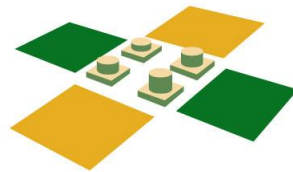


AMERICAN SARUM CONFERENCE II

THE ORDER FOR
THE ADMINISTRATION OF
THE LORD'S SUPPER
OR
HOLY COMMUNION (1552)

PRIEST AND MINISTERS



THE
EXPERIENCE
OF WORSHIP

CHURCH OF ST JOHN THE EVANGELIST
WASHINGTON, CONNECTICUT
12 OCTOBER 2013

THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER, OR HOLY COMMUNION (1552)

[From concluding rubrics: ¶ *And to take away the superstition, which any person hath, or might have in the bread and wine, it shall suffice that the bread be such, as is usual to be eaten at the Table with other meats, but the best and purest wheat bread, that conveniently may be gotten. And if any of the bread or wine remain, the Curate shall have it to his own use.*]

¶ *The Table having at the Communion time a fair white linen cloth upon it, shall stand in the body of the Church, or in the chancel, where Morning prayer and Evening prayer be appointed to be said.*

And the Priest standing at the north side of the Table, shall say the Lord's Prayer, with this Collect following.

OUR Father, which art in heaven, hallowed by 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.

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

¶ *Then shall the Priest rehearse distinctly all the Ten Commandments: and the people kneeling, shall after every Commandment aske God's mercy for their transgression of the same, after this sort.*

[KNEEL: Monotone on G]

Minister. God spake these words, and said: I am the Lord thy God. Thou shalt have none other Gods but me.

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

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

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

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

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

Minister. Remember that thou keep holy the Sabbath day. Six days shalt thou labour and do all that thou hast to do, but the seventh day is the sabbath of the Lord thy God. In it thou shalt doe no manner of work, thou and thy son and thy daughter, thy man servant, and thy maidservant, thy Cattle, and the stranger that is within thy gates:

for in six days the Lord made heaven and earth, the Sea, and all that in them is, and rested the seventh day. Wherefore the Lord blessed the seventh day, and hallowed it.

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

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

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

Minister. Thou shalt do no murder.

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

Minister. Thou shalt not commit adultery.

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

Minister. Thou shalt not steal.

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

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

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

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

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

¶ *Then shall follow the Collect of the day with one of these two Collects following for the king: the **Priest standing up** and saying.*

[Monotone]

¶ Let us pray.

O GOD, forasmuch as without thee, we are not able to please thee; Grant that the working of thy mercy may in all things direct and rule our hearts; Through Jesus Christ our Lord. **Amen.**

[Collect for 19th Sunday after Trinity]

ALMIGHTY and everlasting God, we be taught by thy holy word, that the hearts of kings are in thy rule and governance, and that thou doest dispose, and turn them as it seemeth best to thy Godly wisdom: we humbly beseech thee, so to dispose and govern the heart of [Edwarde the sixth,] thy servant, our [king and] governor that in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and Godliness. Grant this, O merciful father, for thy dear son's sake Jesus Christ our Lord. **Amen.**

¶ *Immediately after the Collects, the Priest shall read the Epistle, beginning thus.*

¶ The Epistle written in the fourth Chapter of the Epistle to the Ephesians.

THIS I say, and testify through the Lord, that ye henceforth walk not as other Gentiles walk, in vanity of their mind; while they are blinded in their understanding, being far from a Godly life, by the means of the ignorancy that is in them, and because of the blindness of their hearts, which, being past repentance, have given themselves over unto wantonness, to work all manner of uncleanness, even with greediness. But ye have not so learned Christ. If so be that ye have heard of him, and have been taught in him, as the truth is in Jesu (as concerning the conversation in time past) to lay from you that old man, which is corrupt, according to the deceivable lusts. To be renewed also in the spirit of your mind, and to put on that new man, which after God, is shapen in righteousness and true holiness. Wherefore put away lying, and speak every man truth unto his neighbour, forasmuch as we are members one of another. Be angry and sin not: Let not the Sun go down upon your wrath, neither give place to the backbiter. Let him that stole, steal no more, but let him rather labour with his hands the thing which is good, that he may give unto him that needeth. Let no filthy communication proceed out of your mouth: But that which is good to edify withal, as oft as need is, that it may minister grace unto the hearers. And grieve not ye the Holy Spirit of God, by whom ye are sealed unto the day of redemption. Let all bitterness and fierceness, and wrath, and roaring, and cursed speaking, be put away from you, with all maliciousness. Be ye courteous one to another, merciful, forgiving one another, even as God for Christ's sake hath forgiven you.

