let no man put asunder.

*And addressing the Congregation he shall add :*

Forasmuch as M. M. and N. N. have certified their holy Marriage, testifying the same before God and in the presence of His Church, I do recognise and declare them to be Husband and Wife, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

*And the Minister shall pronounce this blessing upon the Husband and Wife, saying :*

God the Father, God the Son, God the Holy Ghost bless, preserve, and keep you.

*Ans.* Amen.

*Min.* The Lord look mercifully upon you with His favour.

*Ans.* Amen.

*Min.* And so fill you with all spiritual benediction



Adapted  
from  
Anglican  
(continued).

and grace, that ye may live together in this life in His fear, and in the world to come have life everlasting.

*Ans.* Amen.

*All standing, there shall be said or sung one of the Psalms following :*

Psalms cxxvii., cxxviii.

*All kneeling, the Minister standing, shall say :*

O Lord, save Thy servant and Thy handmaid.

*Ans.* Who put their trust in Thee.

*Min.* O Lord, send them help from Thy holy place.

*Ans.* And evermore defend them.

*Min.* Be unto them a tower of strength.

*Ans.* From the face of their enemy.

*Min.* O Lord, hear our prayer.

*Ans.* And let our cry come unto Thee.

*Min.* O God of Abraham, of Isaac, and of Jacob, bless these Thy servants, and sow the seed of eternal life in their hearts ; that whatsoever in Thy Holy Word they shall profitably learn they may in deed fulfil the same. Look graciously upon them from Heaven, and as in times past Thou didst grant Thy favour unto Abraham and Sarah for their great comfort, vouchsafe to extend the same in like manner unto these Thy servants, that obeying Thy will, and being always in safety under Thy protection, they may abide in Thy love unto their lives' end : Through Jesus Christ our Lord.

*Ans.* Amen.

*The Deacon :*

Mozarabic.

Brethren, humbly receive ye the Benediction.

*Min.* The Lord be with you alway.

*Ans.* And with thy spirit.

*Min.* God Almighty bless us with His heavenly gifts,  
and fill us with His spiritual favours.

*Ans.* Amen.

*Min.* Grant unto us charity, joy, patience, gentleness, hope, faith, and purity.

*Ans.* Amen.

*Min.* That filled with all His goodness we may attain to the life of eternal blessedness.

*Ans.* Amen.

*Min.* Through the mercy, etc.

*Ans.* Amen.

*A Hymn may be sung.*

*And then shall the Minister dismiss the Congregation, saying :*

The peace of God, which passeth all understanding, keep your hearts and minds, through Christ Jesus. Amen.

¶ *The Newly Married and the Witnesses shall then furnish necessary dates, that the Minister may enter the same into the Marriage Register.*

¶ *It is well that the Newly Married receive the Holy Communion at the earliest opportunity.*

## THE THANKSGIVING OF WOMEN AFTER CHILDBIRTH.

¶ *Although the Collect included in the Thanksgivings doth alone suffice for this purpose, yet, if the Woman cometh to the Church with this object, and desireth it, the Minister shall use this Office.*

¶ *The Woman kneeling in the place indicated by the Minister, the Minister standing shall say :*

Mozarabic.

In the Name of the Father, and of the Son, and of the Holy Ghost.

*Ans.* Amen.

*Min.* I will come into Thy house in the multitude of Thy mercy.

*Ans.* In Thy fear will I worship toward Thy holy temple.

*Min.* In the midst of the congregation will I praise Thee.

*Ans.* Before Thy saints I will bless Thy Name for ever and ever.

*Min.* O Lord God Almighty, Who art our joy and our salvation, our strength and our righteousness; Grant, we beseech Thee, that we may be partakers of the blessed inheritance of the saints in light, that in the company of all the just, we may there sing Thy praises for ever and ever.

*Ans.* Amen.

*Min.* Through Thy mercy, O our God, Who art blessed, and dost live and govern all things, world without end.

*Ans.* Amen.

*Then shall the Minister say unto the Woman :*

Forasmuch as it had pleased Almighty God of His <sup>Anglican.</sup> goodness to give you safe deliverance, preserving you amid all the perils of childbirth, you shall therefore give hearty thanks unto Him, saying :

*And the Minister shall read the following verses of  
Psalm cxvi.*

*All kneeling, the Minister shall say :*

The Lord be with you alway.

Mozarabic.

*Ans.* And with thy spirit.

*Min.* Let us pray to the Redeemer of the world, our Lord Jesus Christ, and with all supplication beseech Him to graciously vouchsafe to keep us evermore in His favour and protection.

*Ans.* Grant this, O Everlasting and Almighty God.

*Then shall all say :*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread ; and forgive us our trespasses, as we forgive them that trespass against us ; and lead us not into temptation ; but deliver us from evil. Amen.

*The Minister.*

Deliver us from evil, and strengthen us in Thy fear unto every good work, O Trinity, our God, Who art blessed, and dost live and govern all things, world without end.

*Ans.* Amen.

Adapted  
from  
Anglican.

*Min.* O Lord, save this woman, Thy servant.

*Ans.* Who putteth her trust in Thee.

*Min.* Be Thou to her a strong tower.

*Ans.* From the face of her enemy.

*Min.* Hear, O Lord, our prayer.

*Ans.* And let our cry come unto Thee.

*Min.* O Almighty God, we give Thee most humble thanks for that Thou hast vouchsafed to shew Thy great mercy in preserving this woman Thy servant, during the great pain and peril of childbirth, who now offers unto Thee praises and thanksgivings from the depths of her heart. Grant, we beseech Thee, merciful Lord, that she by The grace may both faithfully live, and walk according to Thy holy will in this life present; and also may be partaker of everlasting glory in the life to come; Through Jesus Christ our Lord.

*Ans.* Amen.

Mozarabic.

*Min.* O Lord Jesus, Who wast presented in the Temple by Thy Mother, the Blessed Mary, together with an offering of two turtle doves for a sacrifice and an atonement; and Who for us wast made a propitiatory Victim, vouchsafe so to prepare us that we may be a living and acceptable sacrifice; and having come not to destroy, but to fulfil the law, grant that the grace of Thy Gospel may abound in our hearts.

*Ans.* Amen.

*Min.* Through Thy mercy, O our God, Who art blessed, and dost live and govern all things, world without end.

*Ans.* Amen.

*Min.* Brethren, humbly receive ye the Benediction. **Mozarabic**  
The Lord be with you alway. **(continued).**

*Ans.* And with thy spirit.

*Min.* O Lord, save Thy people whom Thou Thyself  
hast made.

*Ans.* Amen.

*Min.* Bless Thine heritage, which Thou hast redeemed  
with Thy precious Blood.

*Ans.* Amen.

*Min.* Govern them, and lift them up for ever.

*Ans.* Amen.

*Min.* Through Thy mercy, O our God, Who art  
blessed, and dost live and govern all things, world  
without end.

*Ans.* Amen.

*Min.* The very God of peace sanctify you wholly;  
that your spirit, and soul, and body, may be preserved  
blameless unto the coming of our Lord Jesus Christ.  
**Amen.**

## THE VISITATION OF THE SICK.

¶ *When the Minister visits a sick person, he may comfort and exhort him with godly discourse, read a portion of Holy Scripture, and pray with him after such manner as he may think meet.*

*But if the sick person shall require it, then he may observe the following order, omitting such portions as circumstances and prudence recommend.*

*Having come to the sick person's house, the Minister shall say :*

**Anglican.** Peace be to this house, and to all that dwell in it, in the Name of our Lord Jesus Christ.

¶ *When he cometh into the sick person's presence, he shall say :*

**Cabrera.**

*Min.* O Lord, rebuke me not in Thine anger.

*Ans.* Neither chasten me in Thy hot displeasure.

*Min.* Have mercy upon me, O Lord, for I am weak.

*Ans.* O Lord, heal me, for my bones are vexed.

*Min.* My soul is also vexed ; but Thou, O Lord, how long ?

*Ans.* Return, O Lord, deliver my soul : O save me for Thy mercies' sake.

*Min.* Be Thou in the midst, O Lord, of them that call upon Thee ; and unto as many as Thou dost afflict with the rod of Thy righteous correction, do Thou graciously vouchsafe the help of Thy Divine comfort.

*Ans.* Amen.

*Min.* Through Thy mercy, O our God, Who art Mozarabic.  
blessed, and dost live, and govern all things, world  
without end.

*Ans.* Amen.

*Then turning to the sick person, the Minister shall  
say unto him :*

Dearly beloved, know this, that Almighty God is Adapted  
from  
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the Lord of life and death, and of all things pertaining  
thereto. Wherefore know you certainly that if you  
truly repent of your sins, and bear your sickness  
patiently, trusting in God's mercy, for His dear son  
Jesus Christ's sake, and render unto Him humble  
thanks for His Fatherly visitation, submitting your-  
self wholly unto His good will, it shall turn to your  
profit, and help you forward in the way that leadeth  
unto everlasting life.

*And he shall add :*

The Lord be with you alway.

*Ans.* And with thy spirit.

Mozarabic.

*Min.* Let us pray to the Redeemer of the world,  
our Lord Jesus Christ, and with all supplication  
beseech Him to graciously heal the sickness of this  
His servant.

*Ans.* Grant this, O Everlasting and Almighty  
God.

*All.* Lord, have mercy upon us. Christ, have mercy  
upon us. Lord, have mercy upon us.

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



Mozarabic  
(continued).

*Min.* Deliver us from evil and strengthen us in Thy fear unto every good work, O Trinity, our God, Who art blessed, and dost live and govern all things, world without end.

*Ans.* Amen.

Anglican.

*Min.* O Lord, look down from heaven and visit and relieve this our sick *brother*. Look upon *him* with the eyes of compassion; defend *him* from the snares of the evil one, and keep *him* in perpetual peace and safety. Sanctify Thy chastening unto *him* by means of Thy Holy Spirit; strengthen *him* in weakness with Thy grace, and if it be Thy good pleasure, restore *him* again unto wonted health.

*Ans.* Amen.

Mozarabic.

*Min.* Through Thy mercy, O our God, Who art blessed, and dost live and govern all things, world without end.

*Ans.* Amen.

*After this prayer, the Minister may exhort the sick person in gentleness and love, choosing with great prudence and discretion the points of his exhortation, ever having in view the comfort of the sick one, and the bringing of him in all sincerity to the feet of Jesus Christ.*

¶ *Nevertheless, there are certain points which should not be omitted.*

Cabrera.

1. To shew the sick person that through the frailty of human nature suffering is inevitable, but that to the children of God it is so ordered of the Heavenly Father that it will prove a fountain of spiritual blessing if the opportunity be embraced for holding closer communion with Him, and the trial be borne with patience and resignation.

2. To bring him to understand that the time of his

sickness is a most seasonable occasion to examine the state of his soul, and, considering the many sins and transgressions committed during his past life, to cast himself at the feet of Jesus Christ, pleading for pardon and salvation, so that if the Lord be pleased to restore him to bodily health, he may be enabled to lead a holy life, or should the Lord be pleased to order his translation to another and better life, he may without fear present himself before the Divine tribunal. Cabrera  
(continued).

3. To speak to him of the love of Jesus towards those whom He calls His friends and brethren : of the full atonement and perfect satisfaction He has made for all our sins ; dying upon the cross in our stead ; of the fulness of the power given to Him in heaven and on earth, so that none of those whom the Father hath given Him can be plucked out of His hands ; of His dwelling in heaven at the right hand of God, interceding for the redeemed, and of His preparing an eternal place of glory for them.

4. To assure him that all these privileges are for us, and that we obtain them through a lively faith and full confidence in Jesus Christ as set forth unto us in Holy Scripture.

5. To bring him to feel the need of the indwelling of the Holy Spirit in his soul, He being the Comforter in all affliction ; the Giver of spiritual joy and peace ; the Master Who teaches all truth ; the Sanctifier and Quickener, Who applies the merits of Christ, and seals our souls unto the great day of redemption.

6. To admonish him to set aside all rancour or ill will which he may harbour against his neighbour, forgiving from the bottom of his heart all that have offended against him, even as he desireth to be forgiven ; to ask the forgiveness of those whom he

Cabrera  
(continued).

may have offended, and thus be at peace with God and at charity towards his neighbour, for the love of Jesus Christ.

7. And with tact and discretion to advise him (*if the sickness be of a serious nature*) that he arrange the affairs of his house and family, for the better discharge of his conscience and the tranquillity of his relatives, should the Lord be pleased to call him into His presence.

¶ *After the Exhortation, he shall ask the sick person to make profession of his faith, reciting the Apostles' Creed :*

¶ *And here shall the sick person be moved to make confession of his sins to God. Or a general confession may be made by the Minister on his behalf. No formula is given, it being thought that on such occasions there should be said whatsoever the special need may demand.*

¶ *Then shall the Minister say :*

O God Almighty, our most merciful Father, Who doth so put away the sins of those who truly repent, that He remembereth them no more : shed abroad now upon thee the treasures of His grace ; pardon all thine iniquities ; impute not unto thee any of thy former transgressions ; purify and renew in thee all that has been decayed or lost by the fraud of the devil, or by thy own carnal will ; and preserve thee in the bosom of the Church and under His Fatherly love and protection ; through the merits of His well beloved Son, Jesus Christ our Lord.

*Ans. Amen.*

*Then the Minister may read a short portion of the Word of God and make a brief Address upon the same.*

Adapted  
from  
Anglican.

¶ *After the Address, the blessing of God is to be invoked upon the sick one, saying :*

Adapted  
from  
Anglican  
(continued).

To the merciful and gracious protection of God I commend thee. The Lord bless thee and keep thee.

*Ans.* Amen.

*Min.* The Lord make His face to shine upon thee, and be gracious unto thee.

*Ans.* Amen.

*Min.* The Lord lift up His countenance upon thee, and give thee peace.

*Ans.* Amen.

*Then shall a part of Psalm xxv. or Psalm lxxi. be read.*

*And the Minister shall add ;*

O Lord, save Thy servant.

*Ans.* Who putteth *his* trust in Thee.

*Min.* Send *him* help from Thy holy place.

*Ans.* And evermore mightily defend *him*.

*Min.* Be Thou *his* tower and strength.

*Ans.* In the presence of *his* enemies.

*Min.* O Lord, hear our prayer.

*Ans.* And let our cry come unto Thee.

*Min.* O Almighty God, Who art a strong tower to all them that put their trust in Thee, to Whom all things in heaven, in earth, and under the earth do bow and obey, be Thou now and evermore the defence of this Thy servant, and make *him* to know and feel that there is none other name under heaven given to man in whom and through whom *he* may receive health and salvation but the Name of our Lord Jesus Christ, and so fill *his* heart with joy and peace, that in the midst of *his* sufferings *he* may experience the consolations of Thy grace and love.

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Adapted  
from  
Anglican  
(continued).

We ask it for the infinite merits of the same, our Lord Jesus Christ.

*Ans.* Amen.

*And he shall add :*

Mozarabic.

Brethren, humbly receive ye the Benediction.

The Lord be with you alway.

*Ans.* And with thy spirit.

*Min.* Almighty God, Who doth visit His most faithful servants with bodily infirmities, deliver them and us from all suffering of body and soul.

*Ans.* Amen.

*Min.* And He Who bare in Himself our weakness vouchsafe unto us and unto them everlasting mercy.

*Ans.* Amen.

*Min.* That through His sustaining love and grace, our bodily infirmities may not eventuate in disease, nor disease drive us to despair.

*Ans.* Amen.

Through the mercy of the same our God, Who is blessed, and liveth, and governeth all things, world without end.

*Ans.* Amen.

*And he shall conclude, saying :*

The grace of our Lord Jesus Christ be with us all.  
Amen.

¶ *Here follow some Prayers for special cases.*

### A Prayer for a Sick Child.

Anglican

O Almighty God, and merciful Father, to Whom alone belong the issues of life and death ; Look down from heaven, we humbly beseech Thee, with the eyes of mercy upon this child now lying upon the bed of sickness : Visit *him*, O Lord, with Thy salvation ;

deliver *him* in Thy good appointed time from *his* bodily pain, and save *his* soul for Thy mercies' sake : That, if it shall be Thy pleasure to prolong *his* days here on earth, *he* may live to Thee, and be an instrument of Thy glory, by serving Thee faithfully, and doing good in *his* generation ; or else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for Thy mercies' sake, in the same Thy Son, our Lord Jesus Christ, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

Anglican  
(continued)

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A Prayer for a Sick Person, when there appeareth small hope of recovery.

