

A forme of common prayer, together with an order of fasting: for the auerting of God's heauy visitation vpon many places of this kingdome and for the drawing downe of his blessing vpon vs, and our armies by sea and land. The prayers are to be read every Wednesday during this visitation. Set foorth by His Maisties authority.

Contributors

Church of England.

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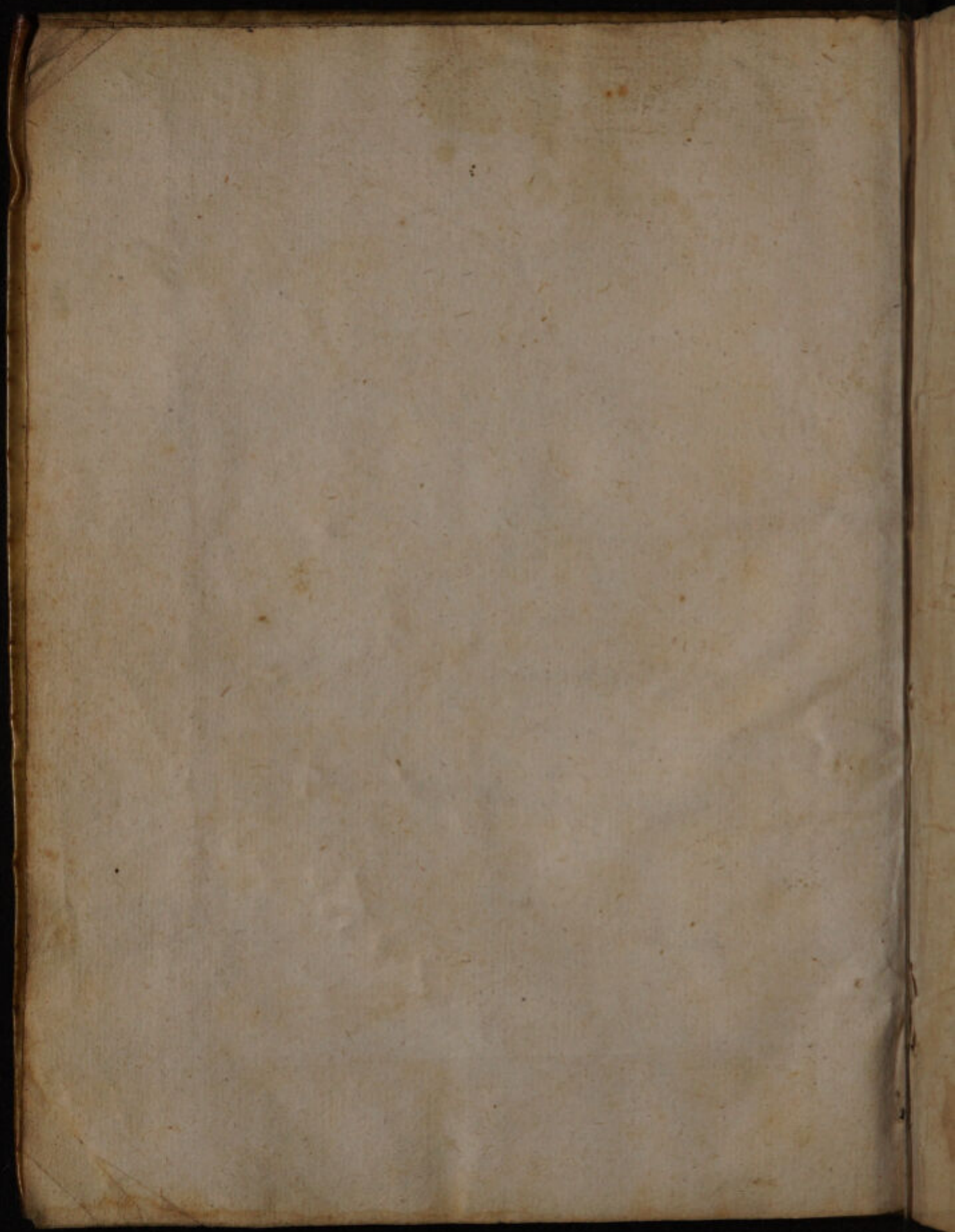
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BE IT FAST



The Rev.^d
Normand Fotheringham.
D. D.

32,388.





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A
FORME OF
Common Prayer,

Together with
An Order of Fasting:

For
The auerting of Gods heauy Visitation vpon
many places of this Kingdome, and for the drawing
downe of his Blessings vpon vs, and our Ar-
mies by Sea and Land.

*The Prayers are to be read euery Wednesday during
this Visitation.*

Set foorth by His Maiesties Authority.



Imprinted at London by *Bonham Norton* and *Iohn Bill*,
Printers to the Kings most Excellent
Maiestie. ANNO 1625.

A
FORME OF

Common Prayer,

Together with

An Order of Fasting:

For

The quickning of Gods heavy Vindication upon
many places of this Kingdom, and for the drawing
downe of his Blessings upon vs, and our Ar-
mies by Sea and Land.

The Prayers are to be used every week by fasting
this year.
Set forth by His Majesties Authority.



Printed at London by Andrew Norton and John Will-
iams to the Kings most Excellent
Majesty. Anno 1687.



A PRAYER,
For the High Court of Par-
liament, *to be read during their Session,*
in such place of these Prayers after the
Litanie, as the Minister shall
thinke fit.



Most Gracious GOD,
wee humbly beseech
thee, as for this king-
dome in generall,
so especially for the
High Court of Par-
liament, vnder our most Religious
and Gracious King, at this time as-
sembled; That thou wouldest bee
pleased to blesse and direct all their
Consultations, to the preservation of
thy glory, the good of thy Church,
the safety, honour, and welfare of our

A 3 Soue-

Souereigne & his Kingdoms. Lord
looke vpon the humility and deuoti-
tion with which they are come into
thy Courts; And they are come into
thy house in assured confidence vpon
the merits and mercies of Christ
(our blessed Sauour) that thou wilt
not deny them the Grace & Fauour
which they begge of thee. Therefore
O Lord, blesse them with all that wis-
dom, which thou knowest necessary
to speed, & bring great Designes in-
to Action, and to make the maturity
of his Maiesties and their Counsels,
the happinesse and the blessing of this
Commonwealth. These and all other
necessaries for them, for vs, and thy
whol: Church, we humbly begge in
the Name and mediation of Iesus
Christ our most blessed Lord and
Sauour. Amen.



The Preface.

WE be taught by many and sundry examples of holy Scriptures, that vpon occasion of particular punishments, afflictions and perils, which God of his most iust iudgement hath sometimes sent among his people, to shewe his wrath against sinne, and to call them to repentance, and to the redresse of their liues, all men ought to be prouoked and stirred vp to more feruencie and diligence in prayer, fasting and almes-deeds, to a more deepe consideration of their consciences, to ponder their vnthankfulness and forgetfulness of Gods mercifull benefits towards them, with crauing of pardon for the time past, and to aske his assistance for the time to come, to liue more godly, and so to be defended and deliuered from all further perils and dangers. So king *Dauid* in the time of plague and pestilence which ensued vpon his vaine numbring of the people, prayed vnto God with wonderfull feruencie, confessing his fault, desiring God to spare the people, and rather to turne his ire to himward, who had chiefly offended in that transgression. The like was done by the vertuous kings, *Iosaphat* and *Ezechias*, in their distresse of warres and forreine inuasions. So did the King and people of Nineue

2. Sam. 24. 14.

2. Chro. 20. 5.

2. Reg. 19. 1.

Jonah 3.

The Preface.

Ester 14.13.
Dan.9.4.

Nineue, and *Hester*, fall to humble prayers in like perils of their people. So did *Daniel* in his captiuitie, and many other moe in their troubles. Now therefore calling to minde, that God hath beene prouoked by vs to vilit vs at this present with the plague and other grieuous diseases: It hath beene thought meete to excite and stirre vp all godly people within this Realme, to pray earnestly and heartily to God to forgiue vs our sinnes, and consequently to turne away his deserued wrath from vs, and to restore vs to his gracious fauour, and to our bodily health. And although it is euery Christian mans duety, of his owne deuotion to pray at all times: yet for that the corrupt nature of man is so slothfull and negligent herein, hee hath neede by often and sundry meanes to be stirred vp and put in remembrance of his duety. For the effectuall accomplishment whereof, it is thought meete that this order of Prayer following should at this time be published, being such as shall be vsed by the Minister in the Church, and may by euery man in his priuate family.





A forme of Common Prayer, pre-
scribed for this time of Visitation, and
other necessities.

L Et all Pastours and Curates exhort their Pari-
shioners to come to the Church, with so many
of their families as may bee spared from
their necessary businesse (hauing yet a prouident re-
spect in such assemblies to keepe the sicke from the
whole in places where the Plague reigneth) and they
to resort thither, not onely on the Sundayes and Holy
dayes: but also on Wednesdayes and Fridayes du-
ring the time of these present afflictions: exhor-
ting them to behaue themselues there godly and re-
uerently, and with penitent hearts to pray vnto God
to turne these Plagues from vs, which wee through
our vnthankfulness and sinfull life haue deserued.

The order for Morning Prayer.

¶ Let the Minister beginning seruice, reade with a
lowd voice one of these sentences of Scripture.

R Ent your hearts and not your garments, Iocl 2.
and turne to the Lord your God, because
hee is gentle and mercifull, he is patient,
and of much mercie, and such a one that is sorry
for your afflictions.

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Dan. 9.

To thee (O Lord God) belongeth mercy and forgiveness, for wee haue gone away from thee, and haue not hearkened to thy voyce, whereby we might walke in thy Lawes which thou hast appointed for vs.

Ier. 10.

Correct vs (O Lord) and yet in thy iudgement, not in thy fury, lest we should be consumed, and brought to nothing.

DEARELY beloued brethren, the Scripture mooueth vs in sundry places, to acknowledge and confesse our manifold sinnes and wickednesse, and that wee should not dissemble nor cloake them before the face of Almighty God our heavenly father, but confesse them with an humble, lowly, penitent, and obedient heart, to the end that wee may obtaine forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sinnes before God, yet ought we most chiefly so to doe, when we assemble and meet together, to render thanks for the great benefites that we haue receiued at his handes, to set forth his most worthy praise, to heare his most holy word, and to aske those things which be requisite and necessary, as well for the body as the soule. Wherefore I pray and beseech you as many as bee here present, to accompany mee with a pure heart and humble voyce, vnto the Throne of the heavenly grace, saying after mee,

T A

for this time of Visitation, &c.