[Ephesians 4:17-32]

And the Epistle ended, he shall say the Gospel, beginning thus.

The Gospel written in the ninth Chapter of the Gospel according to Matthew.

JESUS entered into a ship and passed over, and came into his own City: And behold, they brought to him a man sick of the Palsy, lying in a bed. And when Jesus saw the faith of them, he said unto the sick of the Palsy; Son be of good cheer, thy sins be forgiven thee. And behold, certain of the Scribes said within themselves; this man blasphemeth. And when Jesus saw their thoughts, he said; wherefore think ye evil in your hearts? Whether is it easier to say, thy sins be forgiven thee? or to say arise and walk? But that ye may know that the son of man hath power to forgive sins in earth; Then sayeth he unto the sick of the Palsy; Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house: But the people that saw it, marvelled and glorified God, which had given such power unto men.

[Matthew 9:1-8]

And the Epistle and Gospel being ended, shall be said the Creed.

[Recited line by line, the people repeating]

I BELIEVE in one God, the father almighty,
maker of heaven and earth,
and of all things visible, and invisible:
And in one Lord Jesu Christ, the only begotten son of God,
begotten of his father before all worlds:
God of Gods, 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 at 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 none end.
And I believe in the Holy Ghost, the Lord and giver of life,
who proceedeth from the father and the son,
who with the father and the son together, is worshipped and glorified,
who spake by the Prophets.
And I believe one Catholic and Apostolic church.
I acknowledge one Baptism for the remission of sins.
And I look for the resurrection of the dead,
and the life of the world to come.
Amen.

After the Creed, if there be no sermon, shall follow one of the homilies already set forth, or hereafter to be set forth by common authority.

[See text of homily at the end of this book.]

¶ *After such sermon, homily, or exhortation, the Curate shall declare unto the people whether there be any holy days or fasting days the week following: and **earnestly exhort them to remember the poor**, saying one or more of these Sentences following, as he thinketh most convenient by his discretion.*

LET your light so shine before men, that they may see your good works, and glorify your father which is in heaven. *Math. v.*

Lay not up for yourselves treasure upon the earth, where the rust and moth doeth corrupt, and where thieves break through and steal: But lay up for yourselves treasure in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *Math. vi.*

Whatsoever you would that men should do unto you, even so do unto them: for this is the law and the Prophets. *Math. vii.*

Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my father which is in heaven. *Math. vii.*

¶ *Then shall the Church wardens, or some other by them appointed, gather the devotion of the people, and put the same into the poor men's box: and upon the offering days appointed, every man and woman shall pay to the curate the due and accustomed offerings:*

after which done the priest shall say.

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

ALMIGHTY and everliving God, which by the holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men. We humbly beseech thee most mercifully to accept our alms and to receive these our prayers, which we offer unto thy divine Majesty, beseeching thee to inspire continually the universal church with the spirit of truth, unity, and concord: And grant that all they that do confess thy holy name, may agree in the truth of thy holy word, and live in unity and Godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governors, and specially thy servant, **Barack Obama** [Edward our King], that under him we may be Godly and quietly governed: and grant unto his whole council, and to all that be put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of God's true religion and virtue. Give grace (O heavenly father) to all Bishops, Pastors, and Curates, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments: and to all thy people give thy heavenly grace, and especially to this congregation here present, that with meek heart and due reverence they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness (O Lord) to comfort and succour all them, which in this transitory life be in trouble, sorrow, need, sickness, or any other adversity: Grant this, O father, for Jesus Christ's sake, our only mediator and advocate. **Amen.**

¶ Then shall the Priest say this exhortation.