O Father of mercies, and God of all comfort, our only help in time of need ; We fly unto Thee for succour in behalf of this Thy servant, here lying under Thy hand in great weakness of body. Look graciously upon *him*, O Lord ; and the more the outward man decayeth, strengthen *him*, we beseech Thee, so much the more continually with Thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and steadfast faith in Thy Son Jesus ; that *his* sins may be done away by Thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with Thee, and that, if Thou wilt, Thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us : Yet, forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech Thee, against the hour of death, that after *his* departure hence in peace, and in Thy favour, *his*

Anglican.

soul may be received into Thine everlasting kingdom, through the merits and mediation of Jesus Christ, Thine only Son, our Lord and Saviour. Amen.

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A Commendatory Prayer for an Adult Person at the point of departure.

Anglican. O Almighty God, with Whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this Thy servant, our dear *brother*, into Thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching Thee, that it may be precious in Thy sight. Wash it, we pray Thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before Thee. Grant this, through the merits of Jesus Christ, Thine only Son, our Lord. Amen.

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A Prayer for a Sick Person troubled in mind or in conscience.

Anglican. O Blessed Lord, the Father of mercies, and the God of all comforts; we beseech Thee, look down in pity and compassion upon this Thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; Thy wrath lieth hard upon *him*, and *his* soul is full of trouble: but, O merciful God, Who hast written Thy holy Word for our

learning, that we through patience and comfort of Thy holy Scriptures might have hope; give *him* a right understanding of *himself*, and of Thy threats and promises; that *he* may neither cast away *his* confidence in Thee, nor place it anywhere but in Thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up Thy tender mercies in displeasure, but make *him* to hear of joy and gladness; that the bones which Thou hast broken may rejoice. Deliver *him* from the fear of the enemy, and lift up the light of Thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. Amen.

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## THE HOLY COMMUNION FOR THE SICK.

¶ *When any sick or aged person is not able to come to the Church, and yet is desirous to receive the Communion in his house, he must give notice to the Minister, who will make necessary arrangements for the celebration there of the Lord's Supper, when the following rules shall be observed.*

*Upon a table covered, if possible, with a white cloth, shall be placed the Plate and the Cup, with Bread and Wine sufficient for those who are to communicate ; for it is good that others communicate besides the Minister and the sick person.*

The Shorter Office for the Holy Communion is to be used.

*Instead of the Proper Epistle for the day, the following may be read :*

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My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him ; for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. *Heb. xii., v. 6.*

*Instead of the Proper Gospel for the day, the following may be read :*

Then answered Jesus and said unto them, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life.

¶ *Instead of the Proper Collect for the day, or after it, the following shall be used:* Anglican  
(continued).

Almighty, everlasting God, Maker of mankind, Who dost correct those whom Thou dost love, and chastise everyone whom Thou receivest; we beseech Thee to have mercy upon this Thy servant; grant that *he* may take his sickness patiently, and recover *his* bodily health, if it be Thy gracious will, and whensoever *his* soul shall depart from the body, may it be without spot presented unto Thee, through Jesus Christ our Lord. Amen.

¶ *Instead of the Benediction for the time the Minister shall use the following:*

Brethren, humbly receive ye the Benediction.

The Lord be with you alway.

*Ans.* And with thy spirit.

*Min.* Almighty God, Who doth visit His most faithful servants with bodily infirmities, deliver them and us from all suffering of body and soul.

*Ans.* Amen.

*Min.* And He Who bore in Himself our weakness vouchsafe unto us and unto them everlasting mercy.

*Ans.* Amen.

*Min.* That through His sustaining love and grace, our bodily weakness may not eventuate in disease, nor disease drive us to despair.

*Ans.* Amen.

Through the mercy, etc.

¶ *After the Minister has received the Communion himself, he shall administer it to those appointed to communicate with the sick, and last of all to the sick person.*

Mozarabic.

Mozarabic  
(continued),

¶ *Before the final Benediction, the following Prayer is to be used :*

O Everlasting and Almighty God, incline Thine ear to our supplications, and grant the healing medicine of Thy heavenly grace to all Thy faithful servants suffering bodily affliction. Amen.

Through thy mercy, etc.

¶ *If the Sick person be very weak, and necessity so require, it shall suffice to use for this office the Confession, Absolution, Prayer of Consecration, Form of Delivery of the Sacrament, Lord's Prayer, and Blessing.*

Anglican.

¶ *But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Minister, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Minister shall instruct him, that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefor, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his Soul's health, although he do not receive the Sacrament with his mouth.*

## THE ORDER FOR THE BURIAL OF ADULTS.

¶ *The following Office is prepared for the Burial of those who during life and at the time of death have witnessed a Christian profession.*

*Therefore it is not to be used at the burial of adults who die unbaptized, nor of such as voluntarily commit suicide, nor of those who have given by the manner of their life and death unequivocal proof of their unbelief in Christ. In such cases, if the Minister by reason of circumstances be called to take part in the burial, any portion or modification of this Order, not contrary to the truth of the facts, may be used.*

¶ *At the gate of the cemetery, the Minister is to begin, saying :*

In the Name of the Father, and of the Son, and of Mozarabic. the Holy Ghost.

*Ans.* Amen.

*Min.* Behold, I was shapen in iniquity, and in sin did my mother conceive me.

*Ans.* Against Thee, Thee only, O God, have I sinned, and done evil in Thy sight.

*Min.* The sacrifices of God are a broken spirit.

*Ans.* A broken and a contrite heart, O God, Thou wilt not despise.

*Min.* Remembering our iniquities and lamenting them with hearty repentance, we humbly beseech Thee, O God, through the propitiatory death of Jesus, to hide Thy face from our sins, and to blot out all our

Mozarabic transgressions which we have committed against  
(continued). Thee. Create in our hearts that which Thou lovest,  
and cast out all that Thou hatest, and should our faults  
stir up Thine anger, do Thou in the fulness of Thy  
compassion visit us in long-suffering.

*Ans.* Amen.

*Min.* Through Thy mercy, O our God, Who art  
blessed, and dost live, and govern all things, world  
without end.

*Ans.* Amen.

*And going before the corpse from the gate of the  
cemetery unto the grave, he shall say the follow-  
ing sentences :—*

We brought nothing into this world, and it is  
certain we can carry nothing out.

The Lord gave, and the Lord hath taken away ;  
blessed be the Name of the Lord.

I know that my Redeemer liveth, and that He shall  
stand at the latter day upon the earth : and though,  
after my skin, worms destroy this body, yet in my  
flesh shall I see God : Whom I shall see for myself,  
and mine eyes shall behold, and not another.

*And if there be time, Psalm xxxix. or Psalm xc.  
may be said or sung.*

*When they come to the grave, the following Texts  
may be said or sung :*

Be not ignorant, brethren, concerning them which  
are asleep, that ye sorrow not, even as others which  
have no hope. For if we believe that Jesus died and  
rose again, even so them also which sleep in Jesus will  
God bring with Him. For our conversation is in  
heaven ; from whence also we look for the Saviour,  
the Lord Jesus Christ.

*And the Minister shall say :*

Enter not into judgment with Thy servants, O Lord, Mozarabic.  
for in Thy sight shall no man living be justified, save  
by the righteousness of Christ, who suffered for sins,  
the just for the unjust. We therefore pray Thee to  
deliver from judgment all those who come unto  
Thee in true Christian faith, and to succour with Thy  
grace those who in this life take refuge under the  
ineffable Name of the most Holy Trinity, that they  
may not come into condemnation.

*Ans.* Amen.

*Min.* Through Thy mercy, O our God, Who art  
blessed, and dost live, and govern all things, world  
without end.

*Ans.* Amen.

*Then shall the Minister read a portion or such por-  
tions of the following Lesson as he may deem  
opportune.*

The Lesson is found in 1 Cor. xv., commencing at  
the 20th verse to the end of the chapter.

*[Given in full in the Spanish Original.]*

*While the corpse is being laid into the earth the* Adapted  
from  
Anglican.  
*Minister shall say :*

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

In the midst of life we are in death. Of whom  
may we seek for succour, but of Thee, O Lord ?  
Thou God of goodness and mercy have compassion  
upon us ; deliver us not into the bitter pains of  
eternal death.

Adapted  
from  
Anglican  
(continued).

*Then while some one of the bystanders casts earth upon the body, the Minister shall say :*

Forasmuch as it hath pleased Almighty God to take out of this world the soul of our dear *brother* here departed, we therefore commit *his* body to the ground, earth to earth, ashes to ashes, dust to dust ; in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ, who shall change our vile body, that it may be like unto His glorious body, according to the mighty working whereby He is able to subdue all things to Himself.

*The following Anthem may be said or sung :*

I heard a voice from heaven, saying unto me, Write, From henceforth blessed are the dead which die in the Lord : even so saith the Spirit ; for they rest from their labours, and their works do follow them.

*Afterwards the Minister shall say :*

I am the resurrection and the life, saith the Lord ; he that believeth in Me, though he were dead, yet shall he live : and whosoever liveth and believeth in Me shall never die.

Mozarabic.

*Min.* The Lord be with you alway.

*Ans.* And with thy spirit.

*Min.* Let us pray to the Redeemer of the world, our Lord Jesus Christ, and with all supplication beseech Him to graciously keep us in His grace until gathered by Him unto the host of the blessed.

*Ans.* Grant this, O Everlasting and Almighty God.

*All.* Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.

Our Father, which art in heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done in earth,

as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: but deliver us from evil. Amen. Mozarabic  
(continued).

*Min.* Deliver us from evil and strengthen us in Thy fear unto every good work, O Trinity, our God, Who art blessed, and dost live and govern all things, world without end.

*Ans.* Amen.

*Min.* Almighty God, with Whom do live the spirits of them that depart hence in the Lord, and with Whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We bless Thy Holy Name for all Thy servants who have departed this life in Thy faith and fear. We give Thee thanks because in Thy mercy Thou dost deliver in Thine own time Thy redeemed out of the miseries of this world; and we beseech Thee that we, with all Thy saints, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory: through Jesus Christ our Lord. Adapted  
from  
Anglican.

*Ans.* Amen.

*Min.* O merciful Jesus, Who, by Thy tears over the grave of Lazarus, didst shew Thy sympathy with human sorrow: We pray Thee to be present with those who weep this day. Console them in their affliction; give them resignation to Thy will; and finally, when they too die to this world, grant that they may live to Thee, who, with the Father and the Holy Spirit, livest and reignest, ever one God, world without end. Portuguese  
Liturgy.

*Ans.* Amen.

*Min.* O God, Who givest life, and takest it away, according to Thy will, we beseech Thee to look with mercy upon that one, who from among us here pre-



Portuguese Liturgy  
(continued). sent, shall first be taken hence by the hand of death.  
Give him grace to think seriously upon his latter end,  
and to prepare himself to obey Thy summons:  
through Jesus Christ our Saviour.

*Ans.* Amen.

Mozarabic. *Min.* Brethren, humbly receive ye the Benediction.  
The Lord be with you alway.

*Ans.* And with thy spirit.

*Min.* The Lord bless us, and graciously vouchsafe  
to sanctify us.

*Ans.* Amen.

*Min.* Strengthen our faith with the promises of  
heavenly gifts, and nourish our hope with the increase  
of spiritual joys.

*Ans.* Amen.

*Min.* And He Who has graciously redeemed us with  
the infinite price of His own Blood, glorify us with  
an everlasting reward.

*Ans.* Amen.

*Min.* Through the mercy of the same our God,  
Who is blessed, and liveth, and governeth all things,  
world without end.

*Ans.* Amen.

*And conclude, saying :*

In the Name of our Lord Jesus Christ, let us depart  
in peace. Amen.

¶ *The Minister may shorten this Office if circum-  
stances require.*

*An Address may be given, if considered advisable,  
after the reading of the Lesson or before the Benediction.*

*A Hymn may be sung at any time during the Office.*

¶ *The Minister is to remember that an entry has to  
be made in the Burial Register.*

## THE ORDER FOR THE BURIAL OF INFANTS.

¶ *At the gate of the cemetery, the Minister is to begin, saying :*

In the Name of the Father, and of the Son, and of <sup>Mozarabic.</sup> the Holy Ghost.

*Ans.* Amen.

*Min.* Behold, I was shapen in iniquity, and in sin did my mother conceive me.

*Ans.* Against Thee, Thee only, O God, have I sinned, and done evil in Thy sight.

*Min.* The sacrifices of God are a broken spirit.

*Ans.* A broken and a contrite heart, O God, Thou wilt not despise.

*Min.* Remembering our iniquities and lamenting them with hearty repentance, we humbly beseech Thee, O God, through the propitiatory death of Jesus, to hide Thy face from our sins, and to blot out all our transgressions which we have committed against Thee. Create in our hearts, that which Thou lovest, and cast out all that Thou hatest, and should our faults stir up Thine anger, do Thou in the fulness of Thy compassion visit us in long suffering.

*Ans.* Amen.

*Min.* Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things world without end.

*Ans.* Amen.

*And going before the corpse from the gate of the*

*cemetery unto the grave, he shall say the following sentences :*

The Lord gave, and the Lord hath taken away ;  
blessed be the Name of the Lord.

None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord : and whether we die, we die unto the Lord : whether we live therefore, or die, we are the Lord's.

For to this end Christ hath died, and rose, and revived, that He might be the Lord both of the dead and living.

*And if there be time, Psalm viii. may be said or sung.*

¶ *When they come to the grave, the following texts may be said or sung :*

After that the kindness and love of God our Saviour towards man appeared ;

Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost ;

Which He shed on us abundantly, through Jesus Christ our Saviour : that, being justified by His grace, we should be made heirs according to the hope of eternal life.

*And the Minister shall say :*

Mozarabic.

Enter not into judgment with Thy servants, O Lord, for in Thy sight shall no man living be justified, save by the righteousness of Christ, who suffered for our sins, the just for the unjust. We therefore pray Thee to deliver from judgment all those who come unto Thee in true Christian faith, and to succour with Thy grace those who in this life take refuge under the

ineffable Name of the most Holy Trinity, that they may not come into condemnation. Mozarabic  
(continued).

*Ans.* Amen.

*Min.* Through Thy mercy, O our Lord, Who art blessed, and dost live and govern all things, world without end.

*Ans.* Amen.

*Then shall the Minister read the following from the Word of God:*

The lesson is found in the seventh chapter of the Revelation of St. John the Divine, commencing at the ninth verse: [*Given in full in the Spanish original.*]

*While the corpse is being laid into the earth, the Minister shall say:*

A voice was heard in Ramah, lamentation, and great mourning: Rachel weeping for her children, and would not be comforted for her children, because they are not.

Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy.

And there is hope in thine end, saith the Lord, that thy children shall come again to their own border.

*Then shall be said or sung the following Anthem.*

Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Glory and honour be to the Father, and to the Son, and to the Holy Ghost.

For ever and ever. Amen.

¶ *Afterwards the Minister shall say :*

The lesson of the Holy Gospel is according to St. Mark (x. 14-16).

Jesus saith unto them, Suffer the little children to come unto Me, and forbid them not : for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them.

**Mozarabic.**

*Min.* The Lord be with you alway.

*Ans.* And with thy spirit.

*Min.* Let us pray to the Redeemer of the world, our Lord Jesus Christ, and with all supplication beseech Him to graciously keep us in His grace untill gathered by Him unto the host of the blessed.

*Ans.* Grant this, O Everlasting and Almighty God.

*All.* Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.

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

*Ans.* Amen.

*Min.* Deliver us from evil and strengthen us in Thy fear unto every good work, O our Triune God, Who art blessed, and dost live and govern all things, world without end.

*Ans.* Amen.

**Portuguese  
Liturgy.**

*Min.* O most gracious God, Who in Thy Providence hast seen fit to call to Thyself the soul of this

child, we humbly beseech Thee to grant that we may  
 so serve Thee with faithfulness in this world, that at  
 the end, we with all Thy blessed children may enjoy  
 eternal happiness in heaven ; through Jesus Christ our  
 Lord.

Portuguese  
 Liturgy  
 (continued).

*Ans.* Amen.

*Min.* O Almighty God, Who comfortest the sad,  
 and givest strength to those that suffer ; Grant, we  
 beseech Thee, to Thy servants who now weep for the  
 death of this child, a calm resignation to Thy holy  
 will. Turn Thou their mourning into blessing ; amid  
 grief, cause them to learn heavenly wisdom ; and finally,  
 when it shall be Thy pleasure to call them from this  
 world, receive them into Thine heavenly kingdom ;  
 through Jesus Christ our Lord.

*Ans.* Amen.