¶ A generall confession to be said of the whole Congregation after the Minister, kneeling.

A Almighty and most mercifull Father, wee haue erred and strayed from thy wayes like lost sheepe, wee haue followed too much the deuises and desires of our owne hearts, wee haue offended against thy holy lawes, wee haue left vndone those things which we ought to haue done, And we haue done those things which we ought not to haue done, And there is no health in vs: But thou, O Lord, haue mercy vpon vs miserable offenders; Spare thou them, O God, which confesse their faults; Restore thou them that be penitent, according to thy promises declared vnto mankinde in Christ Iesu our Lord; And graunt, O most mercifull Father, for his sake, that we may hereafter liue a godly, righteous, and sober life, to the glory of thy holy Name. Amen.

¶ The absolution or remission of sinnes to bee pronounced by the Priest alone.

A Almighty God, the Father of our Lord Iesus Christ, which desireth not the death of a sinner, but rather that hee may turne from his wickednesse and liue, and hath giuen power and commandement to his Ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sinnes: hee pardoneth and absolueth all them which truly repent, and vnfainedly beleue his holy Gospel. Wherefore wee beseech him to grant vs true re-

A forme of Prayer

penitance and his holy Spirit, that those things may please him which we doe at this present, and that the rest of our life hereafter may bee pure and holy, so that at the last we may come to his eternall ioy through Iesus Christ our Lord.

The people shall answer, Amen.

¶ Then shall the Minister begin the Lords prayer with a loude voyce.

Our father which art in heauen. Hallowed be thy Name. Thy kingdome come. Thy will be done in earth, as it is in heauen. Giue vs this day our daily bread. And forgive vs our trespasses, as we forgive them that trespass against vs. And leade vs not into temptation: but deliuer vs from euill: for thine is the kingdome, the power and the glory, for ever and euer. Amen.

Then likewise he shall say.

O Lord open thou our lips.

Answer.

And our mouth shall shew forth thy praise.

Priest.

O God make speed to saue vs.

Answer.

O Lord make haste to helpe vs.

Priest.

Glozy be to the Father, and to the Sonne, and to the holy Ghost.

As it was in the beginning, is now and ever shall be, world without end, Amen.

Praise yee the Lord. ¶ A

for this time of Visitation, &c.



A Psalme, whereof one
verse is to be said of the Minister,
and another by the people
or Clarke.



Come, let vs humble our
selues, and fall downe be-
fore the Lord, with reue-
rence and feare.

1
Psal. 95.

For he is the Lord our God:
and wee are the people of his
pasture, and the sheepe of his
hands.

Come therefore, let vs turne againe vnto our
Lord, for hee hath smitten vs, and he shall heale
vs.

3
Osee. 6. 2.

Let vs repent, and turne from our wickednesse: and
our sinnes shall be forgiven vs.

4
Actes 3.

Let vs turne, and the Lord will turne from
his heauie wrath, and will pardon vs, and wee
shall not perish.

5
Jonas 3.

For wee knowlege our faults: and our sins be euer
before vs.

6
Psal. 51.

Wee haue prouoked thine anger, O Lord, thy
wrath is waxed hote, and thy heauy displeasure
is sore kindled against vs.

7
Lamen. 3.

B 3

But

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for this time of Visitation, &c.

Haue mercy vpon vs, O Lord, for wee are
weake: O Lord heale vs, for our bones are
vered. 19

And now in the vexation of our spirits, and the an-
guish of our soules, wee remember thee, and wee cry 20
vnto thee: heare Lord, and haue mercy. Baruc. 3.
Iona. 2.

For thine owne sake, and for thy holy Names
sake, incline thine eare, and heare, O mercifull
Lord. 21
Dan. 9.

For wee doe not powre out our prayers before thy
face, trusting in our owne righteousnesse: but in thy
great and manifold mercies. 22

Wash vs thoroughly from our wickednesse:
and cleanse vs from our sinnes. 23

Turne thy face from our finnes, and put out all our
misdeedes. 24

Make vs cleane hearts, O God: and renew a
right spirit within vs. 25

Helpe vs, O God of our saluation, for the glory of
thy Name: O deliuer vs, and bee mercifull vnto our
finnes for thy Names sake. 26

So we that be thy people, and sheepe of thy
Pasture, shall giue thee thanks for euer, and
will alwayes be shewing forth thy praise, from
generation to generation. 27
Psal. 79.

Glory be to the Father, &c.

As it was in the beginning, &c.

Domine:

A forme of Prayer

Domine ne in furore. Psal. 6.

O Lord rebuke me not in thine indignation: neither chasten mee in thy displeasure.

2 Haue mercy vpon mee, O Lord, for I am weak: O Lord heale me for my bones are vexed.

3 My soule is also sore troubled: but Lord how long wilt thou punish me.

4 Turne thee, O Lord, and deliuer my soule: Oh saue me for thy mercies sake.

5 For in death no man remembreth thee: and who will giue thee thanks in the pit.

6 I am weary of my groaning, euery night wash I my bed: and water my couch with my teares.

7 My beauty is gone for very trouble: and worne away because of all mine enemies.

8 Away from mee all yee that worke vanity: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies shalbe confounded and sore vexed: they shalbe turned backe, and put to shame suddenly.

Confitebor tibi. Psal. 9.

I will giue thanks vnto thee, O Lord, with my whole heart: I will speake of all thy marvellous workes.

2 I will be glad and reioyce in thee: yea, my songs

for this time of Visitation, &c.

Songs will I make of thy Name, O thou most Highest.

3 While mine enemies are driven backe: they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause: thou art set in the throne that iudgeth right.

5 Thou hast rebuked the Heathen, and destroyed the vngodly: thou hast put out their name for euer and euer.

6 O thou enemy, destructions are come to a perpetuall end: euen as the cities which thou hast destroyed, their memoriall is perished with them.

7 But the Lord shall endure for euer: hee hath also prepared his seate for iudgement.

8 For hee shall iudge the world in righteousnesse: and minister true iudgement vnto the people.

9 The Lord also will be a defence for the oppressed: euen a refuge in due time of trouble.

10 And they that know thy Name, will put their trust in thee: for thou Lord hast neuer failed them that seeke thee.

11 O praise the Lord which dwelleth in Sion: shew the people of his doings.

12 For when he maketh inquisition for blood, hee remembreth them: and forgetteth not the complaint of the poore.

13 Haue mercie vpon mee, O Lord, consider the trouble which I suffer of them that hate mee:

A forme of Prayer

mee: thou that liftest mee vp from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion: I will reioyce in thy saluation.

15 The heathen are sunke downe in the pit that they made: in the same net which they hid priuily, is their foote taken.

16 The Lord is knowen to execute iudgement: the vngodly is trapped in the worke of his owne hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poore shall not alway be forgotten: the patient abiding of the meeke shall not perish for ever.

19 Up Lord, and let not man haue the vpper hand: let the heathen be iudged in thy sight.

20 Put them in feare, O Lord: that the heathen may know themselves to be but men.

Beati quorum. Psal. 32.

Blessed is hee whose vnrighteousnesse is forgiven: and whose sinne is couered.

2 Blessed is the man vnto whom the Lord imputeth no sinne: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away thorow my dayly complaining.

4 For thy hand is heauy vpon mee day and night: and my moysture is like the drought in Summer.

5 I will

for this time of Visitation, &c.

5 I will knowlege my sinne vnto thee: and mine vnrightheousnesse haue I not hid.

6 I said, I will confesse my sinnes vnto the Lord: and so thou forgauest the wickednesse of my sinne.

7 For this shall euery one that is godly make his prayer vnto thee in a time when thou mayest be found: but in the great water floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserue mee from trouble: thou shalt compasse me about with songs of deliuerance.

9 I will informe thee, and teach thee in the way wherein thou shalt goe: and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which haue no vnderstanding: whose mouthes must bee holden with bit and brydle, lest they fall vpon thee.

11 Great plagues remaine for the vngodly: but who so putteth his trust in the Lord, mercie embraceth him on euery side.

12 Be glad, O yee righteous, and reioyce in the Lord: and be ioyfull all yee that are true of heart.

Domine ne in furore. Psal. 38.

Put mee not to rebuke (O Lord) in thine anger: neither chasten mee in thy heauy displeasure.

2 For thine arrowes sticke fast in me: and thy hand presseth me sore.

C 2

3 There

A forme of Prayer

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

4 For my wickednesse are gone ouer my head: and are like a soze burden too heauy for me to beare.

5 My wounds stinke & are corrupt: thzough my foolishnesse.

6 I am bzought into so great trouble and misery: that I goe mourning all the day long.

7 For my loynes are filled with a soze disease: and there is no whole part in my body.

8 I am feeble and soze smitten: I haue roared for the very disquietnesse of my heart.

9 Lord thou knowest all my desire: and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from mee.

11 My louers and my neighbours did stand looking vpon my trouble: and my kinsmen stood as farre off.

12 They also that sought after my life laid snares for me: and they that went about to doe me euill, talked of wickednesse, and imagined deceit all the day long.

13 As for mee, I was like a deafe man and heard not: and as one that is dumbe, which doth not open his mouth.

14 I became euen as a man that heareth not: and in whose mouth are no reproofes.

15 For

for this time of Visitation, &c.

15 For in thee, O Lord, haue I put my trust:
thou shalt answere for me, O Lord my God.

16 I haue required that they (euen mine enemies) should not triumph ouer me: for when
my foote slipt, they reioyced greatly against mee.

17 And I truely am set in the plague: and
my heauinesse is euer in my sight.

18 For I will confesse my wickednesse: and
be sorry for my sinne.

19 But mine enemies liue, and are mighty:
and they that hate me wrongfully are many in
number.

20 They also that reward euill for good, are
against mee: because I follow the thing that
good is.

21 Forsake me not, O Lord my God: bee not
thou farre from me.

22 Hasten thee to helpe me: O Lord God of my
saluation.

Dixi, custodiam. Psal, 39.

I Said I will take heede to my wayes: that I
offend not in my tongue.

2 I will keepe my mouth (as it were with a
bridle:) while the vngodly is in my sight.

3 I held my tongue, and spake nothing: I
kept silence, yea, euen from good wordes, but it
was paine and griefe to me.

4 My heart was hote within me, and while
I was thus musing, the fire kindled: and at the
last I spake with my tongue.

5 Lord, let me know mine end, and the num-

A forme of Prayer

her of my dayes: that I may bee certified how long I haue to liue.

6 Behold, thou hast made my dayes as it were a span long: and mine age is euen as nothing in respect of thee, and verily euery man liuing is altogether vanitie.