DEARLY beloved in the Lord: ye that mind to come to the holy Communion of the body and blood of our saviour Christ, must consider what St. Paul writeth to the Corinthians, how he exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of that cup: for as the benefit is great, if with a truly penitent heart and lively faith, we receive that holy Sacrament (for then we spiritually eat the flesh of Christ, and drink his blood, then we dwell in Christ and Christ in us, we be one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we be guilty of the body and blood of Christ our saviour. We eat and drink our own damnation, not considering the Lord's body. We kindle God's wrath against us, we provoke him to plague us with divers diseases, and sundry kinds of death. Therefore, if any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or be in malice or envy, or in any other grievous crime, bewail your sins, and come not to this holy Table; lest after the taking of that holy Sacrament, the Devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction, both of body and soul. Judge therefore yourselves (brethren) that ye be not judged of the Lord. Repent you truly for your sins past: have a lively and steadfast faith in Christ our saviour. Amend your lives, and be in perfect charity with all men, so shall ye be meet partakers of those holy mysteries. And above all things, ye must give most humble and hearty thanks to God the father, the son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man, who did humble himself, even to the death upon the Cross for us miserable sinners, which lay in darkness and shadow of death, that he might make us the children of God, and exalt us to everlasting life.

And to the end that we should alway remember the exceeding great love of our Master, and only Saviour Jesu Christ, thus dying for us, and the innumerable benefits, (which by his precious blood shedding) he hath obtained to us, he hath instituted and ordained holy mysteries, as pledges of his love, and continual remembrance of his death, to our great and endless comfort. To him therefore, with the father and the Holy Ghost, let us give (as we are most bounden) continual thanks: submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness, all the days of our life. Amen.

¶ Then shall the Priest say to them that come to receive the holy Communion.

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

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

[ALL KNEEL. Read by a minister or by one of the people]

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

¶ Then shall the Priest or the Bishop (being present) stand up, and turning himself to the people, say thus,

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

¶ *Then shall the Priest also say,*

Hear what comfortable words our saviour Christ sayeth, to all that truly turn to him.

Come unto me all that travail, and be heavy laden, and I shall refresh you. So God loved the world, that he gave his only begotten son to the end that all that believe in him, should not perish, but have life everlasting.

Hear also what Saint Paul sayeth.

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

Hear also what Saint John sayeth.

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

¶ *After the which the Priest shall proceed, saying,*

[Monotone on G]

Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

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

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying:

[People (singing)]

Holy, holy, holy, Lord God of hosts: heaven and earth are full of thy glory: glory be to thee, O Lord, most high.

¶ *Then shall the Priest, kneeling down at God's board, say in the name of all them that shall receive the Communion, this prayer following.*

WE do not presume to come to this thy table (O merciful Lord) trusting in our own righteousness, but in thy manifold and great mercies: we be not worthy, so much as to gather up the crumbs under thy table: but thou art the same Lord whose property is always to have mercy: grant us therefore (gracious Lord) so to eat the flesh of thy dear son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

¶ *Then the Priest standing up shall say, as followeth.*

ALMIGHTY God our heavenly father, which of thy tender mercy didst give thine only son Jesus Christ, to suffer death upon the cross for our redemption, who made there (by his one oblation of himself once offered) a full, perfect and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world, and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again: Hear us O merciful father we beseech thee; and grant that we, receiving these thy creatures of bread and wine, 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: who, in the same night that he was betrayed, took bread, and when he had given thanks, he brake it, and gave it to his Disciples, saying: Take, eat, this is my body which is given for you. Do this in remembrance of me. Likewise after supper he took the cup, and when he had given thanks, he gave it to them, saying: Drink ye all of this, for this is my blood of the new Testament, which is shed for you and for many, for remission of sins: do this as oft as ye shall drink it in remembrance of me.