*Min.* O God, Who givest and takest away our life  
 according to Thy will, we pray Thee to look with  
 mercy upon that one who from among us here present  
 shall first be taken hence by the hand of Death. Give  
 him grace to think seriously upon his latter end, and  
 to prepare himself to obey Thy summons ; through  
 Jesus Christ our Saviour.

*Ans.* Amen.

*Min.* Brethren, humbly receive ye the Benediction. Mozarabic.  
 The Lord be with you alway.

*Ans.* And with thy spirit.

*Min.* The Lord bless us, and graciously vouchsafe  
 to sanctify us.

*Min.* Strengthen our faith with the promises of  
 heavenly gifts, and nourish our hope with the increase  
 of spiritual joys.

*Ans.* Amen.

Mozarabic  
(continued).

*Min.* And He who has graciously redeemed us with the price of His own blood, glorify us with an everlasting reward.

*Ans.* Amen.

*Min.* Through the mercy of the same our God, Who is blessed, and liveth, and governeth all things, world without end.

*Ans.* Amen.

*And conclude, saying :*

In the Name of our Lord Jesus Christ, let us depart in peace. Amen.

¶ *The Minister may shorten this Office if circumstances require.*

*An Address may be given, if considered advisable, after the reading from the Book of Revelation, or before the Benediction.*

*A Hymn may be sung at any time during the Office.*

¶ *The Minister is to remember that an entry has to be made in the Burial Register.*

## THE OFFICE TO BE USED AT SEA.

¶ *Ordinarily the Morning and Evening Offices to be used, and after the Proper Collect, these two following prayers are to be added.*

O Eternal Lord God, Who alone spreadest out the Anglican.  
heavens, and rulest the raging of the sea ; Who hast compassed the waters with bounds until day and night come to an end ; Be pleased to receive into Thy Almighty and most gracious protection the persons of us Thy servants, and the ship in which we sail. Preserve us from the dangers of the sea [and from the violence of the enemy], that we may return in safety to enjoy the blessings of the land, with the fruits of our labours, and with a thankful remembrance of Thy mercies to praise and glorify Thy Holy Name, through Jesus Christ our Lord.

*Ans.* Amen.

Prevent us, O Lord, in all our doings with Thy most gracious favour, and further us with Thy continual help ; that in all our works begun, continued, and ended in Thee, we may glorify Thy Holy Name, and finally by Thy mercy obtain everlasting life ; through Jesus Christ our Lord.

*Ans.* Amen.

¶ *In time of Storm the Litany may be used, and at its close the following is to be used :*

Thou, O Lord, that stillest the raging of the sea.

*Ans.* Hear us, and save us that we perish not.

*Min.* O Blessed Saviour, that didst save Thy disciples ready to perish in a storm.

*Ans.* Hear us and save us, we beseech Thee.



Anglican  
(continued).

*All.* Lord, have mercy upon us.  
Christ have mercy upon us.  
Lord have mercy upon us.

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

O Most Glorious and Gracious Lord God, Who dwellest in heaven, but beholdest all things below; Look down, we beseech Thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up: Save, Lord, or else we perish. The living, the living, shall praise Thee. O send Thy word of command to rebuke the raging winds, and the roaring sea; that we, being delivered from this distress, may live to serve Thee, and to glorify Thy Name all the days of our life. Hear, Lord, and save us, for the infinite merits of our Blessed Saviour, Thy Son, our Lord Jesus Christ.

*Ans.* Amen.

*Min.* The Lord bless us, and keep us. The Lord make His face to shine upon us, and be gracious unto us. The Lord lift up the light of His countenance upon us, and give us peace.

¶ *When there shall be imminent danger, as many as can be spared from necessary service in the Ship shall be called together, and make an humble Confession of their sin to God: In which every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him; saying as followeth:*

*The Confession.*

Almighty God, Father of our Lord Jesus Christ, Anglican  
(continued).  
 Maker of all things, Judge of all men ; we acknowledge and bewail our manifold sins and wickedness, which we, from time to time, most grievously have committed, by thought, word, and deed, against Thy Divine Majesty, provoking most justly Thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings ; the remembrance of them is grievous unto us ; the burden of them is intolerable. Have mercy upon us, have mercy upon us, Most Merciful Father ; For Thy Son our Lord Jesus Christ's sake, forgive us all that is past ; and grant that we may ever hereafter serve and please Thee in newness of life, to the honour and glory of Thy Name ; through Jesus Christ our Lord. Amen.

¶ *Then shall the Presbyter, if there be any in the Ship, pronounce this Absolution.*

Almighty God, our Heavenly Father, Who of His great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Him ; have mercy upon you ; pardon and deliver you from all your sins ; confirm and strengthen you in all goodness, and bring you to everlasting life ; through Jesus Christ our Lord. Amen.

¶ *For Thanksgiving to God after a Storm, the ordinary Office may be used, with the following alterations.*

¶ *Proper Laud.*

The seas and their fulness roared, and the rivers Cabrera.  
 clapped their hands before the Lord. Alleluia.

Cabrera  
(continued).

Sing unto the Lord a new song ; for He hath done  
marvellous things. Alleluia. Alleluia.

He remembering His mercy hath made known His  
salvation.

Glory and honour be to the Father, and to the Son,  
and to the Holy Ghost.

For ever and ever. Amen.

¶ *After Psalm xcv., Psalms lxvi. and cvii. are to be  
said.*

¶ *The Lesson. Matt. viii., 23-27.*

¶ *After the Lesson the following is to be said or sung.*

Anglican.

O come, let us give thanks unto the Lord, for He is  
gracious : and His mercy endureth for ever.

Great is the Lord, and greatly to be praised ; let  
the redeemed of the Lord say so : whom He hath  
delivered from the merciless rage of the sea.

The Lord is gracious and full of compassion ; slow  
to anger, and of great mercy.

He hath not dealt with us according to our sins ;  
neither rewarded us according to our iniquities.

But as the heaven is high above the earth ; so great  
hath been his mercy towards us.

We found trouble and heaviness : we were even at  
death's door.

The waters of the sea had well-nigh covered us : the  
proud waters had well-nigh gone over our soul.

The sea roared : and the stormy wind lifted up the  
waves thereof.

We were carried up as it were to heaven, and then  
down again into the deep : our soul melted within us,  
because of trouble ;

Then cried we unto Thee, O Lord : and Thou didst  
deliver us out of our distress.

Blessed be Thy Name, Who didst not despise the prayer of Thy servants: but didst hear our cry, and hast saved us. Anglican  
(continued).

Thou didst send forth Thy commandment: and the stormy tempest ceased, and was turned into a calm.

O let us therefore praise the Lord for His goodness: and declare the wonders that He hath done, and still doeth for the children of men.

Praised be the Lord daily: even the Lord that helpeth us, and poureth His benefits upon us.

He is our God, even the God of Whom cometh salvation: God is the Lord by Whom we have escaped death.

Thou, Lord, hast made us glad through the operation of Thy hands: and we will triumph in Thy praise.

Blessed be the Lord God: even the Lord God, Who only doeth wondrous things;

And blessed be the Name of His Majesty for ever: and let every one of us say, Amen, Amen.

Glory and honour be to the Father, and to the Son, and to the Holy Ghost: For ever and ever. Amen.

#### ¶ Supplication.

Let us pray to the Redeemer of the world, our Lord Jesus Christ, and with all supplication beseech Him to keep us ever in His favour and protection. Mozarabic

¶ *Ans.* Grant this, O Everlasting and Almighty God.

#### ¶ Proper Benediction.

The Lord Jesus Christ Who watched over His disciples in the ship, be in our midst evermore. His Cabrera.

*Ans.* Amen.

Cabrera  
(continued).

Reprove and assuage our passions, that our spiritual life be not swallowed up.

*Ans. Amen.*

And so increase our faith that we may never doubt Thy power and mercy.

*Ans. Amen.*

Through the mercy of the same our God, Who is blessed and liveth and governeth all things, world without end.

*Ans. Amen.*

*Proper Anthem.*

The Lord hath dominion over the waves of the sea; for at His Word they arise and He stilleth them.

Incline unto us, and hear our cry.

Blessed are all they that put their trust in Him.

Glory and honour be to the Father, and to the Son, and to the Holy Ghost.

For ever and ever. Amen.

*After the Proper Collect, the following is to be said:—*

Anglican.

O most mighty and good God, Thy mercy is over all Thy works, but in special manner hath been extended toward us, whom Thou hast so wonderfully defended. Thou hast showed us terrible things in the deep, that we might see how powerful and gracious a God Thou art; how able and ready to help them that trust in Thee. Thou hast showed us how both winds and seas obey Thy command; that we may learn, even from them, hereafter to obey Thy voice, and to do Thy will. We, therefore, bless and glorify Thy Name for this Thy love in saving us, when we were ready to perish. And we beseech Thee, make us as truly sensible now

of Thy mercy as we were then of the danger :  
 And give us hearts always ready to express our  
 thankfulness, not only by words, but also by our  
 lives, in being more obedient to Thy holy command-  
 ments. Continue, we beseech Thee, this Thy goodness  
 to us ; that we, whom Thou hast saved, may serve  
 Thee in holiness and righteousness all the days of our  
 life ; through Jesus Christ our Lord and Saviour.

*Ans.* Amen.

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## AT THE BURIAL OF THE DEAD AT SEA.

¶ *The Office in the Common Prayer-book may be used ; only instead of these words We therefore commit his body to the ground, earth to earth, &c., shall be said :—*

We therefore commit *his* body to the deep, to be Anglican.  
 turned into corruption, looking for the resurrection of  
 the body, when the sea shall give up her dead, and the  
 life of the world to come, through our Lord Jesus  
 Christ ; Who at His coming shall change our vile body,  
 that it may be like His glorious body, according to  
 the mighty working, whereby He is able to subdue  
 all things to Himself.

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## THE PSALMS OF DAVID.

*(Divided into Daily Portions for use in the Church.)*

¶ *At the conclusion of each Psalm and of every part of Psalm cxix. shall be said or sung :*

Glory and honour be to the Father, and to the Son, and to the Holy Ghost, for ever and ever. Amen.

[Here in the Spanish Prayer Book follow the Psalms divided into portions as above.]

### CANTICLES.

¶ *At the conclusion of each Canticle shall be said :*

Glory and honour be to the Father, and to the Son, and to the Holy Ghost.

For ever and ever. Amen.

*[During Advent.]*

Isa. xl. 1-9 ; Isa. lii. 1-8 ; Isa. xlix. 7-13 ; Isa. lxii. 8-12 ; Isa. xlv. 8, 21-25 ; Isa. x. 33, xi. 10 ; Isa. viii. 16-20, ix. 1-6 ; Isa. lx. 1-10.

*During Lent.]*

Isa. lviii. 1-9 ; Neh. i. 5-11 ; Jerem. xi. 18-20, xii. 1-3 ; Jerem. xv. 15-21 ; Jerem. xx. 7-12 ; Jerem. xxiii. 9-12 ; Mic. vii. 5-10.

*[From Easter to Whitsuntide.]*

Hos. vi. 1-6 ; Zeph. iii. 8-13 ; Isa. lxiii. 1-6 ; Ezek. xxxvi. 24-28.

[For *other Times.*]

1 Chron. xxix. 10-15, 18; Isa. xlii. 1-4; Isa. xxvi. 1-11; Zach. ii. 10-13; Zeph. iii. 14-20; Isa. lxi. 10, lxii. 7; Isa. lxi. 6-9; Jonah ii. 3-10; Jerem. xiv. 17-21; Isa. xxxviii. 10-20; 2 Chron. vi. 14-21, 41, 42.

The Song of Zacharias.—Luke i. 68-79.

The Song of Mary.—Luke i. 46-55.

The Song of Simeon.—Luke ii. 29-32.

[Note.—*These Canticles are all to be found in the Mozarabic Breviary, and are given in full in the Spanish original of this Book.*]

## THE ORDINATION OF MINISTERS.

### THE PREFACE.

*It is evident unto all men diligently reading the Holy Scriptures and ancient authors, that from the time of the Apostles there hath existed in Christ's Church the Ministry of the Word and Sacraments by Bishops, Presbyters, and Deacons, which grades or offices were evermore had in such reverend estimation, that no man might presume to execute any of them except he were duly qualified, and approved, and admitted thereunto by lawful Authority, with the Imposition of Hands.*

*The Reformed Spanish Church has retained this same Ministry, and therefore that it may be continued in vigour, and esteemed, no man shall be accounted a lawful Bishop, Presbyter, or Deacon, or suffered to execute*



*any functions, pertaining to such Orders, in the said Church, save only he who hath been already called, approved, and ordained according to the rites of the same, or at least hath had formerly Ordination or Consecration at the hands of some Bishop.*

*And none shall be admitted as Deacon, except he be full Twenty-three years of age. And every man which is to be admitted a Presbyter shall be full Four and twenty years old. And every man which is to be consecrated Bishop shall be at least Thirty years of age.*

*The Bishop, being satisfied as to the godliness, learning, and sufficiency of the persons who are to enter into the Ministry, and having a knowledge of their good conduct, he shall admit them, conferring upon them sacred Orders on one of the Sundays immediately following the four Témporas, or in urgent circumstances, upon any other Sunday or Holy Day, according to the formulas or Offices here following.*

#### · TÉMPORAS.

*Wednesday, Friday, and Saturday after the First Sunday in Lent.*

*Wednesday, Friday, and Saturday after Whitsunday.*

*Wednesday, Friday, and Saturday after September 14th.*

*Wednesday, Friday, and Saturday after the Third Sunday in Advent.*

## THE OFFICE FOR THE ORDINATION OF DEACONS.

¶ *The Ordination of Deacons is to take place during the Service of the Holy Communion, when the following order is to be observed :*

¶ *The Bishop will occupy his seat near the Lord's Table. A Presbyter is to accompany those to be ordained [all of whom are to wear the white surplice] and to kneel with them on the first step leading to the Presbytery. In this order the Minister who is to conduct the Service will begin the Communion Office.*

¶ *After the Gloria in excelsis, the Presbyter accompanying those to be ordained is to draw near with them unto the Bishop, who will remain seated, and he shall present them, saying :*

Reverend Father in Christ, I present unto you these <sup>Anglican.</sup> persons present, to be admitted Deacons.

*The Bishop.* Take heed that the persons whom ye present unto us be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of His Church.

*The Presbyter.* I have inquired of them, and also examined them, and think them so to be.

*Then the Bishop shall say unto the Congregation :*

Brethren, if there be any of you who knoweth any Impediment, or notable Crime, in any of these

Anglican  
(continued).

persons presented to be ordained Deacons, for the which he ought not to be admitted to that Office, let him come forth in the Name of God, and shew what the Crime or Impediment is.

¶ *And if any great Crime or Impediment be objected, the Bishop shall surcease from ordering that person, until such time as the party accused shall be found clear of that Crime.*

¶ *Then the Bishop [commending such as have been found meet to be ordered to the Prayers of the Congregation] shall say, standing :*

O Lord, hear our prayer.

*Ans.* And let our cry come unto Thee.

*The Bishop.* Almighty God, Who by Thy Divine Providence hast appointed divers Orders of Ministers in Thy Church, and didst inspire Thine Apostles to choose into the order of Deacons, the first Martyr St. Stephen, with others; Mercifully behold these Thy servants now called to the like Office and Administration. Replenish them so with the truth of Thy doctrine, and adorn them with innocency of life, that, both by word and good example they may faithfully serve Thee in this Office, to the glory of Thy Name, and the edification of Thy Church.

*Ans.* Amen.

Mozarabic.

*The Bishop.* Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things, world without end.

*Ans.* Amen.

*(The Communion Office after the Gloria in excelsis to be followed unto the Prophecy).*

## Proper Prophecy, Ezek. ii., 6-8.

Thus saith the Lord : And thou, son of man, be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou dost dwell among scorpions : be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear : for they are most rebellious. But thou, son of man, hear what I say unto thee : Be not thou rebellious like that rebellious house : open thy mouth, and eat that I give thee.

## Proper Epistle, 1 Tim. iii. 8-13.

Brethren : Likewise must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre ; Holding the mystery of the faith in a pure conscience. And let these also first be proved ; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husband of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well ; purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Or this, Acts vi. 2-7.

*After the Epistle, the Bishop seated in his chair, shall examine every one of them that are to be Ordered, in the presence of the Congregation, after this manner following :*

Do you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and Ministry,

Adapted  
from  
Anglican

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Adapted  
from  
Anglican  
(continued).

to serve God for the promoting of His glory, and the edifying of His people ?