7 For man walketh in a vaine shadow, and disquieteth himselfe in vaine: hee heapeth vp riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope: truly my hope is euen in thee.

9 Deliuer mee from all mine offences: and make me not a rebuke vnto the foolish.

10 I became dumbe, and opened not my mouth: for it was thy doing.

11 Take thy plague away from mee: I am euen consumed by the meanes of thy heauie hand.

12 When thou with rebukes doest chasten man for sinne, thou makest his beautie to consume away like as it were a moth fretting a garment: euery man therefore is but vanitie.

13 Heare my prayer, O Lord, and with thine eares consider my calling: hold not thy peace at my teares.

14 For I am a stranger with thee, and a sojourner: as all my fathers were.

15 Oh spare mee a little, that I may recouer my strength: before I goe hence, and bee no more seene.

Miserere

for this time of Visitation, &c.

Miserere mei Deus. Psal. 51.

Have mercy vpon me, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences.

2 Wash me thoroughly from my wickednesse: and cleanse me from my sinne.

3 For I acknowledge my faults: and my sinne is euer before me.

4 Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

5 Behold, I was shapen in wickednesse: and in sinne hath my mother conceived me.

6 But loe, thou requirest trueth in the inward parts: and shalt make mee to vnderstand wisdom secretly.

7 Thou shalt purge me with hyssope, and I shall be cleane: thou shalt wash me, and I shall be whiter then snow.

8 Thou shalt make me heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.

9 Turne thy face from my sinnes: and put out all my misdeedes.

10 Make me a cleane heart, O God: and reneue a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy Spirit from me.

12 O giue mee the comfort of thy helpe againe: and stablish me with thy free spirit.

13 Then

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13 Then shall I teach thy wayes vnto the wicked: and sinners shall bee conuerted vnto thee.

14 Deliuer mee from blood-guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

15 Thou shalt open my lips, O Lord: and my mouth shall shew thy prayse.

16 For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

18 O bee fauourable and gracious vnto Sion: build thou the walles of Hierusalem.

19 Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer young bullocks vpon thine Altar.

Inclina Domine. Psal. 86.

BOw downe thine eare, O Lord, and heare me: for I am poore and in misery.

2 Preserue thou my soule, for I am holy: my God, saue thy seruant that putteth his trust in thee.

3 Be mercifull vnto me, O Lord: for I will call dayly vpon thee.

4 Comfort the soule of thy seruant: for vnto thee (O Lord) doe I lift vp my soule.

5 For

for this time of Visitation, &c.

5 For thou Lord art good and gracious: and of great mercy vnto all them that call vpon thee.

6 Giue eare Lord vnto my prayer: and ponder the voice of my humble desires.

7 In the time of my trouble I will call vpon thee: for thou hearest me.

8 Among the gods there is none like vnto thee, (O Lord:) there is not one that can doe as thou doest.

9 All Nations whom thou hast made, shall come and worship thee, O Lord: and shall glorifie thy Name.

10 For thou art great, and doest wonderous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walke in thy trueth: O knit my heart vnto thee, that I may feare thy Name.

12 I will thanke thee, O Lord my God, with all my heart: and will praise thy Name for evermore.

13 For great is thy mercy toward mee: and thou hast deliuered my soule from the nethermost hell.

14 O God, the proud are risen against me: and the congregations of naughtie men haue sought after my soule, and haue not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy: long suffering, plenteous in goodnesse and trueth.

16 O turne thee then vnto me, and haue mer-

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A forme of Prayer

cy vpon me: I giue thy strength vnto thy seruant,
and helpe the soule of thine handmaid.

17 **S**hew some good token vpon me for good,
that they which hate me may see it, and be a sha-
med: because thou Lord hast holpen mee, and
comforted me.

Domine refugium. Psal. 90.

Lord, thou hast beene our refuge: from one
generation to another.

2 **B**efore the mountaines were brought forth,
or euer the earth and the world were made: thou
art God from euermlasting, and world without
end.

3 **T**hou turnest man to destruction: againe
thou sayest, Come againe ye children of men.

4 **F**or a thousand yeeeres in thy sight are but
as yesterday: seeing that is past as a watch in
the night.

5 **A**lloone as thou scatterest them, they are
euen as a sleepe: and fade away suddenly like the
grasse.

6 **I**n the morning it is greene, and groweth
up, but in the euening it is cut downe, dried up,
and withered.

7 **F**or we consume away in thy displeasure:
and are afraid at thy wrathfull indignation.

8 **T**hou hast set our misdoeds before thee:
and our secret finnes in the sight of thy counte-
nance.

9 **F**or when thou art angry, all our dayes
are

for this time of Visitation, &c.

are gone: we bring our yeeres to an end, as it were a tale that is told.

10 The dayes of our age are threescore yeeres and ten, and though men bee so strong that they come to fourescore yeeres: yet is their strength then but labour and sorrow, so soone passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

12 O teach vs to number our dayes, that wee may apply our hearts vnto wisdom.

13 Turne thee againe, O Lord, at the last: and be gracious vnto thy seruants.

14 O satisfie vs with thy mercy, and that soone: so shall wee reioyce and bee glad all the dayes of our life.

15 Comfort vs againe, now after the time that thou hast plagued vs: and for the yeeres wherein we haue suffered aduersity.

16 Shew thy seruants thy worke: and their children thy glory.

17 And the glorious Majesty of the Lord our God be vpon vs: prosper thou the worke of our hands vpon vs, O prosper thou our handie worke.

Qui habitat. Psal. 91.

Who so dwelleth vnder the defence of the most High: shall abide vnder the shadow of the Almighty.

A forme of Prayer

2 I will say vnto the Lord, Thou art my hope, and my strong hold: my God in him will I trust.

3 For hee shall deliuer thee from the snare of the Hunter: and from the noysome pestilence.

4 Hee shall defend thee vnder his wings, and thou shalt be safe vnder his feathers: his faithfulness and trueth shalbe thy shield and buckler.

5 Thou shalt not bee afraide for any terrour by night: nor for the arrow that flyeth by day.

6 For the Pestilence that walketh in darkness: nor for the sicknesse that destroyeth in the noone day.

7 A thousand shall fall beside thee, and tenne thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the vngodly.

9 For thou Lord art my hope: thou hast set thine house of defence very high.

10 There shall no euill happen vnto thee: neither shall any plague come nigh thy dwelling.

11 For he shall giue his Angels charge ouer thee: to keepe thee in all thy wayes.

12 They shall beare thee in their hands: that thou hurt not thy foote against a stone.

13 Thou shalt goe vpon the Lyon and Adder: the yong Lyon and the Dragon shalt thou tread vnder thy feete.

14 Because hee hath set his loue vpon mee, therefore shall I deliuer him: I shall set him vp, because

for this time of Visitation, &c.

because hee hath knownen my Name.

15 He shall call vpon mee, and I will heare him: yea, I am with him in trouble, I will deliuer him, and bring him to honour.

16 With long life will I satiffie him: and shew him my saluation.

Domine exaudi. Psal. 102.

HEare my prayer, O Lord: and let my crying come vnto thee.

2 Hide not thy face from mee in the time of my trouble: encline thine eares vnto mee when I call, O heare me and that right soone.

3 For my dayes are consumed away like smoake: and my bones are burnt vp as it were a firebrand.

4 My heart is smitten downe, and withered like grasse: so that I forget to eat my bread.

5 For the voyce of my groning: my bones will scarce cleaue to my flesh.

6 I am become like a Pelicane in the wilderness: and like an Owle that is in the desert.

7 I haue watched, and am euen as it were a sparrow: that sitteth alone vpon the house top.

8 Mine enemies reuile me all the day long: and they that are mad vpon me, are sworne together against me.

9 For I haue eaten asbes as it were bread: and mingled my drinke with weeping.

10 And that because of thine indignation and wrath: for thou hast taken me vp, and cast me downe.

A forme of Prayer

11 My dayes are gone like a shadow: and I
am withered like grasse.

12 But thou, (O Lord) shalt endure for ever:
and thy remembrance throughout all genera-
tions.

13 Thou shalt arise and haue mercy vpon
Sion: for it is time that thou haue mercy vpon
her, yea, the time is come.

14 And why? thy seruants thinke vpon her
stones: and it pitieth them to see her in the
dust.

15 The Heathen shall feare thy Name, O
Lord: and all the kings of the earth thy Ma-
iestie.

16 When the Lord shall build vp Sion: and
when his glory shall appeare.

17 When hee turneth him vnto the prayer of
the poore destitute: & despiseth not their desire.

18 This shall be written for those that come
after: and the people which shall be borne shall
praise the Lord.

19 For he hath looked down from his Sanc-
tuary: out of the heauen did the Lord behold the
earth.

20 That hee might heare the mournings of
such as be in captiuitie: and deliuer the children
appointed vnto death.

21 That they may declare the Name of the
Lord in Sion: and his worship at Hierusalem.

22 When the people are gathered together:
and the kingdomes also to serue the Lord.

23 He

for this time of Visitation, &c.

23 Hee brought do'wne my strength in my iourney: and shortned my dayes.

24 But I said, O my God, take me not away in the midst of mine age: as for thy yeeres they endure throughout all generations.

25 Thou Lord in the beginning hast laid the foundation of the earth: and the heauens are the worke of thy hands.

26 They shall perish, but thou shalt endure: they all shall waxe old as doth a garment.

27 And as a vesture shalt thou change them, and they shalbe changed: but thou art the same, and thy yeeres shall not faile.

28 The children of thy seruants shal continue: and their seed shall stand fast in thy sight.

De profundis. Psal. 130.

Out of the deepe haue I called vnto thee, O Lord: Lord heare my voyce.

2 Oh let thine eares consider well: the voyce of my complaint.

3 If thou Lord wilt bee extreame to marke what is done amisse: O Lord, who may abide it?

4 For there is mercy with thee: therefore shalt thou be feared.

5 I looke for the Lord, my soule doth waite for him: in his word is my trust.

6 My soule fleeth vnto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel trust in the Lord, for with the Lord

A forme of Prayer

Lord there is mercy: and with him is plenteous redemption.

8 And hee shall redeeme Israel: from all his finnes.

Domine exaudi. Psal. 143.

HEare my prayer, O Lord, and consider my desire: hearken vnto mee for thy trueth and righteousnesse sake.

2 And enter not into iudgement with thy seruant: for in thy sight shall no man liuing bee iustified.

3 For the enemy hath persecuted my soule, he hath smitten my life downe to the ground: he hath layd me in the darknesse, as the men that haue beene long dead.