¶ *Then shall the minister first receive the Communion in both kinds himself, and next deliver it to other ministers, if any be there present (that they may help the chief minister,) and after to the people in their hands kneeling.*

¶ And when he delivereth the bread, he shall say.

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 that delivereth the cup, shall say,

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

¶ Then shall the Priest say the Lord's Prayer, the people repeating after him every petition.

OUR Father, which art in heaven, hallowed by 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.

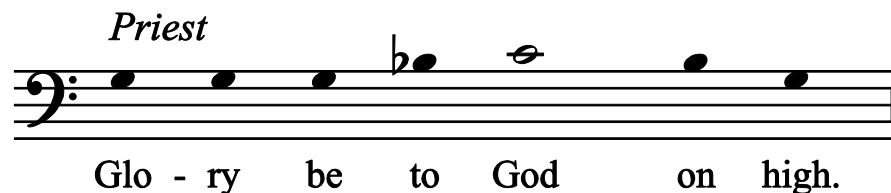
And lead us not into temptation.

But deliver us from evil. Amen.

¶ *After shall be said as followeth.*

O LORD and heavenly father, we thy humble servants entirely desire thy fatherly goodness, mercifully to accept this our Sacrifice of praise and thanksgiving: most humbly beseeching thee to grant, that by the merits and death of thy son Jesus Christ, and through faith in his blood, we and all thy whole church may obtain remission of our sins, and all other benefits of his Passion. And here we offer and present unto thee, O Lord, ourselves, our souls, and bodies, to be a reasonable holy, and lively Sacrifice unto thee: humbly beseeching thee that all we which be partakers of this holy Communion, may be fulfilled 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 bee unto thee, O father almighty, world without end. **Amen.**

¶ Then shall be said or sung.



And in earth peace, good will towards men. We praise thee, we blesse 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 at the right hand of God the father, have mercy upon us: For thou only art holy, Thou only art the Lord.

Thou only, (O Christ,) with the Holy Ghost, art most high in the glory of God the father. Amen.

¶ Then the Priest or the Bishop, if he be present, shall let them depart with this blessing:

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

*THE BOOK OF HOMILIES (1547): THE FIRST HOMILY
A FRUITFUL EXHORTATION TO THE READING AND
KNOWLEDGE OF HOLY SCRIPTURE
(A SHORTENED VERSION)*

UNTO a Christian man there can be nothing either more necessary or profitable than the knowledge of holy Scripture; forasmuch as in it is contained God's true word, setting forth his glory and also man's duty. And there is no truth nor doctrine necessary for our justification and everlasting salvation, but that is or may be drawn out of that fountain and well of truth. Therefore as many as be desirous to enter into the right and perfect way unto God must apply their minds to know holy Scripture; without the which they can neither sufficiently know God and his will, neither their office and duty.

And, as drink is pleasant to them that be dry, and meat to them that be hungry, so is the reading, hearing, searching, and studying of holy Scripture to them that be desirous to know God or themselves, and to do his will. And their stomachs only do loathe and abhor the heavenly knowledge and food of God's word, that be so drowned in worldly vanities, that they neither savour God nor any Godliness: for that is the cause why they desire such vanities rather than the true knowledge of God. As they that are sick of an ague, whatsoever they eat or drink, though it be never so pleasant, yet it is as bitter to them as wormwood, not for the bitterness of the meat, but for the corrupt and bitter humour that is in their own tongue and mouth; even so is the sweetness of God's word bitter, not of itself, but only unto them that have their minds corrupted with long custom of sin and love of this world.