*Ans.* I trust so.

*The Bishop.* Do you think that you are truly called to this Office and Ministry, according to the will of our Lord Jesus Christ and the due constitution of this Church ?

*Ans.* I think so.

*The Bishop.* Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Christ Jesus ?

*Ans.* Yes. I am so persuaded.

*The Bishop.* Will you diligently read the same unto the people assembled in the church where you shall be appointed to serve ?

*Ans.* Such is my will.

*The Bishop.* It appertaineth to the Office of a Deacon, in the church where he shall be appointed to serve, to assist the Presbyter in Divine service, and specially when he ministereth the Holy Communion, and to help him in the distribution thereof, and to read Holy Scriptures in the church ; to instruct the young in Christian doctrine ; in the absence of the Presbyter to baptize infants, and to preach, if he be admitted thereto by the Bishop.

And furthermore, it is his Office, where provision is so made, to search for the sick, poor, and infirm people of the congregation, to intimate their estates, names, and places where they dwell unto the Minister, that by his exhortation they may be relieved with the alms of those to whom he ministers, or others. Will you do this gladly and willingly ?

*Ans.* I will so do by the help of God.

*The Bishop.* Will you apply all your diligence to

frame and fashion your own life, and the life of your family, according to the doctrine of Christ : and to make both yourself and them, as much as in you lieth, wholesome examples of the flock of Christ ?

Adapted  
from  
Anglican  
(continued).

*Ans.* I will so do, the Lord being my helper.

*The Bishop.* Will you reverently obey your Ordinary, and other Ministers of the Church, to whom the charge and government over you is committed, following with a glad mind and will their godly admonitions ?

*Ans.* I will endeavour so to do, with the help of God's grace.

¶ *Then the Bishop, laying his hands upon the head of every one of them kneeling down, shall say :*

Receive thou Authority to execute the office of a Deacon in the Church of God committed unto thee ; in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

*Then shall the Bishop deliver to every one of them the New Testament, saying :*

Receive thou Authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself.

*Then the Bishop, assisted by a Presbyter, shall put the Band or Stole upon each one of the newly Ordered, placing the same upon the left shoulder and gathering it at the right side.*

¶ *Then one of the newly Ordered Deacons appointed by the Bishop shall read the Gospel.*

Proper Gospel : St. Luke xii. 35-38.

Then said Jesus : Let your loins be girded about and your lights burning ; and ye yourselves like

Adapted  
from  
Anglican  
(continued).

unto men that wait for their lord, when he will return from the wedding ; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord, when he cometh shall find watching : verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

¶ *The Communion Office to be continued after the Gospel.*

¶ *The Sermon is to refer to the Office and Duties of a Deacon.*

¶ *The Bishop shall proceed with the Service from Hearken unto the Lord :*

¶ *All that are Ordered shall tarry and receive the Holy Communion.*

¶ *After the Prayer of Thanksgiving, and before the final Hymn, the Bishop is to use the following Prayers :*

Almighty God, Giver of all good things, Who of Thy great goodness hast vouchsafed to accept and take these Thy servants unto the office of Deacons in Thy Church ; make them, we beseech Thee, O Lord, to be modest, humble, and constant in their ministrations, to have a ready will to observe all spiritual discipline ; that they having always the testimony of a good conscience, and continuing ever stable and strong in Thy Son Christ, may so well behave themselves in this inferior Office, that they may be found worthy to be called unto the higher Ministries in Thy Church ;

through the same Thy Son our Saviour Jesus Christ, to Whom be glory and honour, world without end.

*Ans.* Amen.

Adapted  
from  
Anglican  
(continued).

*The Bishop.* 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 obtain everlasting life.

*Ans.* Amen.

*The Bishop.* Through Thy mercy, O our God, Who art blessed, and dost live and govern all things, world without end.

*Ans.* Amen.

Mozarabic.



## THE OFFICE FOR THE ORDINATION OF PRESBYTERS.

¶ *The Ordination of Presbyters is to take place during the Service of the Holy Communion, when the following order is to be observed :*

¶ *The Bishop shall occupy his seat near the Lord's Table. A Presbyter is to accompany the Deacons [all properly clothed] who are to receive the Presbyterate, and to kneel with them on the step leading to the Chancel.*

¶ *After the Gloria in excelsis, the Presbyter accompanying those to be ordained is to draw near with them unto the Bishop, who will remain seated, and he shall present them, saying :*

Anglican.

Reverend Father in Christ, I present unto you these persons present to be admitted to the Order of Presbyters.

*The Bishop.* Take heed that the persons whom ye present unto us be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of His Church.

*The Presbyter.* I have inquired of them, and also examined them, and think them so to be.

*Then the Bishop shall say unto the Congregation :*

Beloved hearers, these are they whom we purpose, God willing, to receive this day unto the holy office

of the Presbyterate. For after due examination we find not to the contrary, but that they be lawfully called to their Function and Ministry, and that they be persons meet for the same. But yet if there be any of you who knoweth any impediment or notable crime in any of them, for the which he ought not to be received into this holy Order, let him come forth in the Name of God, and shew what the crime or impediment is.

Anglican  
(continued).

¶ *And if any notable Crime or Impediment be objected, the Bishop shall surcease from ordering that person, until such time as the party accused shall be found clear of that Crime.*

¶ *Then the Bishop, commending such as have been found meet to be ordered to the Prayers of the Congregation, shall say, standing :*

O Lord, hear our prayer.

*Ans.* And let our cry come unto Thee.

*The Bishop.* Almighty God, Giver of all good things, Who by Thy Holy Spirit hast appointed divers Orders of Ministers in the Church ; Mercifully behold these Thy servants now called to the Office of the Presbyterate ; and replenish them so with the truth of Thy doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve Thee in this Office, to the glory of Thy name, and the edification of Thy Church.

*Ans.* Amen.

*The Bishop.* Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things, world without end.

*Ans.* Amen.

*(The Communion Office after the Gloria in excelsis to be followed unto the Prophecy.)*

Proper Prophecy, Ezek. iii. 17-21.

Thus saith the Lord : Son of man, I have made thee a watchman unto the house of Israel ; therefore hear the word at My mouth, and give them warning from Me. When I say unto the wicked, thou shalt surely die ; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life ; the same wicked man shall die in his iniquity ; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity ; but thou hast delivered thy soul. Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die ; because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered ; but his blood will I require at thine hand. Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned ; also thou hast delivered thy soul.

Proper Epistle, Eph. iv. 7-13.

But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth ? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some,

apostles ; and some, prophets ; and some, evangelists ; and some, pastors and teachers ; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

Proper Gospel, Matt. ix. 36-38.

When Jesus saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plentiful, but the labourers are few ; Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest.

Or this other, John x. 1-16.

¶ *After the Laud [Communion Office], the Bishop seated in his chair, shall say unto every one of them that are to be Ordered as hereafter followeth :*

Brethren, by the reading and study of the Word of God, you know of what dignity, and of how great importance this Office is whereunto ye are called. And now again we exhort you in the Name of Jesus, that you have in remembrance that you are to be nothing less than Messengers, Watchmen, and Stewards of the Lord, to teach and to premonish, to feed and to provide for the Lord's family.

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Anglican.

Have always therefore in your remembrance, how great a treasure is committed to your charge. The faithful are the sheep of the Good Shepherd Jesus Christ, which He bought with His death, and for whom He shed His blood. The Church and Congregation whom you must serve is His Spouse and His Body. And if it shall happen the same Church, or

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Anglican  
(continued).

any member thereof, to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, which responsibility is great before the Church, and even still more so before God. Wherefore consider with yourselves the end of your Ministry towards the children of God, and see that you never cease your labour, your care, and diligence until you bring all such as shall be committed to your charge unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

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Moreover, beloved brethren, we beseech you not to forget the spiritual wants of this land, wherein it is your lot to exercise your ministry. Those without your communion ought not to be beyond the pale of your love. Have, therefore, regard to any around you who may be deceived by the seductions of error, and who may even now be wandering as sheep having no shepherd. Seek out these your brethren, as the Good Shepherd sought after yourselves, and entreat them, as they value the safety of their souls, to return to the old paths, and find refuge in the true fold. Be valiant, and be not silent through the fear of men. Lift up your voice as with the sound of a trumpet. Cry aloud and be not afraid, that peradventure ye may awaken some out of their sleep. Be not dismayed at reproach, nor discouraged if called upon to endure some hardness. Tell to the people of this land the glories of the ancient Spanish Church. Speak to them of its primitive purity and independence. Above all, point them to that One Mediator and Advocate whose prerogatives cannot with impunity be usurped; and in all faithfulness, with fervent love, and persevering prayer, exhort them to put

their trust in Him, and in Him alone. This do, beloved brethren, and be assured that if ye so endeavour, God, even your own God, will give you His blessing, and in due time will prosper your labours.

The excellency and difficulties of your Office will cause you to understand your need to pray earnestly to God for His Holy Spirit. And seeing that you cannot by any other means compass so great a work save by your preaching of the Word, and with a life agreeable to the same, consider how studious ye ought to be in reading and learning the Holy Scriptures, and in framing the manners both of yourselves and of them that specially pertain unto you according to the rule of the same Scriptures: and for this self-same cause, how ye ought to forsake and set aside, as much as you may, all those things of the world which may bring a stain upon your souls.

We have good hope that you have well weighed and pondered these things with yourselves long before this time; and that you have clearly determined, by God's grace, to give yourselves wholly to this Office whereunto it hath pleased God to call you, so that continually praying to God the Father, by the intercession of His only begotten Son, you may obtain the heavenly assistance of the Holy Ghost; and become good and faithful labourers of Jesus Christ, and godly examples and patterns for the people to follow.

And now that this present Congregation of Christ here assembled may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties, ye shall answer plainly to these things, which we, in the Name of God and of His Church, shall demand of you touching the same.

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Anglican  
(continued).

*And he shall inquire as addressing each of those to be  
Ordered :*

Do you think that you be truly called, according to the will of our Lord Jesus Christ, and the constitution of this Church ?

*Ans.* I think so.

*The Bishop.* Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required for eternal salvation through faith in Jesus Christ ? And are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing as required of necessity to eternal salvation but that which may be concluded and proved by the Word of God ?

*Ans.* I am so persuaded, and have so determined by God's grace.

*The Bishop.* Will you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord Who is our Head hath commanded, and as this Church hath received the same, so that you may teach the people committed to your care with all diligence to keep and observe the same ?

*Ans.* I will so do, by the help of the Lord.

*The Bishop.* Will you be ready with all faithful diligence to banish all erroneous and strange doctrines contrary to God's Word ; and to use both public and private monitions and exhortations, as well to the sick as to the whole, within your Cure, or in whatsoever other sphere the Church may place you ?

*Ans.* I will, with the help of God's grace.

*The Bishop.* Will you be diligent in prayer, and in reading of the Holy Scriptures, and in such studies.

as help to the knowledge of the same, laying aside the study of the world and the flesh ?

Adapted  
from  
Anglican  
(continued).

*Ans.* I will endeavour so to do, the Lord being my helper.

*The Bishop.* Will you be diligent to frame and fashion your own self, and your family, according to the doctrine of Christ, and to make both yourself and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ ?

*Ans.* I will so do, with the help of God's grace.

*The Bishop.* Will you maintain and set forwards, as much as lieth in you, quietness, peace, and love among all Christian people, and especially among them that shall be committed to your charge ?

*Ans.* I will so do, the Lord being my helper.

*The Bishop.* Will you obey and respect your Ordinary and other Ministers of the Church, unto whom is committed the charge and government over you ; following with a glad mind and will their godly admonitions, and submitting yourself to their godly judgments ?

*Ans.* I will so do, with the help of God's grace.

¶ *Then shall the Bishop standing up say :*

Almighty God, Who hath given you this will to do all these things : Grant also unto you strength and power to perform the same ; that He may accomplish His work which He hath begun in you : through Jesus Christ our Lord. Amen.

¶ *After this the Congregation shall be desired, secretly in their Prayers, to make their humble supplications to God for all these things : for the which Prayers there shall be silence kept for a space.*



Adapted  
from  
Anglican  
(continued).

¶ *After which shall be sung or said by the Bishop [the persons to be ordained Presbyters all kneeling], the Bishop beginning, and the Presbyters and others that are present answering by verses, the Hymn,*

Veni Creator Spiritus.

[Here follow seven verses.]

¶ *The Hymn ended, the Bishop shall pray as follows :*

Almighty God and Heavenly Father, Who, of Thine infinite love and goodness towards us, hast given to us Thy only and most dearly beloved Son, Jesus Christ, to be our Redeemer, and the Author of everlasting life ; Who, after He had made perfect our redemption by His death, and was ascended into heaven, sent abroad into the world His Apostles, Prophets, Evangelists, Doctors, and Pastors ; by whose labour and ministry He gathered together a great flock in all the parts of the world, to set forth the eternal praise of Thy Holy Name : For these so great benefits of Thy eternal goodness, and for that Thou hast vouchsafed to call these Thy servants here present to the ministry which Thou hast thus appointed for the perfecting of the Saints, and the edifying of Thy Church we render unto Thee most hearty thanks ; we praise and worship Thee ; and we humbly beseech Thee, by the same Thy blessed Son, to grant unto all, which either here or elsewhere call upon Thy Holy Name, that we may continue to show ourselves thankful unto Thee for these and all other Thy benefits ; and that we may daily increase and go forwards in the knowledge and faith of Thee and Thy Son, by the Holy Spirit. So that as well by these Thy ministers as by all them committed

to their care, Thy Holy Name may be for ever glorified, and Thy blessed kingdom enlarged.

*Ans. Amen.*

*The Bishop.* Through Thy mercy, O our God, Who art blessed, and dost live and govern all things, world without end.

*Ans. Amen.*

¶ *Then shall the Bishop with the Presbyters present lay their hands severally upon the head of every one that receiveth the order of the Presbyterate, the receivers kneeling, and the Bishop saying :*

God Almighty grant unto thee the gift of the Holy Ghost for the Office and Work of a Presbyter in the Church of God, now committed unto Thee by the Imposition of our hands. Be thou a faithful Dispenser of the Word of God, and of His holy Sacraments ; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

*Then the Bishop shall deliver to every one of them the Bible into his hand, saying :*

Receive thou Authority to preach the Word of God, and to minister the holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto.

*Then the Bishop, assisted by a Presbyter, shall put the Band or Stole upon each one of the newly Ordained, placing the same upon the shoulders, and letting it fall in front.*

¶ *After this the Sermon is to take place, the same to be upon the Office and Duties of a Presbyter.*

¶ *After the Sermon, the Bishop shall proceed with the Service ; and all that are newly Ordained shall tarry and receive the Holy Communion.*

Adapted  
from  
Anglican  
(continued).

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from  
Anglican  
(continued).

¶ *After the Prayer of Thanksgiving, and before the final Hymn, the Bishop is to use the following Prayers :*

Almighty God and most merciful Father, we beseech Thee to send upon these Thy servants Thy heavenly blessing : that they may be clothed with righteousness, and that Thy Word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also that we may have grace to hear and receive what they shall deliver out of Thy most Holy Word, or agreeable to the same, as a means to our sanctification ; that in all our words and deeds we may seek Thy glory, and the increase of Thy Kingdom through Jesus Christ our Lord.

*Ans.* Amen.

*The Bishop.* 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 obtain everlasting life.

*Ans.* Amen.

Mozarabic.

*The Bishop.* Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things, world without end.

*Ans.* Amen.

¶ *If on the same day the Order of Deacons be given to some, and the Order of Presbyters to others, after the Gloria in excelsis, those to be Ordered Deacons shall be first presented, and then those to be Ordained Presbyters. The Epistle shall be Eph. iv. 7-13, and for the Gospel there may be used Mat. ix. 36-38, or Luke xii. 35-38.*

*After the Prayer of Thanksgiving and before the final Hymn, the first of the last two Prayers in the Office for the Ordering of Deacons, and the last two Prayers in the above Office, shall be read.*

## THE OFFICE FOR THE CONSECRATION OF BISHOPS.

¶ *The Consecration of a Bishop is to take place during the Office of the Holy Communion, when the following order is to be observed :*

¶ *The Senior Bishop shall preside and officiate, or some other appointed by the Council of Bishops.*

*The office of the Holy Communion begun, there shall be read for the*

Prophecy, Ezek. xxxiii. 7-11.