4 Therefore is my spirit vexed within mee: and my heart within me is desolate.

5 Yet doe I remember the time past, I muse vpon all thy workes: yea, I exercise my selfe in the workes of thy hands.

6 I stretch forth my hands vnto thee: my soule gaspeth vnto thee, as a thirsty land.

7 Heare me, O Lord, and that soone, for my spirit waxeth faint: hide not thy face from mee, lest I be like vnto them that goe downe into the pit.

8 O let mee heare thy louing kindnesse betimes in the morning, for in thee is my trust: shew thou mee the way that I should walke in, for I lift vp my soule vnto thee.

9 Deli-

for this time of Visitation, &c.

9 Deliver mee, O Lord from mine enemies :
for I flee vnto thee to hide me.

10 Teach mee to doe the thing that pleaseth
thee, for thou art my God : let thy louing spirit
lead mee forth into the land of righteousness.

11 Quicken me, O Lord, for thy Names sake:
and for thy righteousness sake bring my soule
out of trouble.

12 And of thy goodnesse slay mine enemies :
and destroy all them that bere my soule, for I am
thy seruant.

The Psalmes ended, reade one of these Chapters
following for the first Lesson. Deut. 28. 30. 1. Reg.
8. 2. Sam. 24. Joel 2. Ionas 3.

Te Deum laudamus.



We praise thee, O God : wee know-
ledge thee to be the Lord.

All the earth doeth worship thee :
the Father everlasting.

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

To thee Cherubin, and Seraphin : continu-
ally doe cry.

Holy, holy, holy : Lord God of Sabbath.

Heauen and earth are full of the Maiestie : of
thy glory.

The glorious company of the Apostles: praise
thee.

C

The

A forme of Prayer

The goodly fellowship of the Prophets: praise thee.

The noble army of Martyrs: praise thee.

The holy Church throughout all the world: doeth knowledge thee.

The Father: of an infinite Maiestie.

Thine honourable: true, and onely Sonne.

Also the holy Ghost: the Comforter.

Thou art the King of glory: O Christ.

Thou art the everlasting Sonne: of the Father.

When thou tookest vpon thee to deliuer man: thou didst not abhorre the Virgins wombe.

When thou haddest overcome the sharpenesse of death: thou diddest open the kingdome of heauen to all beleeuers.

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

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

We therefore pray thee helpe thy seruants: whom thou hast redeemed with thy precious blood.

Make them to be numbred with thy Saints: in glory everlasting.

O Lord saue thy people: and blesse thine heritage.

Gouerne them: and lift them vp for ever.

Day by day: we magnifie thee.

And we worship thy Name: euer world without end.

Touch=

for this time of Visitation, &c.

Touchsafe (O Lord:) to keepe vs this day without sinne.

O Lord haue mercy vpon vs: haue mercy vpon vs.

O Lord let thy mercy lighten vpon vs: as our trust is in thee.

O Lord in thee haue I trusted: let me neuer be confounded.

¶ For the second Lesson, reade one of these Chapters, *S. Matth. 6.* or *8.* or *9.* *S. Luke 13.* or *21.*

Blessed be the Lord God of Israel: for hee hath visited and redeemed his people.

BAnd hath rayled vp a mighty saluation for vs: in the house of his seruant David.

As hee spake by the mouth of his holy Prophets: which haue been since the world began.

That wee should be saued from our enemies: and from the hands of all that hate vs.

To performe the mercy promised to our forefathers: and to remember his holy couenant.

To performe the oath which he sware to our forefather Abraham: that he would giue vs.

That we being deliuered out of the hands of our enemies: might serue him without feare.

In holinesse and righteousnesse before him: all the dayes of our life.

And thou Childe shalt be called the Prophet

and T P

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of the Highest: for thou shalt goe before the face
of the Lord to prepare his wayes.

To giue knowledge of saluation vnto his peo-
ple: for the remission of their sinnes.

Through the tender mercy of our God: where-
by the day spring from an high hath visited vs.

To giue light to them that sit in darkenesse,
and in the shadow of death: and to guide our
feete into the way of peace.

Glozy be to the Father, and to the Sonne, and
to the holy Ghost.

As it was in the beginning, is now, and euer
shall be: world without ende. Amen.

¶ Or this C. Psalme. Iubilate Deo.

O Be ioyfull in the Lord (all yee lands:) serue
the Lord with gladnesse, and come before his
presence with a song.

Bee ye sure that the Lord he is God: it is hee
that hath made vs, and not we our selues, wee
are his people, and the sheepe of his pasture.

O goe your way into his gates with thank-
giuing, and into his Courts with prayse: bee
thankfull vnto him, and speake good of his
Name.

For the Lord is gracious, his mercy is euer-
lasting: and his trueth endureth from generati-
on to generation.

Glozy be to the Father, and to the Sonne, and
to the holy Ghost.

As it was in the beginning, is now, and shall
be euermore world without end, Amen.

¶ Then

for this time of Visitation, &c.

¶ Then shall bee said the Creede by the Minister,
and the people standing.

I Beleue in God the Father Almighty, maker
of heauen and earth: and in Iesus Christ his
onely Sonne our Lord, which was conceived
by the holy Ghost, borne of the Virgine Mary,
suffered vnder Ponce Pilate, was crucified,
dead, and buried, he descended into hell, the third
day hee rose againe from the dead, hee ascended
into heauen, and sitteth on the right hand of
God the Father Almighty, from thence shall he
come to iudge the quicke and the dead. I beleue
in the holy Ghost, the holy Catholique Church,
the Communion of Saints, the forgiveness of
sinnes, the resurrection of the body, and the life
euerlasting. Amen.

¶ And after that, these prayers following, as well at
Euening prayer, as at morning prayer, all deuoutly
kneeling the Minister first pronouncing with a lowd
voyce.

The Lord be with you.

Answer.

And with thy Spirit.

Minister.

¶ Let vs pray.

Lord haue mercy vpon vs.

Christ haue metcy vpon vs.

Lord haue mercy vpon vs.

¶ Then the Minister, Clerkes and people, shall say
the Lords prayer in English with a loud voyce.

A forme of Prayer

Our father which art in heauen, halloved
be thy Name. Thy kingdome come. Thy
will be done in earth, as it is in heauen. Giue
vs this day our dayly bread. And forgie vs
our trespasses, as we forgie them that trespass
against vs. And leade vs not into temptation:
but deliuer vs from euill. For thine is the king-
dome, the power, and the glory, for euer and e-
uer. Amen.

¶ Then the Priest standing vp, shall say.
O Lord shew thy mercy vpon vs.

Answer.

And grant vs thy saluation.

Priest.

O Lord saue the King.

Answer.

**And mercifully heare vs when we call vpon
thee.**

Priest.

Indue thy Ministers with righteousnessse.

Answer.

And make thy chosen people ioyfull.

Priest.

O Lord saue thy people,

Answer.

And blesse thine inheritance.

Priest.

Giue peace in our time, O Lord.

Answer.

**Because there is none other that fighteth for
vs, but onely thou, O God.**

Priest

for this time of Visitation, &c.

Priest.

O God make cleane our hearts within vs.

Answer.

And take not thy holy Spirit from vs.

¶ The first Collect.



O Almighty, most iust and mercifull God, we here acknowledge our selues most vnworthy to lift vp our eyes vnto heauen: for our conscience doth accuse vs, and our sins doe reprove vs. Wee know also that thou, Lord, being a iust Judge, must needs punish the sins of them that transgresse thy Law. And when wee consider and examine all our whole life, wee find nothing in our selues, that deserueth any other thing but eternall damnation. But because thou, O Lord, of thy vnspeakeable mercy, hast commaunded vs in all our necessities to call onely vpon thee, and hast also promised, that thou wilt heare our Prayers, not for any our desert (which is none) but for the merits of thy Sonne our onely Saviour Iesus Christ, whom thou hast ordained to be our onely Mediatour and Intercessour. We lay away all confidence in man, and doe flee to the Throne of thy onely mercy, by the intercession

A forme of Prayer

sion of thy onely Sonne our Saniour Iesu Christ. And first of all, wee doe most lament and bewaile, from the bottome of our hearts, our vnkindnesse and vnthankesfulnesse towards thee our Lord, considering that besides those thy benefites which wee enioy as thy creatures, common with all mankind, thou hast bestowed many and singular speciall benefites vpon vs, which wee are not able in heart to conceiue, much lesse in words worthily to expresse. Thou hast called vs to the knowledge of thy Gospel. Thou hast released vs from the hard seruitude of Sathan. Thou hast deliuered vs from superstition and Idolatry, wherein we were vnterly drowned, & hast brought vs into the most cleare and comfortable light of thy blessed word, by the which we are taught how to serue and honor thee, & how to liue orderly with our neighbours in truth and verity. But wee most vnmindfull in times of prosperitie, of these thy great benefites, haue neglected thy Commandements, haue abused the knowledge of thy Gospel, and haue followed our carnall libertie, and serued our owne lusts, and through our sinfull life, haue not worshipped and honoured thee as we ought to haue done. And now, O Lord, being euen compelled with thy correction, we doe most humbly confesse that wee haue sinned, and haue most grieuously offended thee by many and sundry wayes. And if thou, O Lord, wouldest now, being prouoked with our disobedience, so deale with

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A forme of Prayer

Lord, in thine anger, but chasten vs in thy mercie. Regard not the horreur of our sinnes, but our vnfeined repentance. Perfitte that worke which thou hast begun in vs, that the whole world may know, that thou art our God and Mercifull deliuerer. Thy people of Israel oftentimes offended thee, and thou most iustly afflictedst them: but as oft as they returned to thee, thou diddest receiue them to mercy. And though their sinnes were neuer so great, yet thou alwayes turnedst away thy wrath from them, and the punishment prepared for them, and that for thy Couenant sake, which thou madest with thy seruants, Abraham, Isaac, and Jacob. Thou hast made the same Couenant with vs (O heauenly Father) or rather a Couenant of more excellencie and efficacie, and that namely through the mediation of thy deare Sonne Iesus Christ our Saviour, with whose most precious Blood, it pleased thee that this Couenant should bee, as it were, written, sealed, and confirmed. Wherefore, O heauenly Father, we now casting away all confidence in our selues or any other creature, doe flee to this most holy Couenant and Testament, wherein our Lord and Saviour Iesus Christ, once offered himselfe a Sacrifice for vs on the Crosse, and hath reconciled vs to thee for ever. Looke therefore, O mercifull God, not vpon the sinnes which wee continually commit: but vpon our Mediatour and Peace-maker Iesus Christ, that

for this time of Visitation, &c.