Therefore, forsaking the corrupt judgment of fleshly men, which care not but for their carcase, let us reverently hear and read holy Scriptures, which is the food of the soul [*Matt. 4.4*]. Let us diligently search for the well of life in the books of the New and Old Testament, and not run to the stinking puddles of men's traditions, devised by man's imagination, for our justification and salvation. For in holy Scripture is fully contained what we ought to do and what to eschew, what to believe, what to love, and what to look for at God's hands at length. In these books we shall find the Father, from whom, the Son, by whom, and the Holy Ghost, in whom, all things have their being and keeping up; and these three Persons to be but one God and one substance. In these books we may learn to know ourselves, how vile and miserable we be; and also to know God how good he is of himself; and how he maketh us and all creatures partakers of his goodness. We may learn also in these books to know God's will and pleasure as much as for this present time is convenient for us to know.

These books therefore ought to be much in our hands, in our eyes, in our ears, in our mouths, but most of all in our hearts. For the Scripture of God is the heavenly meat of our souls: the hearing and keeping of it maketh us blessed, sanctifieth us, and maketh us holy: it turneth our souls: it is a light lantern to our feet: it is a sure, steadfast, and everlasting instrument of salvation: it giveth wisdom to the humble and lowly hearted: it comforteth, maketh glad, cheereth, and cherisheth our consciences: it is a more excellent jewel or treasure than any gold or precious stone: it is more sweet than honey or honeycomb: it is called the best part, which Mary did choose; for it hath in it everlasting comfort.

The words of holy Scripture be called words of everlasting life; for they be God's instrument, ordained for the same purpose. They have power to turn through God's promise, and they be effectual through God's assistance; and being received in a faithful heart, they have ever an heavenly spiritual working in them. They are lively, quick, and mighty in operation, and sharper than any two-edged sword and entereth through even unto the dividing asunder of the soul and the spirit, of the joints and the marrow. Christ calleth him a wise builder that buildeth upon his word, upon his sure and substantial foundation. [T]here is nothing that more maintaineth Godliness of the mind, and driveth away unGodliness, than doth the continual reading or hearing of God's word, if it be joined with a Godly mind and a good affection to know and follow God's will.

If we profess Christ, why be we not ashamed to be ignorant in his doctrine, seeing that every man is ashamed to be ignorant in that learning which he professeth? That man is ashamed to be called a philosopher which readeth not the books of philosophy; and to be called a lawyer, an astronomer, a physician, that is ignorant in the books of law, astronomy, and physic. How can any man then say that he professeth Christ and his religion, if he will not apply himself, as far forth as he can or may conveniently, to read and hear, and so to know, the books of Christ's Gospel and doctrine? Although other sciences be good and to be learned, yet no man can deny but this is the chief, and passeth all other incomparably. What excuse shall we therefore make at the last day before Christ, that delight to read or hear men's phantasies and inventions more than his most holy Gospel; and will find no time to do that which chiefly, above all things, we should do; and will rather read other things than that for the which we ought rather to leave reading of all other things?

Let us therefore apply ourselves, as far forth as we can have time and leisure, to know God's word by diligent hearing and reading thereof; as many as profess God, and have faith and trust in him.

Let us thank God heartily for this his great and special gift, beneficial favour, and fatherly providence. Let us be glad to revive this precious gift of our heavenly Father. Let us hear, read, and know these holy rules, injunctions, and statutes of our Christian religion, and upon that we have made profession to God at our baptism. Let us with fear and reverence lay up in the chest of our hearts these necessary and fruitful lessons. Let us night and day muse and have meditation and contemplation in them. *[Ps. 1.2]* Let us ruminate and as it were chew the cud, that we may have the sweet juice, spiritual effect, marrow, honey, kernel, taste, comfort, and consolation of them. Let us stay, quiet, and certify our consciences with the most infallible certainty, truth, and perpetual assurance of them. Let us pray to God, the only Author of these heavenly studies, that we may speak, think, believe, live, and depart hence according to the wholesome doctrine and verities of them. And by that means in this world we shall have God's defence, favour, and grace, with the unspeakable solace of peace and quietness of conscience, and after this miserable life we shall enjoy the endless bliss and glory of heaven. Which he grant us all that died for us all, Jesus Christ: to whom with the Father and Holy Ghost be all honour and glory both now and everlastingly. Amen.

Prepared by John Harper, Sacred Music Studies, Bangor University, Wales
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