Thus saith the Lord : I have set thee a watchman unto the house of Israel ; therefore thou shalt hear the Word at My mouth, and warn them from Me. When I say unto the wicked, O wicked man, thou shalt surely die ; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity ; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it ; if he do not turn from his way, he shall die in his iniquity ; but thou hast delivered thy soul. Therefore, O thou son of man, speak unto the house of Israel, Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live ? Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked ; but that the wicked turn away from his wickedness and live : turn ye, turn ye, from your evil ways ; for why will ye die, O house of Israel ?

*A Bishop is to read the Epistle :*

1 Tim. iii. 1-7. -

This is a true saying, If a man desire the office of a Bishop, he desireth a good work. A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach ; Not given to wine, no striker, not greedy of filthy lucre ; but patient, not a brawler, not covetous. One that ruleth well his own house, having his children in subjection with all gravity ; (For if a man know not how to rule his own house, how shall he take care of the Church of God ?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without ; lest he fall into reproach, and the snare of the devil.

Or this other, Acts xx. 17-35.

*Another Bishop is to read the Gospel :*

John xxi. 15-17.

Then saith Jesus to Simon Peter, Simon, son of Jonas, lovest thou Me more than these? He saith unto Him, Yea, Lord ; Thou knowest that I love Thee. He saith unto him, Feed My lambs. He saith to him again the second time, Simon, Son of Jonas, lovest thou Me? He saith unto Him, Yea, Lord ; Thou knowest that I love Thee. He saith unto him, Feed My sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou Me? Peter was grieved because He said unto him the third time, Lovest thou Me? And he said unto Him, Lord, Thou knowest all things ; Thou knowest that I love Thee. Jesus saith unto him, Feed My sheep.

Or this other, Mat, xxviii. 18-20.

¶ *After the Laud, the Officiating Bishop is to say :*

Let us confess with our mouth the faith which we Mozarabic.  
believe in our hearts.

*And all shall say* The Nicene Creed.

¶ *Then shall the Officiating Bishop say :*

O Lord, hear our prayer.

*Ans.* And let our cry come unto Thee.

*The Bishop.* Almighty God, Who by Thy Son Anglican.  
Jesus Christ didst grant various excellent gifts to  
Thy Apostles, and didst give unto them command-  
ment that they should feed Thy flock ; Vouchsafe,  
we beseech Thee, unto all Bishops, pastors of Thy  
Church, that they may diligently preach Thy Word,  
and duly administer godly discipline, and grant unto  
the faithful to rightly abide by the same, so that all  
may receive the crown of eternal glory.

*Ans.* Amen.

*The Bishop.* Through Thy mercy, etc.

*Ans.* Amen.

*The Sermon is here to take place, the same being upon  
the Office and Duties of the Episcopate.*

¶ *After the Sermon, the Bishop-elect, in the dress of  
a Presbyter, shall be presented by two Bishops  
unto the Senior Bishop, or the one appointed  
in his place, who is to sit in his chair near the  
Lord's Table, the Bishops that present him  
saying :*

Most Reverend Father in Christ, we present unto Anglican.  
you this godly and well-learned man to be Consecrated  
Bishop.

*Then shall the Senior Bishop cause to be read the  
document accrediting the due election of the Presbyter*

Anglican *who is to be Consecrated and the sanction thereof by*  
 (continued). *the proper authorities.*

*Then the Officiating Bishop shall move the Congregation present to pray, saying thus to them :*

Brethren, it is written in the Gospel of Saint Luke, That our Saviour Christ continued the whole night in prayer, before He did choose and send forth His twelve Apostles. It is written also in the Acts of the Apostles, That the Disciples who were at Antioch did fast and pray, before they laid hands on Paul and Barnabas, and sent them forth. Let us therefore, following the example of Christ, and His Apostles, first fall to prayer, before we admit, and send forth this person presented unto us, to the work whereunto we trust the Holy Ghost hath called him.

*And then shall be said the Litany, save only, that after this place : That it may please Thee to illuminate all Bishops, Presbyters, and Deacons, etc., this other is to be added :*

That it may please Thee to bless this our Brother elected, and to send Thy grace upon him, that he may duly execute the Office whereunto he is called, to the edifying of Thy Church, and to the honour, praise, and glory of Thy Name.

*Ans.* We beseech Thee to hear us, O Lord.

*And instead of the Prayer, O God, Merciful Father, that despisest not, etc., this other is to be said :*

Almighty God, Giver of all good things, Who by Thy Holy Spirit hast appointed divers Orders of Ministers in Thy Church, mercifully behold this Thy servant now called to the Work and Ministry of a Bishop : and replenish him so with the truth of Thy

doctrine, and adorn him with innocency of life, that, both by word and deed, he may faithfully serve Thee in this office, to the glory of Thy Name, and the edifying and governing of Thy Church.

*Ans.* Amen.

*The Bishop.* Through Thy mercy, O our God, Who are blessed, and dost live, and govern all things, world without end.

*Ans.* Amen.

*Then the Senior Bishop, sitting in his chair, shall say to him that is to be Consecrated :*

Brother, forasmuch as Holy Scripture and ancient usage command, that we should not be hasty in laying on of hands, or in admitting any person to Government in the Church of Christ, which He hath purchased with no less price than the effusion of His own blood ; before I admit you to this Ministration, I will examine you in certain Articles, to the end that the Congregation present may have a trial, and bear witness, how you be minded to behave yourself in the Church of God.

Are you persuaded that you be truly called to this Ministration, according to the will of our Lord Jesus Christ, and the constitution of this Church ?

*Ans.* I am so persuaded.

*The Senior Bishop.* Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ ? And are you determined out of the same Holy Scriptures to instruct the people committed to your charge ; and to teach or maintain nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same ?

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Mozarabic.

Anglican.



Anglican  
(continued)

*Ans.* I am so persuaded and determined, by God's grace.

*The Senior Bishop.* Will you then faithfully exercise yourself in the same Holy Scriptures, and call upon God by prayer, for the true understanding of the same; so as you may be able by them to teach and exhort with wholesome Doctrine, and to withstand and convince the gainsayers?

*Ans.* I will so do, by the help of God.

*The Senior Bishop.* Are you ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to the same?

*Ans.* I am ready, the Lord being my helper.

*The Senior Bishop.* Will you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world; that you may shew yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

*Ans.* I will so do, the Lord being my helper.

*The Senior Bishop.* Will you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and such as be unquiet, disobedient, and criminous, within your Flock, correct and punish, according to such authority as you have by God's Word, and as to you shall be committed by the constitution of this Church?

*Ans.* I will so do, with the grace of God.

*The Senior Bishop.* Will you be faithful in ordaining, sending, or laying hands upon others?

*Ans.* I will so be, by the help of God.

*The Senior Bishop.* Will you show yourself gentle, Anglican and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help? (continued)

*Ans.* I will so shew myself, by God's grace.

¶ *Then the Senior Bishop standing up shall say :*

Almighty God, our Heavenly Father, Who hath given you a good will to do all these things, Grant also unto you strength and power to perform the same ; that, He accomplishing in you the good work which He hath begun, you may be found perfect and irreprehensible at the latter day ; through Jesus Christ our Lord. Amen.

*Then shall the Bishop-elect put on the Episcopal habit, and kneeling down, the others standing, there shall be said or sung alternately by the Officiating Bishop and the Congregation the Hymn*

Veni Creator Spiritus.

[*Here follow seven verses.*]

*The Hymn-ended, the Officiating Bishop shall say :*  
Lord, hear our prayer.

*Ans.* And let our cry come unto Thee.

*The Bishop.* Almighty God and Most Merciful Father, Who of Thine infinite goodness, hast given Thine only and dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life ; Who, after that He had made perfect our redemption by His death, and was ascended into heaven, poured down His gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Doctors, to the edifying and making perfect His Church : Grant, we beseech Thee, to this

Anglican  
(continued)

Thy servant such grace, that he may evermore be ready to spread abroad Thy Gospel, the glad tidings of reconciliation with Thee; and use the authority given him, not to destruction, but to salvation, not to hurt, but to help; so that as a wise and faithful servant, giving to Thy family their portion in due season, he may at last be received into everlasting joy.

*Ans.* Amen.

Mozarabic

*The Officiating Bishop.* Through Thy mercy, O our God, Who art blessed, and dost live and govern all things, world without end.

*Ans.* Amen.

*Then the Senior Bishop and Bishops present shall lay their hands upon the head of the elected Bishop kneeling before them, and the Senior Bishop shall say :*

Adapted  
from  
Anglican.

God Almighty grant unto thee the gift of the Holy Ghost, for the Office and Work of a Bishop in the Church of God, now committed unto thee by the Imposition of our hands: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the grace of God which is given thee; for God hath not given us the spirit of fear, but of power and love, and soberness.

*Then the Officiating Bishop shall deliver him the Bible, saying :*

Anglican.

Giving heed unto reading, exhortation, and doctrine. Think upon the things contained in this Book. Be diligent in them, that the increase coming thereby may be manifest unto all men; for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed

them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that you be not too remiss ; so minister discipline, that you forget not mercy ; that when the Chief Shepherd shall appear you may receive the never-fading crown of glory ; through Jesus Christ our Lord. Amen.

¶ *After which the Officiating Bishop shall continue the Office of the Communion, reading the Texts while the Wardens gather the offerings of the faithful.*

*The Nicene Creed having been said, it should not be here repeated in the Service.*

*The newly Consecrated Bishop, after having himself communicated, is to assist the Officiating Bishop during the rest of the Office of the Communion.*

¶ *After the Prayer of Thanksgiving, and before the last Hymn, the following Prayer is to be said :*

Most Merciful Father, we beseech Thee to send down upon this Thy servant Thy heavenly blessing ; and so endue him with Thy Holy Spirit, that he, preaching Thy Word, may not only be earnest to reprove, beseech and rebuke with all patience and doctrine, but also may be to such as believe a wholesome example, in word, in conversation, in love, in faith, in charity, and in purity ; that, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the Lord the Righteous Judge, Who liveth and reigneth one God with the Father, and the Holy Ghost.

*Ans. Amen.*

*The Officiating Bishop. Prevent us, O Lord, in all our doings, with Thy most gracious favour, and further*

Anglican  
(continued). us with Thy continual help ; that in all our works  
begun, continued, and ended in Thee, we may glorify  
Thy Holy Name, and finally obtain everlasting life.

*Ans. Amen.*

Mozarabic. *The Officiating Bishop.* Through Thy mercy, O our  
God, Who art blessed, and dost live, and govern all  
things, world without end.

*Ans. Amen.*

## OFFICE FOR THE CONSECRATION OF A CHURCH.

- ¶ *The Deed of Conveyance or Donation of the Church [and Churchyard], with such other documents as may be requisite, shall be laid before the Bishop some time before.*
- ¶ *The Bishop shall be received at the principal entrance to the Church, by the Minister and other Clergy present properly habited, the Churchwardens, and others.*
- ¶ *At the place where the Bishop is received, a petition, signed by the Incumbent and Churchwardens or others, as the case may require, shall be delivered to him by the Minister, or some one of the persons who receive him, praying that he will Consecrate the Church [and Churchyard].*
- ¶ *The Bishop, receiving the Petition, shall order the same to be read.*
- ¶ *Then the Bishop and the Clergy, and others attending upon him, shall proceed up the Nave, saying, or singing, as they go, the 24th Psalm; the Bishop beginning, and the Clergy and others answering by verses.*
- ¶ *The Bishop, having come to the Communion Table, and the Minister officiating to the Reading Desk: the Founder, or some proper substitute, shall present to the Bishop, sitting in his chair, the*

*Instrument or Instruments of Conveyance, Donation, or Endowment; which the Bishop shall lay upon the Holy Table. And then, standing up, and turning to the Congregation, the Bishop shall say :*

Adapted  
from Irish  
Prayer-  
book.

Dearly beloved in the Lord, forasmuch as devout and holy men, as well under the Law as under the Gospel, moved either by the secret inspiration of the Blessed Spirit, or by the express command of God, or by their own reason and sense of order and decency, have erected Houses for the public worship of God, and separated them from all profane and common uses, in order to fill the minds of those who worship in them with greater reverence for His glorious majesty, and to affect their hearts with more devotion and humility in His service ; which pious works have been approved of, and graciously accepted, by our Heavenly Father ; Let us not doubt but that He will also favourably approve our present purpose of setting apart this place in solemn manner for the performance of the several Offices of religious worship ; and let us faithfully and devoutly pray for His blessing on this our undertaking.

¶ *Then, all kneeling, he shall say :*

O Eternal God, mighty in power, of majesty incomprehensible, Whom the heaven of heavens cannot contain, much less the walls of temples made with hands, and Who yet has been graciously pleased to promise Thine especial presence in whatever place even two or three of Thy faithful servants shall assemble in Thy Name to offer up their supplications and their praises to Thee ; Vouchsafe, O Lord, to be present with us who are here gathered together to consecrate this place, with all humility and readiness of heart, to the honour of

Thy great Name ; separating it henceforth from all unhallowed, ordinary, and common uses, and dedicating it entirely to Thy service ; for reading therein Thy holy Word, for preaching the same, for celebrating Thy holy Sacraments, for offering to Thy glorious Majesty the sacrifice of Prayer and Thanksgiving, for blessing Thy people in Thy Name, and for performing all other holy Ordinances which may be lawfully solemnized therein. Accept, O Lord, this service at our hands, and bless it with such success as may tend most to Thy glory and the salvation of Thy people.

¶ *Then standing up, and turning to the Congregation, who shall continue kneeling, he shall say :*

Regard, O Lord, the supplications of Thy servants, and grant that Thy Word, which shall be read and preached in this place may have such success that it may never be spoken in vain. Grant also that the people may have grace to hear and receive what shall be delivered out of Thy most holy Word, or agreeable to the same, as the means of their salvation ; and that in all their words and deeds they may seek Thy glory, and the increase of Thy kingdom. Through Thy mercy, O our God, Who art blessed and dost live and govern all things : world without end.

*Ans. Amen.*

Grant, O Lord, that whosoever, in this place shall confess their sins, and pray unto Thee, and praise Thy Name, may be kept by Thy Holy Spirit from all wandering thoughts and worldly and carnal imaginations. Let their prayers and praises come up before Thee, and be accepted in Thy sight. Enlighten their understandings, purify their hearts, sanctify their spirits. And those things which they faithfully ask according to Thy will, vouchsafe to give them, to the



Adapted  
from Irish  
Prayerbook  
(continued).

relief of their necessity, and to the setting forth of Thy glory ; through Jesus Christ Our Lord.

Grant, O Lord, that all who worship within this place may present their bodies a living sacrifice, holy, acceptable unto Thee ; and that they may themselves be temples of the Holy Ghost, wherein Thou wilt dwell for evermore.

*Ans.* Amen.

Grant, O Lord, that whosoever shall be admitted in this place to Thy Holy Baptism, and received into the congregation of Thy Holy Church, may through the power of the Holy Ghost be evermore found in the number of Thy faithful and elect children. Amen.

Grant, O Lord, that they who in this place shall renew and confirm in their own persons the solemn profession made on their behalf at their Baptism, and shall thereupon be Confirmed by the Bishop, may be strengthened with the Holy Ghost the Comforter, and daily increase in Thy Holy Spirit more and more, until they come unto Thine everlasting kingdom Amen.

Grant, O Lord, that they who shall in this place receive the Sacrament of Christ's most blessed Body and Blood, may feed upon Him in their hearts by faith with thanksgiving ; and be filled with Thy grace and heavenly benediction, to their great and endless comfort. Amen.

Grant, O Lord, that whosoever shall be joined together in this place in the holy estate of Matrimony, may faithfully perform and keep the vow and covenant betwixt them made, and remain in perfect love and peace together until their lives' end. Amen.

Grant, O Lord, that whosoever shall be admitted here to any Office in the sacred Ministry of Thy Church, may by Thy Holy Spirit be so replenished

with the truth of Thy doctrine, and endued with innocency of life, that they may faithfully serve before Thee, to the glory of Thy great Name and the benefit of Thy holy Church. All which we beg for the sake of Jesus Christ, our blessed Lord and Saviour. Amen.

Now unto the King, eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

¶ *Then, the Bishop sitting in his chair, the Act or Sentence of Consecration shall be read aloud, and the Bishop having signed it, shall order the same to be enrolled and preserved in the Registry.*

¶ *After this shall be held the ordinary Morning or Evening Service, with the following difference :*

¶ *Proper Laud.*

We will offer the sacrifice of praise, and we will call upon the name of the Lord.

We will fulfil our vows unto the Lord, now, in the presence of all His people.

In the courts of the Lord's house, in the midst of thee, O Jerusalem. Alleluia!