that by his intercession thy wrath may bee pacified, and wee againe by thy fatherly countenance relieved and comforted. Receiue vs also into thy heavenly defence, and gouerne vs by thy holy Spirit, to frame in vs a newnesse of life, therein to laud and magnifie thy blessed Name for ever, and to liue every one of vs according to the seuerall state of life, whereunto thou, Lord, hast ordained vs in godly feare and trembling before thee. And although wee are vnworthy (O heavenly Father) by meanes of our former foule life, to craue any thing of thee: yet because thou hast commanded vs to pray for all men, we most humbly heere vpon our knees beseech thee, saue and defend thy holy Church, bee mercifull, O Lord, to all Common weales, Countreys, Princes, and Magistrates, and especially to this our Realme, and to our most gracious King and gouernour, King Charles and Queene Mary; increase the number of godly Ministers, indue them with thy grace to bee found faithfull and prudent in their office, defend the Kings Maiesties Councell, and all that be in authority vnder him, or that serue in any place by his commandement for this Realme. Wee commend also to thy fatherly mercie, all those that bee in pouerty, exile, imprisonment, sicknesse, or any other kinde of aduersity, and namely those whom thy hand now hath touched with any contagious and dangerous sickenesse, which wee beseech thee, O Lord, of thy mercy

A forme of Prayer

(when thy blessed will is) to remoue from vs,
and in the meane time, grant vs grace and true
repentance, stedfast faith, and constant patience,
that whether we liue or die, wee may alwayes
continue thine, and euer praise thy holy Name,
and by thy great mercie bee partakers of grace
in this life, and eternall glory in the life to come.
Grant vs these and all other our humble petiti-
ons (O mercifull Father) for thy deare Sonnes
sake Iesus Christ our Lord. Amen.

¶ The second Collect for peace.

O God which art Authoz of peace, and louer
of concord, in knowledge of whom standeth
our eternall life, whose seruice is perfect free-
dome, defend vs thy humble seruants in all as-
saults of our enemies, that wee surely trusting
in thy defence, may not feare the power of any
aduersaries, through the might of Iesus Christ
our Lord. Amen.

¶ The third Collect for grace.

O Lord our heavenly Father, Almighty and
everlasting God, which hast safely brought
vs to the beginning of this day, defend vs in the
same with thy mighty power, and grant that
this day we fall into no sinne, neither runne in-
to any kinde of danger: but that all our doings
may be ordered by thy gouernance, to doe al-
wayes that is righteous in thy sight, through
Iesus Christ our Lord. Amen.

¶ Here

for this time of Visitation, &c.

Here followeth the Letanie.

O God the father of heauen: haue mercy vpon vs miserable sinners.

O God the Father of heauen: haue mercy vpon vs miserable sinners

O God the Sonne Redeemer of the world: haue mercy vpon vs miserable sinners.

O God the Sonne Redeemer of the world: haue mercy vpon vs miserable sinners.

O God the holy Ghost proceeding from the father and the Sonne: haue mercy vpon vs miserable sinners.

O God the holy Ghost proceeding from the Father and the Sonne: haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, three persons and one God: haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinity, three persons and one God: haue mercy vpon vs miserable sinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes: spare vs good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with vs for euer.

Spare vs good Lord:

f 3

from

A forme of Prayer

From all euill and mischief, from sinne, from
the craftes and assaults of the deuill, from thy
wraath, and from euerlasting damnation.

Good Lord deliuer vs.

From all blindnesse of heart, from pride, vaine
glozy, and hypocrisie, from enuie, hatred and
malice, and all vncharitablenesse.

Good Lord deliuer vs.

From fornication, and all other deadly sinne,
and from all the deceits of the world, the flesh
and the deuill.

Good Lord deliuer vs.

From lightning and tempest, from plague, pe-
stilence and famine, from battell and murther,
and from sudden death.

Good Lord deliuer vs.

From all sedition and priuy conspiracie, from
all false doctrine and heresie, from hardnesse of
heart, and contempt of thy word and Comman-
dement.

Good Lord deliuer vs.

By the mysterie of thy holy Incarnation, by
thy holy Nativity & Circumcision, by thy Bap-
tisme, Fasting, and Temptation.

Good Lord deliuer vs.

By thine Agony and bloody Sweate, by thy
Crosse and Passion, by thy precious Death and
Buriall, by thy glorious Resurrection and As-
cension, and by the coming of the holy Ghost.

Good Lord deliuer vs.

In all time of our tribulation, in all time of
our

for this time of Visitation, &c.

our wealth, in the houre of death, and in the day
of Iudgement.

Good Lord deliuer vs.

Wee sinners doe beseech thee to heare vs (O
Lord God) and that it may please thee to rule
and gouerne thy holy Church vniuersally in
the right way.

We beseech thee to heare vs good Lord.

That it may please thee to keepe and streng-
then in the true worshipping of thee, in righ-
teousnesse and holinesse of life, thy servant
Charles, our most gracious King and gouernor.

We beseech thee to heare vs good Lord.

That it may please thee to rule his heart in
thy faith, feare, and loue, and that hee may euer
more haue affiance in thee, and euer seeke thy
honour and glory.

We beseech thee to heare vs good Lord.

That it may please thee to bee his defender
and keeper, giuing him the victorie ouer all his
enemies.

We beseech thee to heare vs good Lord.

That it may please thee to blesse and preserue
our gracious Queen Mary, Fredericke the Prince
Electour Palatine, the Lady Elizabeth his wife,
and their Royall issue.

We beseech thee to heare vs good Lord.

That it may please thee to illuminate all Bi-
shops, Pastours and Ministers of the Church,
with true knowledge and vnderstanding of thy
word, and that both by their preaching and li-
uing

A forme of Prayer

uing, they may set it forth, and shew it accordingly.

Wee beseech thee to heare vs good Lord.

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

Wee beseech thee to heare vs good Lord.

That it may please thee to blesse and keepe the Magistrates, giuing them grace to execute Justice, and to maintaine trueth.

Wee beseech thee to heare vs good Lord.

That it may please thee to blesse and keepe all thy people.

We beseech thee to heare vs good Lord.

That it may please thee to giue to all Nations, vnity, peace, and concord.

We beseech thee to heare vs good Lord.

That it may please thee to giue vs an heart to loue and dread thee, and diligently to liue after thy commandements.

We beseech thee to heare vs good Lord.

That it may please thee to giue to all thy people increase of grace, to heare meekly thy word, and to receiue it with pure affection, and to bring forth the fruits of the spirit.

We beseech thee to heare vs good Lord.

That it may please thee to bring into the way of trueth, all such as haue erred, & are deceiued.

We beseech thee to heare vs good Lord.

That it may please thee to strengthen such as doe stand, and to comfort and help the weake hearted

for this time of Visitation, &c.

hearted, and to raise vp them that fall, and finally to beate downe Satan vnder our feete.

We beseech thee to heare vs good Lord.

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

We beseech thee to heare vs good Lord.

That it may please thee to preserve all that trauell by land or by water, all women labouring of childe, all sicke persons and yong children, and to shew thy pitie vpon all prisoners and captiues.

We beseech thee to heare vs good Lord.

That it may please thee to defend and provide for the fatherlesse children and widowes, and all that bee desolate and oppressed.

We beseech thee to heare vs good Lord.

That it may please thee to haue mercie vpon all men.

We beseech thee to heare vs good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turne their hearts.

We beseech thee to heare vs good Lord.

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

We beseech thee to heare vs good Lord.

That it may please thee to giue vs true repentance, to forgive vs all our sinnes, negligences and ignorances, and to endue vs with the
G grace

A forme of Prayer

grace of thy holy Spirit, to amend our liues according to thy holy Word.

We beseech thee to heare vs good Lord.

Sonne of God: we beseech thee to heare vs.

Sonne of God we beseech thee to heare vs.

O Lambe of God, that takest away the sinnes of the world.

Grant vs thy peace.

O Lambe of God, that takest away the sinnes of the world.

Haue mercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Our father which art in heauen, &c.

And lead vs not into temptation.

But deliuer vs from euill. Amen.

The Versicle.

O Lord deale not with vs after our sinnes.

Answer.

Neither reward vs after our iniquities.

¶ Let

for this time of Visitation, &c.

Let vs pray.



God mercifull Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowfull, mercifully assist our prayers that we make before thee, in all our troubles and aduersities, whensoever they oppresse vs: and graciously heare vs, that those evils which the craft and subtilty of the deuill or man worketh against vs, be brought to nought, and by the prouidence of thy goodnesse they may be disperfed, that wee thy seruants, being hurt by no persecutions, may euermore giue thanks vnto thee in thy holy Church, through Iesus Christ our Lord.

O Lord arise, helpe vs, and deliuer vs for thy Names sake.

O God we haue heard with our eares, and our fathers haue declared vnto vs, the noble workes that thou diddest in their dayes, and in the olde time before them.

O Lord arise, helpe vs, and deliuer vs for thine honour.

Glozy be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is, now, and euer shall be: world without end. Amen.

From our enemies defend vs, O Christ.

Graciously looke vpon our afflictions.

A forme of Prayer

Pitifully behold the sorrowes of our hearts.

Mercifully forgiue the sinnes of thy people.

Fauourably with mercie heare our prayers.

O Sonne of Dauid haue mercie vpon vs.

Both now and euer bouchsafe to heare vs, O Christ.

Graciously heare vs, O Christ.

Graciously heare vs, O Lord Christ.

The Versicle.

O Lord let thy mercy be shewed vpon vs.

Answer.

As we doe put our trust in thee.

¶ Let vs pray.