Glory and honour be to the Father, and to the Son, and to the Holy Ghost. For ever and ever. Amen.

¶ *After Psalm xcvi. (or Psalm xxiii. if it be evening), Psalms lxxxiv. cxxii. and cxxxii. shall be read.*

¶ *First Lesson, 1 Kings viii., 22-43, followed by the Te Deum.*

¶ *Second Lesson, Hebrews x., 19-25, followed by Canticle 30.*

Adapted  
from Irish  
Prayerbook  
(continued).

Cabrera.

Cabrera.

¶ *Proper Supplication.*

Let us pray to the Heavenly Father graciously to vouchsafe unto us that, by the power of the Holy Ghost, we may be as lively stones, built up a spiritual house, to be a holy priesthood, and to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

*Ans.* Grant this, O Everlasting and Almighty God.

Mozarabic.

¶ *Proper Benediction.*

God the Father bless us with all spiritual blessing in Christ.

*Ans.* Amen.

Cause us to abound in hope, filling us with all joy and peace in our faith.

*Ans.* Amen.

And shed abroad His love in our hearts, that we may be made temples of the Holy Ghost.

*Ans.* Amen.

Through the mercy of the same our God, Who is blessed and liveth and governeth all things, world without end.

*Ans.* Amen.

Cabrera.

¶ *Proper Anthem.*

This is the house of God, and gate of heaven.

The house of God, shall be called the house of prayer among all the peoples.

Holiness becometh Thine house, O Lord, for ever.

Glory and honour be to the Father, and to the Son, and to the Holy Ghost.

For ever and ever. Amen.

¶ *After the Proper Collect for the day the following may (if suitable) be used :*

Blessed be Thy Name, O Lord, that it hath pleased Thee to put into the *heart* of Thy *servant* to erect this house to Thy honour and worship. We pray Thee to accept this *his* offering, and to remember *his* work and labour of love. And grant that all who shall enjoy the benefit of this pious deed may shew forth their thankfulness, by making a right use of it to the glory of Thy blessed Name ; through Jesus Christ our Lord.

*Ans.* Amen.

☞ *For the Holy Communion use the ordinary Office, with the following variation :*

Prophecy. *Rev. xxi., 2-7.*

The Revelation of St. John. And I John saw the holy city, new Jerusalem, &c.

Epistle. *Ephesians ii., 13-22.*

Brethren, But now in Christ Jesus, ye who sometimes were afar off, &c.

Gospel. *John ii., 13-17.*

And the Jews passover was at hand, and Jesus went up to Jerusalem, &c.

¶ *Before the Proper Collect for the day, the following is to be used :*

O Most Glorious Lord God, we acknowledge that we are not worthy to offer unto Thee anything belonging to us ; yet we beseech Thee of Thy great goodness graciously to accept the dedication of this place to Thy worship and service, and to prosper this our undertaking. Receive the prayers and intercessions of us, and all other Thy servants, who, either now or hereafter, entering into this Thine house, shall call upon Thee ; and by Thy grace prepare our hearts and

Irish  
Prayer-  
book  
(continued).

theirs to serve Thee with reverence and godly fear. Affect us with an awful apprehension of Thy Divine Majesty, and with a deep sense of our own unworthiness; that so, approaching Thy sanctuary with lowliness and devotion, with purity and sincerity of heart, with bodies undefiled and minds sanctified, we may be acceptable in Thy sight; through Jesus Christ our Lord.

*Ans.* Amen.

¶ *After the Prayer of Thanksgiving, and before the last Hymn, the following Prayers are to be used :*

Blessed be Thy Name, O Lord God, for that it pleaseth Thee to have Thy habitation among the sons of men, and to dwell in the midst of the assembly of Thy saints upon earth. Accept, we beseech Thee, these our services this day, and grant that in this place, now set apart to Thy glory, Thy Holy Name may be worshipped in truth and purity to all generations; through Jesus Christ our Lord.

*Ans.* Amen.

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; we beseech Thee to take away from us all pride and prejudice, and whatsoever else may hinder us from godly union and concord; that, as there is but one Body and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify Thee.

*Ans.* Amen

Mozarabic.

Through Thy mercy, O our God, Who art blessed, and dost live and govern all things, world without end.

*Ans.* Amen

# DECLARATION OF DOCTRINE TO BE SUBSCRIBED TO BY ALL THE MINISTERS OF THE REFORMED SPANISH CHURCH.\*

ACCEPTED BY THE SYNOD HOLDEN IN THE YEAR 1883.

## *I. Of Faith in the Holy Trinity.*

There is but one living and true God, everlasting, without body, parts, or passions, of infinite power, wisdom, and goodness; the Maker and Preserver of all things both visible and invisible. And in the Unity of this Godhead there be Three Persons of one substance, power and eternity; the Father, the Son, and the Holy Ghost.

## *II. Of the Word of God, which was made very Man.*

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and consubstantial with the Father, took man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ,

\* These articles (with the few exceptions specified in the foot-notes) correspond with those accepted by the Churches of the Anglican Communion: The Spanish version is a translation of the Latin text.

very God, and very Man ; Who truly suffered, was crucified, dead and buried, to reconcile His Father to us, and to be a Sacrifice, not only for original guilt, but also for all actual sins of men.

### *III. Of the going down of Christ into hell.*

As Christ died for us, and was buried, so also is it to be believed, that He went down into hell.

### *IV. Of the Resurrection of Christ.*

Christ did truly rise again from death, and took again His body, with flesh, bones, and all things appertaining to the perfection of man's nature : wherewith He ascended into heaven, and there sitteth, until He return to judge all men at the last day.

### *V. Of the Holy Ghost.*

The Holy Ghost proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and Eternal God.

### *VI. Of the sufficiency of the Holy Scriptures for salvation.*

Holy Scripture containeth all things necessary to salvation : so that whatsoever is not read therein, nor may be proved thereby, it not to be required of any man, that it should be believed as an article of the Faith or be thought requisite or necessary to salvation.

In the name of the Holy Scripture, we do understand those Canonical Books of the Old and New Testaments, of whose authority was never any doubt in the Church.

The Canonical Books of the Old Testament are as follows :

Genesis.	Job.
Exodus.	Psalms.
Leviticus.	Proverbs.
Numbers.	Ecclesiastes.
Deuteronomy.	The Song of Songs.
Joshua.	Isaiah.
Judges.	Jeremiah.
Ruth.	Lamentations.
The First Book of Samuel.	Ezekiel.
The Second Book of Samuel.	Daniel
The First Book of Kings.	Hosea.
The Second Book of Kings.	Joel.
The First Book of Chronicles.	Amos.
The Second Book of Chronicles.	Obadiah.
Ezra.	Jonah.
Nehemiah.	Micah.
Esther.	Nahum.
	Habakkuk.
	Zephaniah.
	Haggai.
	Zechariah.
	Malachi.

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.\*

\* The paragraph referring to the *Apocrypha* in the Anglican article is here omitted.



### VII. *Of the Old Testament.*

The Old Testament is not contrary to the New : for both in the Old and New Testaments everlasting life is offered to mankind by Christ, Who is the only Mediator between God and man, being both God and Man. Wherefore they are of wrong opinion which imagine that the Old Fathers did look only for transitory promises.

Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any commonwealth ; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

### VIII. *Of the Three Creeds.*

The Three Creeds—that is to say, the *Nicene Creed*, the Creed commonly known as the *Apostles' Creed*, and the definition of the Catholic Faith contained in the Creed (so-called) of *Athanasius*,\* ought thoroughly to be received and believed ; for they may be proved by certain warrants of Holy Scripture.

### IX. *Of Original Sin.*

Original Sin standeth not in the following of Adam, as the Pelagians pretend, but it is the fault and corruption of the Nature of every man, that naturally is engendered of the offspring of Adam ; whereby man is very far gone from original righteousness, and is of

\* The words "the definition of the Catholic Faith contained in the Creed (so called) of Athanasius" are substituted for the words "Athanasius's Creed" in English Article.

his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit ; and therefore in every person born into this world, it deserveth God's wrath and condemnation.

And this infection of nature doth remain in them that are regenerated ; whereby the lust of the flesh [called in Greek *φρόνημα σαρκός*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh], is not subject to the Law of God.

And although for the regenerated, and for them that believe, there is no condemnation for Christ's sake, yet the Apostle doth confess, that concupiscence hath of itself the nature of sin.

#### *X. Of Free Will.*

The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God : Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

#### *XI. Of the Justification of Man.*

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings : Wherefore, that we are justified by Faith only is a most wholesome doctrine, and very full of comfort.\*

\* The reference to the *Homily* in Anglican article is here omitted.

*XII. Of Good Works.*

Albeit that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's Judgment ; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith ; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

*XIII. Of Works before Justification.*

Works done before the grace of Christ, and the Inspiration of His Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ ; neither do they deserve the grace, as many say, of *congruity* ; yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

*XIV. Of Works of Supererogation.*

Works called of *Supererogation*, cannot be taught without arrogancy and impiety, for by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for His sake than of bounden duty is required : whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

*XV. Of Christ alone without Sin.*

Christ in the truth of our nature was made like unto us in all things, sin only except, from which He was clearly void, both in His flesh and in His spirit. He

came to be the Lamb without spot, Who, by sacrifice of Himself once made, should take away the sins of the world, and sin, as the Apostle John saith, was not in Him. But all we the rest, although baptizied and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

#### *XVI. Of Sin after Baptism.*

Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

#### *XVII. Of Predestination and Election.*

Predestination to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) He hath decreed by His unchanging counsel secret to us, to deliver from curse and condemnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God be called according to God's purpose by His Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of His only

begotten Son Jesus Christ: they walk holily in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation or into the wretchedness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in Holy Scripture: and in our doings, that Will of God is to be followed which we have expressly declared unto us in the Word of God.

*XVIII. Of obtaining eternal salvation only by the Name of Christ.*

They also are to be anathematized that presume to say that every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

*XIX. Of the Church.*

The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, Alexandria, and Antioch, have erred : so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of Faith.

*XX. Of the Authority of the Church.*

The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith : and yet it is not lawful for the Church to ordain anything contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree anything against the same, so besides the same ought it not to enforce anything to be believed for necessity of salvation.

*XXI. Of the General Councils.\**

General Councils, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God) may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.

\* The first sentence of the Anglican Article is here omitted.

*XXII. Of Purgatory.*

The Romish Doctrine concerning Purgatory, Indulgences, Worshipping and Adoration, as well of Images as of Reliques, and also Invocation of Saints, is a fond thing vainly invented, and grounded upon no warrant of Scripture, but rather repugnant to the Word of God.

*XXIII. Of the Vocation of Ministers.*

It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Church, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and set apart for this work by men who have public authority given unto them in the Church, to call and send Ministers into the Lord's vineyard.

*XXIV. Of Public Prayer in the Common Tongue.*

It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have public Prayer in the Church, or to minister the Sacraments, in a tongue not understood of the people.

*XXV. Of the Sacraments.*

Sacraments ordained of Christ be not only tokens of Christian men's profession, but rather they be certain witnesses, and effectual signs of grace, and God's good will towards us, by the which He doth work invisibly in us, and doth not only quicken but also confirm our Faith in Him.

There are two Sacraments ordained of Christ our

Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures ; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect ; but they that receive them unworthily purchase to themselves judgment, as St. Paul saith.

*XXVI. Of the Unworthiness of the Ministers, which hinders not the effect of the Divine Ordinances.*

Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by His commission and authority, we may use their ministry, both in hearing the Word of God, and in receiving the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them ; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.



Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences ; and finally being found guilty, by just judgment be deposed.

### *XXVII. Of Baptism.*

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not Christians, but it is also a sign of Regeneration, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church ; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost are visibly signed and sealed ; Faith is confirmed, and Grace increased by virtue of prayer unto God.

The Baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

### *XXVIII. Of the Lord's Supper.*

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another ; but rather is a Sacrament of our Redemption by Christ's death : insomuch that to such as rightly, worthily, and with faith, receive the same, the bread which we break is the Communion of the Body of Christ ; and likewise the Cup of Blessing is the Communion of the Blood of Christ.

Transubstantiation of Bread and Wine in the Eucharist, cannot be proved by Holy Writ ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Eucharist was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

*XXIX. Of the wicked which eat not the Body of Christ in the use of the Lord's Supper.*

The Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Augustine saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the Sacrament or sign of so great a thing.

*XXX. Of both kinds.*

The Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

*XXXI. Of the one Oblation of Christ finished upon the Cross.*

The Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission

of pain or guilt, were vain\* fables and dangerous deceits.

*XXXIII. Of the Marriage of Ecclesiastics.*

Bishops, Presbyters, and Deacons, are not commanded by God's Law either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

*XXXIII. Of Excommunicate Persons to be avoided.*

That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and a Publican, until by penitence he be openly reconciled by a Judge that hath authority thereunto.

*XXXIV. Of the Traditions of the Church.*

It is not necessary that Traditions and Ceremonies be in all places one, or utterly alike: for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word.

Whosoever through his private judgment, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, ought to be rebuked as he that

\* The word "vain" is here substituted for "blasphemous" in Anglican Article.

offendeth against the common order of the Church, and woundeth the consciences of the weak brethren. \*

Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

[*The Anglican Article on the Homilies is omitted.*]

### *XXXV. Of the Ordering of Ministers.*

The Offices for the Ordination of Deacons and Presbyters, and Consecration of Bishops (as approved by the Synod holden in the year 1881, and confirmed by the Synod holden in 1883), contain all things necessary to such Ordination and Consecration; neither have they anything of themselves that is superstitious or ungodly. And therefore whosoever are Ordered, or Consecrated, according to the said Formulas, we declare all such to be rightly, regularly, and lawfully Ordered, and Consecrated.

### *XXXVI. Of the Civil Authority.*

The Civil Authority hath power over all men, both Clergy and Lay-people, in all things temporal; but it hath no authority in things purely spiritual. And we believe it a duty in all who profess the Gospel, to respectfully obey the Civil Authority, regularly and lawfully constituted.†

\* Some sentences that occur in the Anglican article are omitted in this paragraph, as not suited to circumstances of the Church in Spain.

† This article and the foregoing have been altered from the Anglican Articles (xxxvi. and xxxvii.) to meet the special circumstances of the Spanish Church. They follow in this respect the American precedent.

*XXXVII. Of Christian men's Goods, which are not common.*

The Riches and Goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

*XXXVIII. Of Oaths.*

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James His Apostle ; so we judge, that the Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgment, and truth.

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APPENDIX TO ARTICLE VIII.

*The Creed (so called) of Athanasius.\**

Whoever will be saved : before all things it is necessary that he hold the Catholic Faith.

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

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

Neither confounding the Persons : nor dividing the Substance.

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

\* See "Preliminary observations" (section ii.) on "The Decalogue and Symbols of Faith," at commencement of this Book.

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

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

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

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

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

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

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

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

And yet there are not three Almightyies: but one Almighty.

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

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

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

And yet not three Lords: but one Lord.

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

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

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

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

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

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

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

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

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

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

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

**For the right Faith is, that we believe and confess : that our Lord Jesus Christ, the Son of God, is God and Man ;**

**God, of the Substance of the Father, begotten before the worlds : and Man, of the Substance of His Mother, born in the world :**

**Perfect God, and perfect Man : of a reasonable soul and human flesh subsisting :**

**Equal to the Father, as touching His Godhead : and inferior to the Father, as touching His Manhood.**

**Who although He be God and Man : yet He is not two, but one Christ :**

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

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

**For as the reasonable soul and flesh is one man : so God and Man is one Christ ;**

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

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

At Whose coming all men shall rise again with their bodies: and shall give account for their own works.

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

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

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## GENERAL BASES OF THE CONSTITUTION OF THE REFORMED SPANISH CHURCH.\*

1. The "Reformed Spanish Church," as a Branch of the Universal Church of Christ, follows the teaching of Holy Scriptures, and desires to be the faithful guardian and propagator of the same, rejecting all doctrine and practice contrary thereto, and holding fast the faith and order of primitive times.

2. The Reformed Spanish Church continues the ministry of the Word and Sacraments, and maintains the threefold order of Bishops, Presbyters, and Deacons, duly ordained, with all their respective duties and rights.

3. The Lay-Element shares in the conduct and management of the Reformed Spanish Church in accordance with the following Bases.

4. Each Congregation shall annually elect a Parish Board, composed of members of the Congregation, whose faith and life are of good Christian report.

5. In the election of the Parish Board those persons only shall have voice and vote who are communicants, and who contribute with their gifts to the support of the Church.

6. The Minister of each Congregation shall preside over the meetings of the Parish Board.

7. Each Congregation may frame for its guidance such by-laws as may be in harmony with these general Bases, and shall have the sanction of the Diocesan Synod.

\* These "Bases" are inserted here as forming part of the Ecclesiastical law of the *Spanish Reformed Church*. They are not an integral part of the *Prayer Book* of that Church.

8. A group of Congregations shall compose a Diocese, which shall have its own Synod composed of the Ministers of these Congregations, and an equal number of lay Delegates elected by these Congregations in such manner as shall hereafter be determined.

9. The Bishop of the Diocese shall be President of the Diocesan Synod. Should the See be vacant, the Senior Bishop of the Church who is able to attend shall preside. In the absence of a Bishop, the Synod shall appoint its President *pro tem*.

10. Each Diocesan Synod shall meet once a year, and at the close of each Session shall appoint a Standing Committee, composed of an equal number of clerical and lay members of Synod, to be elected by the Synod in such manner as shall hereafter be determined.

11. There shall be a General Synod, which, subject only to the authority of Christ who is "Head over all the Church," shall have chief legislative power in the Reformed Spanish Church, and such administrative power as may be consistent with its episcopal constitution.

12. The General Synod of the Reformed Spanish Church shall consist of a Council of Bishops—including all the Bishops of the several Dioceses—and of a Body of Representatives, clerical and lay, chosen by these Dioceses in such a manner as may hereafter be determined. There shall be an equal number of clerical and lay Representatives.

13. The General Synod shall hold its ordinary meeting every third year, and at the close of each ordinary Session shall appoint a Standing Committee, composed of an equal number of clerical and lay members of the Synod, to be elected in such manner as shall hereafter be determined. The General Synod

and the Standing Committee shall be presided over by the Senior Bishop of the Church who may be able to attend. In the absence of a Bishop, the Synod or Committee may elect a President to fill the chair *pro tem*.

14. Each Synod (Diocesan or General), and each Committee elected thereby, shall form such laws for its guidance in respect to the method of deliberating and voting to be adopted therein, as may best tend to preserve the mutual interests of the three orders—Bishops, Clergy, and Laity—therein taking part, and to promote the general harmony and efficiency of its proceedings.

15. The Council of Bishops, besides taking part in the deliberations of the General Synod, may meet from time to time if summoned by the Senior Bishop (or at the written request of any two Bishops) for consideration as to the welfare of the Church, and for the discharge of such special duties as may pertain to their office, or may be entrusted to them by the authority of the Church.

16. No one shall be admitted to the Ministry in the Reformed Spanish Church, who shall not first have presented to the Bishop a testimonial from credible witnesses having a sufficient knowledge of his life and character, certifying his good conduct, his soundness in the faith and zeal for Christ's work; nor shall he be ordained, unless the Bishop—after examination by himself (or his Deputy)—be satisfied as to his learning and general fitness for the work of the Ministry.

17. No one shall be ordained to any sacred office in the Ministry of the Reformed Spanish Church, or admitted to the cure of souls in any Parish or Congregation of that Church, who shall not have first made and signed the Declaration annexed to these General Bases.

18. The election of a Minister to a Cure of souls in a Parish or Congregation, shall be by a Board of Nomination consisting of the Bishop of the Diocese (as President) and representatives of the Congregation and of the Diocese, in such proportions and chosen after such manner as may be hereafter determined.

19. The election of a Bishop to a vacant See shall be by the clerical and lay members of the Diocesan Synod, voting in such manner as shall hereafter be determined. No Bishop so elected shall be consecrated, or (if already consecrated) appointed to the vacant See, without the sanction of the Council of Bishops.

20. There shall be in every Diocese a Diocesan Court, for the hearing and determining of all cases in which any person subject to the jurisdiction of that Court shall be charged with any offence against the laws or canons of the Church for the time being. The Bishop shall preside as Judge in this Court, and shall be assisted by an Assessor versed in the law, and by the representatives of the clergy and the laity, in equal numbers, to be chosen by the Diocesan Synod in such manner as shall be hereafter determined.

21. There shall be a Court of the General Synod to which appeals from the Diocesan Courts, and other questions affecting ecclesiastical jurisdiction (not cognizable by Diocesan Courts) may be referred. This Court shall be composed of representatives of the Bishops, clergy and laity, in such proportion, and chosen after such manner, as shall hereafter be determined.

22. The present General Bases shall form a part of the laws of the Church, and shall not be altered, or added to, save by order of the General Synod, and with the sanction of the Council of Bishops of the Reformed Spanish Church.

## A DECLARATION.

Which must be made and signed in the presence of the Bishop (or his Commissary) by every Clergyman seeking admission to any sacred Order or Office in the Reformed Spanish Church.

I, . . . . . assent to the Book of Divine Offices of the Reformed Spanish Church and to the Declaration of Doctrine annexed thereto. I believe the doctrine of the said Church as therein set forth to be agreeable to the Word of God ; and in Public Prayer and administration of the Sacraments, I will use the form in the said Book prescribed, and none other, except so far as shall be allowed by the lawful authority of the Church.

I will render all due reverence and canonical obedience to . . . . . Bishop of . . . . . and his successors in all lawful and honest commands.\*

I promise to submit myself to the authority of the Reformed Spanish Church, and to the Laws and Tribunals thereof.

I further declare that I will always maintain and defend the proper and legitimate independence of the Reformed Spanish Church ; and will neither acknowledge nor obey any spiritual authority whatsoever, either over or within the said Church, save such as shall be duly exercised (under Christ its Head) in accordance with the laws and constitution thereof.

Date, . . . . .

Signature, . . . . .

\* The declaration in this paragraph to be omitted in the case of a Bishop-elect seeking Consecration.

## PRAYERS

*Which may be used by the Faithful for Private Devotions and for Family Worship.*

¶ *At the close of each Prayer, one of the following sentences may be used :*

Through our Lord Jesus Christ. Amen.

Mozarabic.

In the Name and through the merits of Thy Son Jesus Christ, Who with Thee and the Holy Ghost liveth and reigneth, world without end. Amen.

Through Thy mercy, O our God, Who art blessed, and dost live and govern all things, world without end. Amen.

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### THE LORD'S PRAYER.

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

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### FOR EARLY MORNING.

O Lord, our Heavenly Father, Almighty and Ever-**Anglican** lasting God, Who hast safely brought us to the beginning of this day : Defend us in the same with

Anglican Thy mighty power : and grant that this day we fall  
(continued). into no sin, neither run into any kind of danger ; but  
that all our doings may be ordered by Thy governance,  
to do always that is righteous in Thy sight.

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### BENEDICTION.

Mozarabic. The Lord defend us this day. The Lord be with us  
in all things and go before us everywhere, and cause  
us to keep His Commandments. Amen.

And may we who are now gathered together to  
worship and to praise Him, obtain the protection of  
the ineffable Trinity. Amen.

That being saved through this protection, we may  
enter unto the joy of the Lord for ever and ever.  
Amen.

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### ANOTHER BENEDICTION.

Mozarabic. The Lord our King eternal bless us. Amen.  
Protect, strengthen, and defend us from all harm.  
Amen.

And deliver us from all evil, making us inheritors  
of the kingdom of heaven. Amen.

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### ANOTHER BENEDICTION.

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

## FOR THE PARDON OF SINS.

Almighty and Everlasting God, who hatest nothing Anglican that Thou hast made, and dost forgive the sins of all them that are penitent ; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness ; through the blood of Thy Son Jesus Christ our Lord.

## FOR THE PARDON OF SINS.

O Almighty and most merciful God, Who hast compassion upon all mankind, and hatest nothing that Thou hast made ; Who desirest not the death of a sinner, but rather that he may turn from his wickedness and live ; graciously forgive our offences ; receive and comfort us who are oppressed and wearied with the burden of iniquities. Thy property is ever to have mercy. To Thee only belongeth the forgiveness of sins. Spare us, therefore, good Lord, spare Thy people whom Thou hast redeemed. Enter not into judgment with Thy servants, but turn away Thine anger from us who humbly acknowledge our unworthiness and truly repent us of our offences ; and grant that we, hastening unto Thee for help in this world, may live with Thee for ever in the world to come.

## FOR THE MORTIFICATION OF OUR PASSIONS.

O Almighty God, Who out of the mouths of babes Adapted and sucklings hast ordained strength and perfected from praise ; mortify our appetites and passions ; destroy Anglican. all vices in us, and so strengthen us with Thy grace,



that with the joyful sincerity of children, by the innocency of our lives, and constancy of our faith, even unto death, we may glorify Thy holy name.

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#### FOR PURIFICATION OF HEART.

Anglican. Almighty God, unto Whom all hearts be open, 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.

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#### FOR COMPASSION UPON OUR INFIRMITIES.

Anglican. We humbly beseech Thee, O Heavenly Father, mercifully to look upon our infirmities ; and for the glory of Thy Name turn from us all those evils that we most righteously have deserved ; and grant, that in all our troubles we may put our whole trust and confidence in Thy mercy, and evermore serve Thee in holiness and pureness of living, to Thy honour and glory.

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#### FOR DIVINE GUIDANCE.

Canon Bright. O God, Who guidest the meek in the way of uprightness, and by Whom light springeth up in the darkness for the godly : Grant us in all our doubts and uncertainties the grace to ask what Thou wouldst have us to do : that the Spirit of Wisdom may preserve us from all false choices, and that in Thy light we may see light, and in Thy straight path may not stumble.

## FOR CONTENTMENT.

O God, Who hast taught us not to be anxious Portuguese Liturgy.  
 overmuch concerning those things which belong to  
 the support of this life. Lead us, we pray Thee, to  
 seek first Thy kingdom and Thy righteousness, and  
 grant of Thy goodness that all things needful may  
 be added unto us.

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## FOR DIVINE PROTECTION.

O Almighty and Everlasting God, vouchsafe we Anglican.  
 beseech Thee to direct, sanctify and govern our hearts  
 and bodies in the ways of Thy laws, and in the works  
 of Thy commandments, so that through Thy most  
 mighty protection we may be preserved in body and  
 soul, both here and hereafter, unto Thine eternal  
 honour and glory.

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## FOR DIVINE PROTECTION IN AFFLICTION.

O gracious God and most merciful Father, have com- Adapted  
from  
Anglican.  
 passion upon Thy people who approach Thee with  
 contrite hearts. Thou art a gracious God, full of com-  
 passion and long suffering and of great mercy. Thou  
 pardonest where we deserve chastisement, and in Thy  
 wrath Thou dost remember mercy. Turn us again,  
 and we shall be turned. Pardon Thy people, good  
 Lord, and let not Thine heritage be put to confusion.  
 Hear us, O Father, for Thy goodness is everlasting ;  
 look upon us in the multitude of Thy compassions,  
 and save us from the troubles which encircle us on  
 every side.

### THANKSGIVING FOR DELIVERANCE FROM AFFLICTION.

Adapted  
from  
Anglican.

O most blessed and glorious God, Who art of infinite goodness and mercy, we Thy poor creatures whom Thou hast made and preserved, keeping our souls alive, and delivering us out of all our troubles, do now humbly present ourselves before Thy Divine Majesty, to offer unto Thee the sacrifice of praise and thanksgiving, in that Thou didst hear us when we cried unto Thee, and didst not disregard the supplications which we made before Thee in our great distress. Wherefore, being now freed from all tribulation, through the great love wherewith Thou hast visited us, we render all praise and glory to Thy Holy Name.

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### ON READING OR HEARING THE WORD OF GOD

Anglican.

Blessed Lord, Who hast caused all holy Scriptures to be written for our learning: Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of Thy Holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ.

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### AFTER SERMON.

Anglican.

Grant, we beseech Thee, Almighty God, that the words which we have heard this day with our outward ears, may 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.

## FOR THE CHURCH AND ITS MINISTERS.

Almighty and Everlasting God, Who alone workest *Anglicar.* great marvels, send down upon our Bishops and other Ministers, and all Congregations committed to their charge, the healthful Spirit of Thy grace; and that they may truly please Thee, pour upon them the continual dew of Thy holy blessing.

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## FOR USE IN SCHOOLS AND COLLEGES.

O Lord Jesus Christ, Who art the Eternal Wisdom *Irish.* of the Father, We beseech Thee to assist us with Thy heavenly grace, that we may be this day blessed in our studies, and above all things attain to the knowledge of Thee, Whom to know is eternal life: and that according to the example of Thy most holy childhood, we may increase in wisdom as in years, and in favour with God and man.

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## FOR ALL MANKIND.

O God, Who willest not the death of a sinner, but *Portuguese.* rather that he should be converted and live: Enlighten, we pray Thee, all nations with the light of the Gospel, and sanctify Thy Universal Church. Teach the ignorant, stir up the indifferent, convert the unbelieving, succour the distressed, give grace to the repentant, have mercy upon all who are afflicted in soul, body, or estate, and finally, we beseech Thee, bless the whole world which Thou hast created.

## GENERAL THANKSGIVING.

Portuguese. O most merciful God, we poor sinners do give Thee most hearty and humble thanks for all the favours which Thou hast shewn to us and to all men. We bless Thee for our creation and preservation, for redemption by the precious blood of Christ, and sanctification by Thy Holy Spirit. We thank Thee that Thou hast called us to the knowledge of Thy Word, and of faith in Thee. We praise Thee for the succour that Thou givest us in all dangers both of body and soul; for the comfort that Thou grantest us in sorrow, and for the long-suffering that leaves us so long a time for repentance. And as Thou hast given us all these blessings, so grant us, we pray Thee, Thy Holy Spirit, that our gratitude may each day increase, and that we may, by thought, word, and work, glorify Thy Holy Name.

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## FOR THE NEW YEAR,

Cabrera. Almighty God, the Lord of life and of death, Who hast appointed unto every man the number of days wherein he should fulfil the work of his Christian vocation: We bless and praise Thy Holy Name, and acknowledge Thy goodness in having led us in safety to the beginning of another year. Make us sensible of this Thy mercy, and if it pleaseth Thee to extend our life throughout the present year, enable us to be diligent and careful in redeeming the time, and using the same in Thy service, that at its close it may be found that this precious talent has not been wrongly spent. Give us grace to consider how each year brings us nearer to the judgment day, and grant

that we may with true decision so occupy ourselves in preparing for death, that when the Lord doth come, He may find us watching, and receive us into the blessed mansions of His eternal glory.

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#### BEFORE THE LORD'S SUPPER.

Almighty God, Whose blessed Son Jesus Christ Cabrera, did suffer death upon the cross for the pardon of our sins: Prepare us, we pray Thee, by Thy grace, for the worthy celebration of that holy rite which He vouchsafed to institute in perpetual memory of His death, as a pledge and token of His love, and as a sign and means of His grace, to our great and endless comfort. Teach us to discern the Body of the Lord that we may remember and bless the infinite love which He hath shown in thus dying for us. Endue us with a lively faith, with perfect love, and universal charity. Enable us to spiritually receive by faith the Body and Blood of Christ our Saviour, that in us all fleshly lusts may die, and that the things which are spiritual may live and increase, so that being frequently comforted and strengthened by Thy grace, we may persevere in all holiness during the remainder of our days, and finally receive the crown of glory which Thou hast reserved for all those that love Thee.

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#### WHEN ONE OF THE FAMILY HAS BEEN BAPTIZED.

Almighty God, by Whose gracious favour a mem- Cabrera. ber of this family has to-day been admitted through Baptism into the Church of Thy Son Jesus Christ, called into a state of salvation, and sealed to be Thy

Cabrera  
(continued).

child by adoption and grace : Grant, we beseech Thee, that by the continual help of Thy Holy Spirit, *he* may follow the rest of *his* life according to this beginning, walking uprightly before Thee in the true faith of Christ crucified, and in the sincere observance of those things which Thou hast been pleased to command, so that through the merits of *his* Redeemer, *he* may be saved from wrath to come, and be numbered among the chosen ones who form Thy Church triumphant in heaven above.

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#### FOR A PERSON UNDERTAKING A JOURNEY.

Portuguese.

O Everlasting God, Who hast spread out the expanse of heaven, and rulest the tempestuous sea : We commend to Thy Almighty protection Thy servant for whom we pray. Defend *him* from the dangers of *his* journey, preserve *him* from sickness and all evil to which *he* may be exposed, bring *him* safely to *his* destination, grant *him* the fruition of *his* just desires, and inspire *him* with a sense of gratitude for all Thy mercies.

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#### FOR A SAFE RETURN FROM A JOURNEY.