 Eternall and euer liuing God, most mercifull Father, which of thy great long suffering and patience, hast hitherto suffered and borne with vs most miserable offenders, who haue so long strayed out of the way, and broken all thy lawes and commandements, and haue, neither by thy manifold benefits bestowed vpon vs, vnworthy and vnthankfull sinners, nor by the voyce of thy seruants and preachers, by continuall threathnings out of thy holy word, hitherto beene mooued, either as thy children, of loue to returne vnto thee our most gracious Father, either for feare of thy iudgements, as humble and lowly seruants to turne from our wicked=

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wickednesse. And therefore, most righteous Judge, thy patience being (as it were) overcome at the last, with our obstinate vnrepentance, thou hast most iustly executed those thy terrible threats now partly vpon vs, by plaguing vs so (with most dreadfull and deadly sickness) whereby great multitudes of vs are daily afflicted and consumed. We beseech thee, O mercifull Father, that in thy wrath thou wilt remember thy old great mercies, and to correct vs in thy iudgements, and not in thy iust anger, lest we be all consumed and brought to nought. Looke not so much vpon vs and our deservings, O most righteous Judge, to take iust vengeance on our sinnes: but rather remember thy infinite mercies, O most mercifull Father, promised to vs by thy dearely beloued Sonne our Sauiour Iesus Christ, for whose sake, and in whose Name, wee doe earnestly and humbly craue mercy and forgiveness of our sinnes, and deliuerance from this horrible sickness, being the iust punishment and plague for the same. And as thy holy word doeth testifie, that thy people of all ages, being iustly plagued for their sinnes, and yet in their distresse vnsainedly turning vnto thee, and suing for thy mercy, obtained the same: So likewise wee most worthily now afflicted with grievous & dreadfull plagues for our iniquities, pray thee, O mercifull Father, to grant vs thy heavenly grace, that wee may likewise both truly and vnsainedly repent,

and

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and obtaine thy mercy, and deliuetance from the same, which wee beseech thee, O Father of all mercies, and God of all consolation, to grant vs, for the same Iesus Christs sake, our onely Sautour, Mediatour and Aduocate. Amen.

If had beene the best for vs, O most righteous Judge, and our most mercifull Father, that in our welfare, health and quietnes, & in the middest of thy manifold benefits, continually bestowed vpon vs, most vnworthy sinners, we had of loue hearkened to thy voyce, and turned vnto thee our most louing and gracious Father: for in so doing, wee had done the partes of good and obedient louing children. It had also beene well, if at thy dreadfull threates out of thy holy word continually pronounced vnto vs by thy seruants our Preachers, we had of feare, as corrigible seruants, turned from our wickednesse. But alas we haue shewed hitherto our selues towards thee neither as louing children (O most mercifull Father) neither as tolerable seruants, O Lord most mightie. Wherefore now we feelee thy heavy wrath, O most righteous Judge, iustly punishing vs with grievous and deadly sickenesse and plagues, we doe now confesse and acknowledge, and to our most iust punishment doe finde in deede, that to be most true, which wee haue so often heard threathned

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threatned against vs out of the holy Scriptures, the word of thy eternall verity: that thou art the same vnhchangeable God, of the same iustice that thou wilt, and of the same power that thou canst punish the like wickednesse and obstinacie of vs impenitent sinners in these dayes, as thou hast done in all ages heretofore. But the same thy holy Scriptures, the word of thy trueth doe also testifie, that thy strength is not shortned, but that thou canst, neither thy goodnesse abated, but that thou wilt helpe those that in their distresse doe flie vnto thy mercies, and that thou art the same God of all, rich in mercy towards all that call vpon thy Name, and that thou dost not intend to destroy vs utterly, but fatherly to correct vs, who hast pitie vpon vs, euen when thou dost scourge vs, as by thy said holy word, thy gracious promises, and the examples of thy Saints in thy holy Scriptures expressed for our comfort, thou hast assured vs. Grant vs, O most mercifull Father, that wee fall not into the vttermost of all mischieses, to become worse vnder thy scourge, but that this thy rod may by thy heauenly grace, speedily worke in vs the fruite and effect of true repentance, vnfained turning and conuerting vnto thee, and perfect amendment of our whole liues, that as we through our impenitencie, doe now most worthily feelee thy iustice punishing vs: so by this thy correction, wee may also feelee the sweete comfort of thy mercies, graciously pardoning

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doing our finnes, and pitifully releasing these
griuous punishments and dreadfull plagues.
This we craue at thy hands (O most mercifull
father) for thy deare Sonne our Saviour
Jesus Christes sake. Amen.



Lord, we haue sinned, we haue sin-
ned, and multiplied our abomina-
tions in thy sight, the wanton pro-
uocation of lust in our meates, the
uncleane pollution of whoredome
like that of Israel is on our tables, and in our
tents: and we haue magnified our selues in the
multitude and mightinesse of our Nation as did
Dauid, and thy wrath is incensed, & the plague
is great amongst vs: iust art thou (O God) in
thy iudgements, and it is thy mercy that we are
not utterly consumed. And yet (O Lord) such is
the hardnesse of our hearts, and so great is our
security in the custome of sinne, as that we are
not truely touched in our soules & consciences,
either with that feeling apprehension of thine
indignation against vs, or with that fearefull
expectation of further calamities, as might di-
rect and cast vs downe before thee with that
conferuation and confession as becommeth such
miserable and wretched sinners as we are. Not-
withstanding (O father of pity and much mer-
cy) deale not with vs according to our finnes,
neither reward vs according to our iniquities,
but

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but sanctifie vnto vs this thy visitation: wound
our flesh with thy feare: possesse our soules with
an awfull dread of thy power, thou which hast
the hearts of all men in thy hands to preuent
and prepare as it shall please thee. Conuert vs,
and we shall bee conuerted: turne vs, and wee
shall be turned vnto thee, take our wickednesse
from vs, and thou shalt finde none. But being
pleased to bee reconciled againe vnto vs in the
name and mediation of our onely Advocate and
Saviour Iesus Christ, burying those great and
griuous sinnes of our Nation in the graue of
that thy Sonne: heale vs againe, O Lord,
thou that hast wounded vs; let the voyce of ioy
and health be in our dwellings: So shall wee
giue thanks vnto thee in the great Congrega-
tion, and record thy mercies for ever and euer.

Thou hast smitten vs (O Lord) thou
hast plagued vs, and scattered the noy-
some pestilence in our chiefe Cities,
and in our habitations round about,
and we cry vnto thee (O Lord) but the sore run-
neth and ceaseth not. Yet is not thine eare hea-
uy that thou canst not heare: neither is thine
arme shortned, that thou canst not helpe: but
our sinnes haue made a separation betweene
thee and vs. Teach vs therefore (O Lord)
truely to repent vs of all our wickednesse, that
thou also mayest repent thee of the euill inten-
ded against vs. And as the loathsome saour
of

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of our finnes hath ascended vp into thy nostrils to prouoke thy wrath and procure this plague against vs: So let our humble supplications testified with our teares and sighes powdered forth before thee, sanctified through faith in the intercession of our Saviour, and thy Sonne Iesus Christ, come vp into thy sight (as did the Incense of Aaron when hee stood betweene the liuing and the dead) to turne away thy wrathfull indignation from vs. Oh, let vs liue, and wee will praise thee, and thy iudgements shall teach vs, and informe vs in thy feare, that wee may frame the rest of our life in all holy obedience according to thy will: and in the end of our dayes may bee receiued through thy mercy and compassion into thy eternall glory without end. Amen.



Lord our God most gracious and mercifull, we most miserable wretches, humbly beseech thee in mercy and compassion to behold our grievous afflictions; for thine indignation lyeth hard vpon vs, thine arrowes stick fast in vs, and the venime thereof doth drinke vp our spirits; and thy terrours doe fight against vs. Wee confesse (O Lord) that these thy iudgements are iust: for we haue multiplied our transgressions like the sand of the sea, and the cry of them hath beene so great, that
it

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it hath pierced the Heauens, and called for vengeance against vs. But yet wee beseech thee, O Lord, forget not thou to bee gracious, and shut not vp thy louing kindnesse in displeasure: turne thee againe at the last, and be gracious vnto thy seruants. Helpe vs, O God of our saluation, for the glory of thy Name: O deliuer vs, and bee mercifull vnto our sinnes for thy Names sake: take thy plague away from vs, for wee are euen consumed by the meanes of thy heauie hand: cause thine Angel to sheath his sword againe, and preserue thou those which are appointed to die. O satisfie vs with thy mercy, and that soon; so shall wee reioyce and bee glad all the dayes of our life. Comfort vs againe now after the time that thou hast plagued vs: So shall we that be thy people and sheepe of thy pasture, giue thee thanks for euer; and wee will alwayes be shewing forth thy praise from generation to generation. Grant vs (O Lord) we beseech thee, these graces, for Iesus Christ his sake thy onely Sonne and our onely Saviour, Amen.

 Almighty God and heavenly Father, whose iustice and iudgement is most seuerer and fearefull against those that wittingly and willingly transgresse thy holy commandments, and stubboznlly continue in their sinnes and wickednes: whose mercy againe is infinite, and most ready to pardon and succour all such

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as in true repentance turne from their sinnes
vnto righteousnesse, and come vnto thee in the
faith and mediation of Iesus Christ: wee thy
humble seruants and miserable sinners, now
v. sited and sore afflicted with this grievous
plague and pestilence, most worthily sent a-
mongst vs for our iniquities and transgressi-
ons, in true acknowledgement of our manifold
wickednesse, and thy iust iudgement vpon vs for
the same, in vnfeigned repentance and hearty
sorrow for our sinnes, with a full purpose and
promise by thy gracious assistance of a better
life hereafter, doe now come vnto thy Throne
of grace, in the name and mediation of thy deare
Sonne (in whom thou art well pleased, our
Lord and Saviour Iesus Christ) in assured
faith of atonement purchased for vs, by his
blood, and full confidence of thy generall pardon
proclaimed vnto vs in the Gospel: most humbly
beseeching thee for his sake, to pardon and for-
giue vs all our sinnes past, in thought, word, and
deed, any wayes committed against thy diuine
Maieſtie, and holy Lawes: to giue vnto vs e-
uery day more earnest and vnfeigned repentance
for the same: to plant in our hearts by the grace
of thy holy Spirit, a settled feare of thy name,
and full resolution to lead the rest of our life in
the carefull obedience of thy holy will in our cal-
lings, and faithfull hope of a better life to come:
and so to remooue from vs speedily this heauy
plague and grievous affliction (which now reig-
neth

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neeth and rageth amongst vs) least we be vtterly consumed. Grant vs good Lord, of thy grace and mercy, all meanes needfull hereunto: seasonable weather and good ayze, wholesome meats and medicines, and whatsoeuer else thou knowest profitable for vs: together, with a due care and conscience in our selues, to vse the same accordingly: that neither wee tempt thy Maiesty by presumption, in contemning of the contagion; or neglecting the meanes of auoiding, removing, and repressing the same: neither despair of thy goodnesse, or murmur against thy prouidence (if wee be not so soone eased and deliuered as we desire:) but that wee may (submitting our selues in all things to thy good will and pleasure) seeke thy mercifull fauour for our release and succor by true faith and repentance: vse the meanes for ease which thou giuest vs, with care and diligence: helpe the afflicted, and preserve the whole with compassionate pity and charity: and finally depend vpon thy prouidence, and wait for thy gracious deliuerance, with constant hope and patience. Heare vs, and helpe vs, O Lord God of mercy, and Father of compassion, in the Name and for the sake of thy deare Sonne our most gracious Mediator and Redeemer, and most glorious Lord and Sauiour Iesus Christ, Amen.