Portuguese

Most Gracious Lord, Whose mercy abounds in all Thy works : We praise Thy Holy Name that Thou hast been pleased to conduct in safety through the perils of *his* journey, this Thy servant who now desireth to return *his* thanks unto Thee. May *he* be duly sensible of Thy merciful Providence towards *him*, and ever express *his* thankfulness by an entire trust in Thee, and obedience to Thy holy laws.

## WHEN ONE OF THE FAMILY IS SICK.

O Almighty God, Who givest Thy creatures health and strength, and dost visit them with affliction and sickness when Thou seest fit: Vouchsafe to hear the petitions which we offer unto Thee on behalf of *him* who is now suffering under Thy Hand. Look down upon *him* from heaven. Behold and visit *him*, and in Thine own good time relieve *him*. Bless the means used for *his* recovery, and dispose *him* to place *his* entire hope and trust in Thee, and not in the help of man. Be merciful unto *him*, not according to *his* deserts, but according to the multitude of Thy mercies in Christ Jesus, and the requirements of *his* condition. We beseech Thee, in submission to Thy most wise and gracious orderings, that this bitter cup may depart from Thy servant, but if this may not be, grant *him* Thy grace, that this Thy chastening it may be blessed to *his* soul, and lead *him* on *his* journey unto life eternal.

Cabrera.

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 WHEN ONE OF THE FAMILY HAS RECOVERED FROM SICKNESS.

O most gracious and compassionate Lord, we render unto Thee our hearty thanks in that Thou hast heard the prayers offered unto Thee on behalf of Thy servant who hath been laid low through sickness, and hast redeemed *him* from the brink of the grave. Thou hast delivered *his* soul from death, *his* eyes from tears, and *his* feet from falling. Grant, O Lord, that *he* whom Thou didst afflict, may receive this visitation for good. Teach *him*, together with all of us, to know how uncertain this life is, and enable us by Thy grace to put our whole trust in Thy precious promises of the eternal and better life to come.

Cabrera.



**FOR THE USE OF A SICK PERSON,\* WHEN THERE  
APPEARETH SMALL HOPE OF RECOVERY.**

From a  
Spanish  
source.

O Everlasting and Righteous God, how high are Thy judgments, how unsearchable Thy thoughts! The world, my friends, my family, can now do nothing for me. Thou only art my Refuge; Thou art my Hope alone!

Lord, though my body be prostrated, unto Thee do I lift up my soul. Thou who art my Father, unto Thee do I come. Forgive, O Father, the sins of my past life. Pardon my unfaithfulness, and the ingratitude wherewith I have returned Thy love. Forgive my secret and open sins.

I know that Thou dost await me with outstretched arms. Father, Father, receive me into Thine arms! Into Thy hands I commend my spirit. If Thou shouldst behold my sins, how shall I stand before Thee? Look, Lord, upon Thy blessed Son, and for the sake of His blood and death, pardon me, O Father.

How have I misspent my past life! How have I misused Thy gifts! Lord, I see that in me there dwelleth no good thing, but Thy mercy is greater than my sins. Thy Son came into the world to save sinners. I am a sinner—save me, O Lord.

Thou didst save Mary Magdalene; save me also. Thou didst forgive Peter his sin; let my sins be forgiven. Thou didst promise Paradise to the dying thief; remember me too, O Lord, even me.

I believe in Thee with all my heart; help Thou mine unbelief. In Thee only do I put my trust, let me never be confounded. Thee only do I desire to love,

\* The word in Spanish implies that it may be "inspired" to him, i.e., read to him by a friend.

for Thou only art Holy, Thou only art Everlasting,  
Thou only art Most High.

From a  
Spanish  
source  
(continued).

The world, my friends, and my life, now fade from  
before me, therefore I will arise and will go unto my  
Father. Father, I have sinned against Thee, and am no  
more worthy to be called Thy Son. Forgive me my sins.

I desire to die holding to the cross of my Redeemer.  
Christ most Holy, open Thine arms and receive me.  
Deliver me from all mine enemies and save me.

Father, Father, leave me not, nor forsake me.  
Truly I am unworthy, but a broken heart and contrite  
spirit Thou wilt not despise.

To Thee I come. By the blessed blood of Jesus,  
and by His death and cross, save me, O Lord. Amen.

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#### AFTER THE DEATH OF ONE OF A FAMILY.

O Merciful God, the Father of our Lord Jesus Christ, **Anglican.**  
Who is the resurrection and the life ; in Whom who-  
soever believeth shall live, though he die ; and who-  
soever liveth and believeth in Him shall not die  
eternally ; Who also hath taught us by His Apostle  
Paul not to be sorry, as men without hope, for them  
that sleep in Him : We humbly beseech Thee, O  
Father, to raise us from the death of sin unto the life  
of righteousness : that, when we shall depart this life,  
we may rest in Him, as our hope is this *our brother*  
*doth* ; and that, at the general Resurrection in the  
last day, we may be found acceptable in Thy sight ;  
and receive that blessing which Thy well-beloved Son  
shall then pronounce to all that love and fear Thee,  
saying, Come, ye blessed children of my Father,  
receive the kingdom prepared for you from the begin-  
ning of the world.

THAT OUR PETITIONS MAY BE HEARD.

Anglican.

Almighty God, Who hast promised to hear the petitions of those who call upon Thee in the Name of Thy Son : Mercifully incline Thine ears, we beseech Thee, to us who have now offered our prayers unto Thee, and grant that those things which we have faithfully asked may according to Thy will be effectually obtained, for the relief of our wants and the increase of Thy glory.

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BEFORE MEAT.

Mozarabic.

The eyes of all wait upon Thee ; and Thou givest them their meat in due season.

*Ans.* Thou openest ~~Thine~~ hand, and satisfiest the desire of every living thing.

The meek shall eat and be satisfied : they shall praise the Lord that seek Him.

*Ans.* Who giveth food to all flesh : for His mercy endureth for ever.

Glory be unto the Father, and to the Son, and to the Holy Ghost.

*Ans.* For ever and ever. Amen.

Bless and sanctify, O Lord, this food and drink which we are about to receive, and grant that it may be for our good.

*Ans.* Amen.

Through Thy mercy, O our God, Who art blessed, and dost live and govern all things, world without end.

*Ans.* Amen.

In the Name of our Lord Jesus Christ, let us receive in peace that which He doth bless and sanctify.

*Ans.* Thanks be unto God. Amen.

## THANKSGIVING AFTER MEAT.

The voice of rejoicing and salvation is in the tabernacles of the righteous. Mozarabic  
(continued).

*Ans.* Behold, how good and how pleasant it is for brethren to dwell together in unity.

Thou hast refreshed us, O Lord, with Thy good things.

*Ans.* And we will rejoice in the works of Thy hands.

Glory and honour be to the Father, and to the Son, and to the Holy Ghost.

*Ans.* For ever and ever. Amen.

We thank Thee, and we bless Thee, O Lord Jesus Christ, that Thou hast been pleased to feed us with the meat and drink which perisheth. Fill us with all spiritual gifts, and deliver us from every entanglement of sin, that we may alway serve Thee without stain.

*Ans.* Amen.

Through Thy mercy, O our God, Who art blessed, and dost live and govern all things, world without end.

*Ans.* Amen.

In the name of our Lord Jesus Christ, may God cause all peace and blessing to abound among His servants.

*Ans.* Amen.

And may He evermore be the joy of this our house and family.

*Ans.* Amen.

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 ON RETIRING TO REST AT NIGHT.

Look down upon us with compassion, O Lord, and watch over the sheep of Thy flock, that he who goeth about as a thief in the night may not snatch us away; for Thou, Lord, neither sleepest nor slumberest in

Mozarabic  
(continued)

seeking the preservation of our souls. Enlighten our hearts with the light of Thy truth, and let Thy mercy evermore shine within us.

O Lord Jesus Christ, Thou hast kept us during the waking hours of day; protect us while we rest this night, and when we sleep, may Thy Holy Spirit watch over and guard us this night, and evermore.

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BENEDICTION.

The grace of our Lord Jesus Christ defend us from the fear of every enemy. Amen.

The light of the truth dispel in us all clouds of error. Amen.

That saved by His divine splendours we may obtain eternal blessing. Amen.

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ANOTHER.

The hand of God Almighty help us. Amen.

And His holy arm comfort us. Amen.

Let not the enemy in anything prevail over us Amen.

But in all things may our Lord Jesus Christ incline unto us His ear. Amen.

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ANOTHER.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all this night and for evermore. Amen.

## FOR PRIVATE USE IN THE CHURCH BEFORE SERVICE.

## MORNING.

Almighty and Everlasting God, Who art clothed Cabrera.  
with glory and majesty, and dost cover Thyself with  
light as with a garment, Whom no man hath seen or  
can see; We come unto Thee, believing that Thou  
art the plentiful rewarder of them that seek Thee,  
and we desire to draw near, and still nearer to Thee,  
until we shall be gathered unto Thee in the glory of  
Thy eternal kingdom.

We bless Thee, O Lord, in that we behold the light  
of this morning. Let the heavenly dawn beam into  
our souls, and may the Sun of Righteousness arise  
upon us with healing in His wings.

Do Thou Thyself enable us this morning to render  
unto Thee spiritual worship; to abstain from worldly  
thoughts, and to engage in Thy holy service without  
distraction of mind; may we learn to set aside  
earthly things, prepare to leave them, and make ready  
for life in the world to come.

Thou, O God, art to be feared in the assembly of  
the saints, and to be had in reverence of all them  
that approach Thy footstool. Give unto us grace to  
worship Thee with reverence and holy fear. We  
are unworthy of this honour, and of ourselves are  
unable to render the homage which belongeth unto  
Thee, but we come in the name of our Lord Jesus  
Christ, Who is worthy, confiding in the help of the  
Holy Ghost Who is powerful to work in us.

We desire to testify our communion with the  
Universal Church, with whom we worship Thee  
the Father, of Whom are all things and we in  
Thee; in the name of our Lord Jesus Christ, by Whom  
are all things and we by Him: and through the teach-

Cabrera  
(continued).

ing of the same Holy Ghost, Who divideth to everyone as he needeth. We desire, therefore, to walk with Thy people in the one and only way, rejoicing in the same blessed hope, ever looking for the glorious manifestation of the great God, and our Saviour Jesus Christ.

Thou hast declared to us in Thy Gospel that Thou hast given to us eternal life, and that this life is in Thy Son. We receive the message as faithful and worthy of all acceptation. O give unto us the Spirit of Christ, and grant that we may be truly His.

Thou, O our Father, hast made a new covenant with us in Jesus. We bless Thee that we are no longer subject to the law, but are under grace, and according to Thy covenant ordained in the hand of a Mediator. Graciously receive us, therefore, and accept of us in the Beloved. And as Thou hast declared the Lord Jesus to be Thy beloved Son in Whom Thou art well pleased, so may we also humbly acknowledge Him as our beloved Saviour in Whom all our joys are to be found.

Assist us, O Lord, in the religious service we are about to commence. Bless the assembling of ourselves together, with the special presence which Thou hast promised wheresoever two or three are gathered in Thy Name. Help our infirmities lest they distract attention while we wait upon Thee. Let Thy Word enter into our hearts with life and power, and be as seed sown in good ground. Cause it to take root and grow, and bring forth abundantly the fruits of holiness and righteousness, and grant that our prayers and praises may be a spiritual sacrifice, acceptable in Thy sight through Jesus Christ.

Whilst imploring Thy presence amid ourselves, we plead the same on behalf of every Christian gathering this day. Endue with the plenitude of Thy

grace, all those who love the Lord Jesus Christ in sincerity, and all who preach the Word of His salvation earnestly seeking to bring sinners to His feet. O that the great Redeemer may ride on triumphantly in the royal chariot of His everlasting Gospel, and conquer the souls of men. Reveal to many Thy mighty arm, O Lord; convert sinners to thyself, and stablish Thou Thy saints in faith, holiness, and comfort. Fulfil the number of Thine elect, and hasten the coming of Thy kingdom.

Hear, O Lord, these our prayers, which we offer unto Thee in the Name and through the mediation of Thine only begotten Son, Jesus Christ. Amen.

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FOR PRIVATE USE IN THE CHURCH BEFORE SERVICE.

EVENING.

O our God and Heavenly Father; vouchsafe to fulfil the comforting promise of Thy everlasting Son, that where two or three are gathered together in His Name, He will be in their midst. Turn Thine eyes towards us in mercy, and lead all our thoughts and desires unto Thyself, that the worship we are about to render unto Thee may prove grateful and acceptable in Thy sight, and redound to our spiritual good.

Adapted  
from Swiss  
Liturgy.

O great God, We desire to humble ourselves before Thee, and to adore Thy supreme Majesty. Out of the depths of our hearts, we magnify Thy power, Thy wisdom, and Thy goodness, which Thou dost manifest with such splendour in the works of creation, and in the redemption of mankind through our Lord Jesus Christ.

Let Thy servants draw near to bless Thee, O our God, for all the temporal and spiritual benefits which



Adapted  
from Swiss  
Liturgy  
(continued).

Thy bountiful hand doth daily lavish upon us ; but more especially for having sent into the world Thine Only-begotten Son, Who was delivered for our offences, and raised again for our justification.

Great is Thy glory throughout Thy Church, and great the praises of Thy Name in the assemblies of the saints and amid the angelic hosts. O Lord, let our prayers and thanksgivings reach unto Thy throne. Renew our hearts within us, that we may be found worthy of having part in the resurrection of the just, and of entering into Thy glorious kingdom, whither Jesus our Forerunner hath gone before, and where He reigneth, worshipped and glorified with Thee and the Holy Ghost, world without end.

O, God of love, teach us by means of Thy Holy Scriptures on which we this evening are about to meditate. Enlighten our minds and purify our hearts, that we may understand and savingly receive the things therein revealed unto us.

Assist Thy ministers charged with the announcement of the message of salvation, that they may faithfully proclaim it in all fulness, love, and clearness, and grant that their preaching may be rendered effectual by Thy Holy Spirit ; that it may be as good seed sown in the heart ; and bring forth abundant fruit unto eternal salvation and glory.

And vouchsafe that we may not only hear, but also keep Thy Word, so that, living in accordance with its divine teachings, we may finally attain to the glorious happiness prepared for us by Jesus ; in union with Whom, O Father, Thou livest and reignest with the Holy Ghost, for ever and ever. Amen.

## INDEX TO THE PSALMS.

*The reading of the Psalms being a very efficient means for awaking godliness and devotion, the following Index has been drawn up wherein the faithful will easily find those most suitable for their souls' special needs.*

The greatness of God in Himself, and in the works of creation : Psalms viii., xix., civ., cxxxix., cxlv.

Contemplation and praise of the greatness of God : Psalms xviii., xcvii., cvii., cxxxv., cxlvii.

Invitations to praise God : Psalms xcv., xcvi., cviii., cxiii., cxlviii.

Prophecies regarding the Birth, Death, and Resurrection of Jesus Christ : Psalms xvi., xxii., xl., lxxxv., xcvi.

The Kingdom of God and the happiness of His saints. The Ascension of Jesus Christ : Psalms xxiv., xlvii., lxviii., xcvii., xcix., cx.

The Kingdom of Jesus Christ. Exhortation to kings and judges : Psalms ii., lviii., lxxxii., ci., cxxxviii.

The Second Coming of Christ : Psalms l., xcvii., xcix., cxlix.

Extension of the Church ; conversion of nations, and wonderful effects of the Word of God : Psalms xxix., xlv., lxxii., lxxvi., lxxxvii., cxi.

For the Church in affliction : Psalms x., xliv., xlvi., lxxiv., lxxix., lxxx.

God's protection of the good : Psalms xi., xxiii., xxvii., cxxi., cxxv., cxxvii.

Unhappiness of the man who seeketh after the things of this life rather than after God : Psalms xlix., lii., cxv., cxl.

Joy of the righteous and troubles of the wicked : Psalms i., xv., xxxii., lxix., cxxvi., cxxviii.

The fear of God's judgments : Psalms vii., xxi., xxxvi., l., lxiv., lxxv.

For the conversion of the heart : Psalms v., xxv., xxx., xxxix.

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Resignation to the will of God : Psalms xxxix., lv., cxxxi., cxliii.

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Delight in prayer : Psalms xvii., lxxxvi., xc., cxli.

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Against the malignity of our adversaries : Psalms xii., xiv., xxviii., xxxv., lix., lxxxiii.

Turning to God in affliction and sorrow : Psalms vi., xiii., xli., lxxvii., lxxxviii., cxxix.

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