We humbly beseech thee, O Father, mercifully to looke vpon our infirmities,

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gracious Queene Mary, Fredericke the Prince Elector Palatine, the Lady Elizabeth his wife, with their childzen: Endue them with thy holy Spirit, enrich them with thy heauenly grace, prosper them with all happinesse, and bring them to thine euerlasting Kingdome, through Iesus Christ our Lord. Amen.

A Almighty and euerlasting God, which onely workest great maruailes, send downe vpon our Bishops and Curates, and all Congregations committed to their charge, the healthfull spirit of thy grace, and that they may truly please thee, powze vpon them the continuall dew of thy blessing. Grant this, O Lord, for the honour of our Aduocate and Mediatour Iesus Christ. Amen.

A prayer of Chrysostome.

A Almighty God, which hast giuen vs grace at this time with one accord, to make our common supplications vnto thee, and doest promise that when two or thzee bee gathered together in thy Name, thou wilt grant their requests: fulfill now, O Lord, the desires and petitions of thy seruants, as may bee most expedient for them, granting vs in this world knowledge of thy truth, and in the world to come life euerlasting. Amen.

2. Corinthians 13.

The grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy Ghost, be with vs all euermore. Amen.

The

A forme of Prayer

¶ The latter Seruice.

¶ The Priest standing at the North side of the Lords Table, shall say.



Our father which art in Heauen,
Hallowed be thy Name. Thy king-
dome come. Thy will be done in
earth as it is in heauen. Giue vs
this day our daily bread. And for-
giue vs our trespasses, as we forgiue them that
trespasse against vs. And leade vs not into
temptation: But deliuer vs from euill. For
thine is the kingdome, the power and the glo-
ry, for euer and euer, Amen.

A Almighty God, vnto whom all hearts bee
open, all desires knowen, and from whom
no secrets are hid: cleanse the thoughts of our
hearts by the inspiration of thy holy Spirit,
that wee may perfectly loue thee, and worthily
magnifie thy holy Name, through Christ our
Lord, Amen.

Priest.

God spake these words, and said, I am the
Lord thy God: Thou shalt haue none o-
ther Gods but me.

People.

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People.
Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Priest.
Thou shalt not make to thy selfe any graven Image, nor the likenesse of any thing that is in heaven aboue, or in the earth beneath, or in the water vnder the earth. Thou shalt not bow downe to them, nor worship them: for I the Lord thy God am a iealous God, and visit the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and shew mercy vnto thousands in them that loue me, and keepe my Commandements.

People.
Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Priest.
Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not holde him guiltlesse that taketh his Name in vaine.

People.
Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Priest.
Remember that thou keepe holy the Sabbath day. Sixe dayes shalt thou labour, and doe all that thou hast to doe, but the seuenth day is the Sabbath of the Lord thy God. In it thou shalt do no maner of worke, thou, and thy sonne, and thy daughter, thy man seruant, and thy
I maid

A forme of Prayer 101

maide seruant, thy cattell, and the stranger that is within thy gates: For in sixe dayes the Lord made heauen and earth, the Sea and all that in them is, and rested the seuenth day: wherefore the Lord blessed the seuenth day, and halowed it.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Priest.

Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Priest.

Thou shalt doe no murther.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Priest.

Thou shalt not commit adultery.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Priest.

Thou shalt not steale.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Priest

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for this time of Visitation, &c.

of his Church & Commonwealth. Grant this
wee humbly beseech thee, for Iesus Christ his
sake, our only Mediatour and Advocate. Amen.

¶ In the time of Warre.

O Almighty God, King of all Kings, and go-
uernour of all things, whose power no
creature is able to resist, to whom it belongeth
justly to punish sinners, and to bee mercifull to
them that truly repent: Saue and deliuer vs
(wee humbly beseech thee) from the hands of
our enemies, abate their pride, assuage their
malice, and confound their deuices, that we be-
ing armed with thy defence, may be preserved e-
uermore from all perils, to glorifie thee which
art the onely giuer of all victory, through the
merits of thy onely Sonne Iesu Christ our
Lord. Amen.

The Collect.

Almightie and euerlasting God, which ha-
test nothing that thou hast made, and doest
forgiue the sinnes of all them that be penitent:
create and make in vs new and contrite hearts,
that we worthily lamenting our sinnes, and ac-
knowledging our wretchednes, may obtaine of
thee, the God of all mercy, perfect remission
and forgiuenesse, through Iesus Christ.

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their reward. But thou, when thou fastest, anoynt thine head, and wash thy face, that it appeare not vnto men how that thou fastest, but vnto thy Father, which is in secret, and thy Father which seeth in secret, shall reward thee openly. Lay not vp for your selues treasure vpon earth, where the rust and moth doeth corrupt, and where theeuers breake thozow and steale, but lay vp for you treasures in heauen, where neither rust nor moth doeth corrupt, and where theeuers doe not breake thozow nor steale. For where your treasure is, there will your hearts be also.

Abeleue in one God, the Father Almighty, maker of heauen and earth, and of all things visible and inuisible: and in one Lord Iesus Christ, the onely begotten Sonne 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 vs men, and for our saluation, came downe from heauen, and was incarnate by the holy Ghost of the Virgin Mary, and was made man, and was crucified also for vs vnder Pontius Pilate, Hee suffered, and was buried, and the third day he rose again, according to the Scriptures, and ascended into heauen, and sitteth on the right hand of the Father. And hee shall come againe with glory to iudge both the quicke and the dead: whose king-
dome

A forme of Prayer

done shall haue no end. And I beleue in the holy Ghost, the Lord and giuer of life, who proceedeth from the Father and the Sonne, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets. And I beleue one Catholique and Apostolique Church. I acknowledge one Baptisme for the remission of sinnes. And I looke for the resurrection of the dead, and the life of the world to come. Amen.

Matth. 5.

Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.

Let vs pray for the whole state of Christs Church militant here on earth.

If there be no almes giuen vnto the poore, then shall the words (of accepting our almes) be left out vsaid.

A Almighty and euerliuing God, which by thy holy Apostle hast taught vs to make prayers and supplications, and to giue thanks for all men: Wee humbly beseech thee most mercifully (to accept our almes and) to receiue these our prayers, which wee offer vnto thy diuine Maiestie, beseeching thee to inspire continually the vniuersall Church with the spirit of trueth, vnitie and concord: and grant that all they that doe confesse thy holy Name, may agree in the trueth of thy holy Word, and liue in vnitie and godly loue. Wee beseech thee also to saue and defend all Christian Kings, Princes, and Gouernours, and specially thy seruant

CHARLES
our

for this time of Visitation, &c.

our King, that vnder him wee may bee godly and quietly gouerned. And graunt vnto his whole Councell, and to all that be put in authoritie vnder him, that they may truely and indifferently minister iustice to the punishment of wickednesse and vice, and to the maintenance of Gods true Religion and vertue. Giue grace (O heauenly Father) to all Bishops, Pastours, and Curates, that they may both by their life and doctrine set forth thy true and liuely Word, and rightly and duely administer thy holy Sacraments. And to all thy people giue thy heauenly grace, and specially to this Congregation heere present, that with meeke heart and due reuerence, they may heare and receiue thy holy Word, truely seruing thee in holinesse and righteousness all the dayes of their life. And we most humbly beseech thee of thy goodnesse (O Lord) to comfort and succour all them which in this transitory life be in trouble, sorrow, neede, sickness, or any other aduersitie, Grant this, O Father, for Iesus Christs sake our onely Mediatour and Aduocate. Amen.

¶ The Prayer for seasonable weather.

Most gracious Lord, we humbly beseech thee to pardon and forgive vs all our many, great and grievous transgressions. We may not hope thou wilt take off thy punishment,

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ment, vntill thou hast forgiven our sinne; wee may not thinke thou wilt forgive our sinne, vntill our Humiliation and Repentance come to aske forgiveness. Wee haue beene too slow to come, and now thou hast apparelled thy mercie in Justice to force vs to thee. Lord wee beleeue, but doe thou encrease our Faith, our Devotion, our Repentance, and all Christian vertues in vs. At this time the vials of thy heauie displeasure drop downe vpon vs; and while we smart vnder one Iudgement, thou threatnest the rest. The pestilence spreadeth in our streets, and goeth as if it sought whom to deuoure. No strength is able to stand against it, and it threatneth to make families, nay Cities desolate. While the pestilence eateth vp the people, wee heare the sound of warre, and the sword calleth for such as it would deuoure. In the meane time the heauens are blacke ouer vs, and thy clouds droppe leanness, and it will be famine, to swallow what the pestilence and the sword shall leaue aliuie, vnlesse thou sendest seasonable weather to receiue the fruits of the earth in their season. Lord our sinnes haue deserued all this, and more, and we neither doe, nor can deny it: wee haue no whither to goe but to mercy: wee haue no way to that, but by the all-sufficient merite of thy Son our blessed Saviour. Lord for his merite and mercies sake looke downe vpon vs thy distressed seruants. Commaund thine Angell to stay his hand; and remember that

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that in death wee cannot praise thee, nor giue thanks in the pit. Goe forth with our Armies when they goe, and make vs remember that all our strength and deliuerance is in thee. Cleare vp the heauens ouer vs, and take not from vs the great plentie, with which thou hast crowned the earth; but remember vs, thou that feedest the Ravens when they call vpon thee. Lord wee need all thy mercies to fall vpon vs, and thy mercies are altogether in Christ, in whom, and for whose sake wee begge them of thee, who liuest and reignest with him in the vnitie of the Spirit, one God world without end. Amen.

O Most mighty God and mercifull father, which hast compassion of all men, and hast nothing that thou hast made, which wouldest not the death of a sinner, but that hee should rather turne from sinne, and bee saued: mercifully forgine vs our trespasses, receiue and comfort vs, which be grieued and wearied with the burden of our sinne. Thy property is to haue mercy, to thee onely it appertaineth to forgine sinnes. Spare vs therefore, good Lord, spare thy people whom thou hast redeemed: enter not into iudgement with thy seruants, which be vile earth and miserable sinners: but so turne thine eye from vs, which meekely knowledg our vilenesse, and truely repent vs of our faulkes: so make haste to helpe vs in this world, that we may euer liue with thee in the world

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world to come, through Iesus Christ our Lord.
Amen.

Turne thou vs, O good Lord, and so shall we be turned: be fauourable, O Lord, bee fauourable to thy people, which turne to thee in weeping, fasting, and praying: for thou art a mercifull God, full of compassion, long suffering, and of great pitie. Thou sparest when wee deserue punishment, and in thy wrath thinkest vpon mercy. Spare thy people, good Lord, spare them, and let not thine heritage bee brought to confusion. Heare vs, O Lord, for thy mercy is great, and after the multitude of thy mercies looke vpon vs.

Assist vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruants toward the attainement of euerlasting saluation, that among all the changes and chances of this mortall life, they may euer be defended by thy most gracious and ready helpe, through Christ our Lord, Amen.

A Almighty God, which hast promised to heare the petitions of them that aske in thy sonnes Name, we beseech thee mercifully to encline thine eares to vs that haue made now our prayers and supplications vnto thee, and grant that those things which we haue faithfully asked according to thy will, may effectually be obtained,

for this time of Visitation, &c.

tained, to the reliefe of our necessitie, and to the
setting forth of thy glory, through Iesus Christ
our Lord. Amen.

THe peace of God which passeth all under-
standing keep your hearts and minds in the
knowledge and loue of God, and of his Sonne
Iesus Christ our Lord, and the blessing of God
Almighty, the Father, the Sonne, and the ho-
ly Ghost, be amongst you, and remaine with
you alwaies. Amen.

K 3

The

A forme of Prayer

The order for Euening prayer.

A Mend your liues, for the kingdome of God
is at hand.

Matth. 3.

D Carely beloued brethren, the Scripture
mooueth vs, &c. As in Morning prayer.

¶ A generall confession to be said of the whole Con-
gregation after the Minister, kneeling.

A Almighty and most mercifull Father, wee
haue erred and strayed from thy wayes like
lost sheepe, wee haue followed too much the de-
uises and desires of our owne hearts, wee haue
offended against thy holy lawes, wee haue left
vndone those things which we ought to haue
done, And we haue done those things which we
ought not to haue done, And there is no health
in vs: But thou, O Lord, haue mercy vpon vs
miserable offenders; Spare thou them, O God,
which confesse their faults; Restore thou them
that be penitent, according to thy promises de-
clared vnto mankinde in Christ Iesu our Lord;
And graunt, O most mercifull Father, for his
sake, that we may hereafter liue a godly, righ-
teous, and sober life, to the glory of thy holy
Name. Amen.

¶ The absolution or remission of sinnes to bee pro-
nounced by the Priest alone.

A Almighty God, the Father of our Lord Je-
sus Christ, which desireth not the death of a
sinner,

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A forme of Prayer

Answer.

O Lord make haste to helpe vs.

Priest.

Glozy be to the Father, and to the Sonne, and to the holy Ghost.

As it was in the beginning, is now and euer shall be, world without end, Amen.

Praise yee the Lord.

¶ Reade the Psalmes that were left vnread at Morning prayer.

¶ For the first Lesson, reade one of the Chapters appointed, and vnread at Morning prayer, as in the Rubricke before *Te Deum*.

Magnificat. Luke 1.



My soule doth magnifie the Lord: and my spirit hath reioyced in God my Saviour.

For hee hath regarded: the lowliness of his handmaiden.

For behold, from hencefoorth: all generations shall call me blessed.

For hee that is mighty hath magnified mee: and holy is his Name.

And his mercy is on them that feare him: throughout all generations.

He hath shewed strength with his arme: hee hath scattered the proud in the imagination of their hearts.

¶ Hee

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A forme of Prayer

- 5 **Let vs turne, and the Lord will turne from**
 his heauie wrath, and will pardon vs, and wee
 shall not perish.
- 6 For wee knowledge our faults: and our sins be euer
 before vs.
- 7 **We haue sore prouoked thine anger, O Lord,**
 thy wrath is wared hote, and thy heauy displea-
 sure is sore kindled against vs.
- 8 But there is mercy with thee, that thou mayest bee
 feared: and thou art full of compassion.
- 9 **Thou hast in thine indignation stricken vs**
 with grievous sicknesse, & by and by wee haue
 fallen as leaues beaten downe with a vehement
 winde.
- 10 Indeed we acknowledge, that all punishments are
 lesse then our deservings: but yet of thy mercy Lord
 correct vs to amendment, and plague vs not to our de-
 struction.
- 11 **For thy hand is not shortned, that thou canst**
 not helpe: neither is thy goodnesse abated, that
 thou wilt not heare.
- 12 Thou hast promised, O Lord, that afore wee cry
 thou wilt heare vs: whilst wee yet speake thou wilt
 haue mercy vpon vs.
- 13 **For none that trust in thee shall be confound-**
 ed: neither any that call vpon thee shall be de-
 spised.
- 14 For thou art the onely Lord, who woundest; and
 doest heale againe, who killest, and reuiuest, bringest
 euento hell, and bringest backe againe.
- 15 **Our fathers hoped in thee, they trusted in**
 thee

Jonas 3.

Psal. 51.

Lamen. 3.

Esay. 64.

Judith 8.

Iob. 11.

Sap. 11.

Esa. 65

Tob. 3.

Iob. 5.

Ose. 6.

Psal. 12.

for this time of Visitation, &c.

thee, and thou diddest deliuer them.

They called vpon thee, and were helped: they put their trust in thee, and were not confounded.

16

O Lord, rebuke not vs in thine indignation: neither chasten vs in thy heauie displeasure.

17
Psal. 6.

O remember not the sinnes and offences of our youth: but according to thy mercy thinke thou vpon vs, O Lord, for thy goodnesse.

18
Psal. 25.

Haue mercy vpon vs, O Lord, for wee are weake: O Lord heale vs, for our bones are vexed.

19

And now in the vexation of our spirits, and the anguish of our soules, wee remember thee, and wee cry vnto thee: heare Lord, and haue mercy.

20
Baruc. 3.
Jonas 2.

For thine owne sake, and for thy holy Names sake, incline thine eare, and heare, O mercifull Lord.

21
Dan. 9.

For wee doe not powre out our prayers before thy face, trusting in our owne righteousnesse: but in thy great and manifold mercies.

22

Wash vs thoroughly from our wickednesse: and cleanse vs from our sinnes.

23

Turne thy face from our sinnes, and put out all our misdeedes.

24

Make vs cleane hearts, O God: and renew a right spirit within vs.

25

Helpe vs, O God of our saluation, for the glory of thy Name: O deliuer vs, and bee mercifull vnto our sinnes for thy Names sake.

26

So we that be thy people, and sheepe of thy Pasture, shall giue thee thanks for euer, and

27
Psal. 79.

A forme of Prayer

will alwayes be shewing forth thy praise, from generation to generation.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ For the second Lesson, read one of these Chapters, 1. Cor. 10. beginning at the first verse, and ending with the fifteenth verse. Or 1. Cor. 13. or 2. Cor. 9. or 1. Thess. 4.

Deus misereatur. Psal. 67.



Od be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

2 That thy way may be known vpon earth: thy sauing health among all Nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the Nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, euen our owne God, shall giue vs his blessing.

God shall blesse vs: and all the ends of the world shall feare him.

Glozy be to the father, and to the Sonne: and to the holy Ghost.

As

for this time of Visitation, &c.

As it was in the beginning, is now, and euer
shall be: world without end. Amen.

¶ Then shall bee said the Creede by the Minister,
and the people standing.

I beleue in God the Father Almighty, maker
of heauen and earth: and in Iesus Christ his
onely Sonne our Lord, which was conceived
by the holy Ghost, borne of the Virgine Mary,
suffered vnder Ponce Pilate, was crucified,
dead, and buried, he descended into hell, the third
day hee rose againe from the dead, hee ascended
into heauen, and sitteth on the right hand of
God the Father Almighty, from thence shall he
come to iudge the quicke and the dead. I beleue
in the holy Ghost, the holy Catholique Church,
the Communion of Saints, the forgiveness of
sinnes, the resurrection of the body, and the life
euerlasting. Amen.

The Lord be with you.

Answer.

And with thy Spirit.

Minister.

¶ Let vs pray.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Then the Minister, Clerkes and people, shall say
the Lords prayer in English with a loud voyce.

A forme of Prayer

Our Father which art in heaven, hallowed be thy name. Thy kingdome come. Thy will be done in earth, as it is in heaven. Giue vs this day our dayly bread. And forgiue vs our trespases, as we forgiue them that trespasse against vs. And leade vs not into temptation: but deliuer vs from euill. For thine is the kingdome, the power, and the glory, for euer and euer Amen.

¶ Then the Priest standing vp, shall say.
O Lord shew thy mercy vpon vs.

Answer.

And grant vs thy saluation.

Priest.

O Lord saue the King.

Answer.

And mercifully heare vs when wee call vpon thee.

Priest.

Indue thy Ministers with righteousnesse.

Answer.

And make thy chosen people ioyfull.

Priest.

O Lord saue thy people,

Answer.

And blesse thine inheritance.

Priest.

Giue peace in our time O Lord.

Answer.

Because there is none other that fighteth for vs, but onely thou, O God.

Priest.

for this time of Visitation, &c.

Priest.

God make cleane our hearts within vs.

Answer.

And take not thy holy Spirit from vs.

¶ Then one of those appointed prayers which were left vnread at Morning Seruice.

¶ The second Collect.

God, from whom all holy desires, all good counsels, and all iust workes doe proceede: giue vnto thy seruants that peace which the world cannot giue, that both our hearts may be set to obey thy commandements, and also that by thee we being defended from the feare of our enemies, may passe our time in rest and quietnesse, through the merits of Iesus Christ our Sauour. Amen.

¶ A prayer for the Kings Maiestie.

Lord our heavenly Father, High and Mighty King of Kings, Lord of Lords, the onely ruler of Princes, which doest from thy Throne behold all the dwellers vpon earth, most heartily wee beseech thee with thy fauour to behold our most gracious Soueraigne Lord King Charles, and so replenish him with the grace of thy holy Spirit, that hee may alway incline to thy will, and walke in thy way, endue him plenteously with heavenly gifts, grant him in health & wealth long to liue, strengthen him,
that

A forme of Prayer

that hee may vanquish and overcome all his enemies, and finally after this life, hee may attaine everlasting joy and felicity, through Jesus Christ our Lord. Amen.

A prayer for the Queene, Prince Fredericke, the Lady Elizabeth, and their children.

A Almighty God, the fountaine of all goodnesse, we humbly beseech thee, to blesse our most gracious Queene Mary, Fredericke the Prince Elector Palatine, the Lady Elizabeth his wife, with their children: Endue them with thy holy Spirit, enrich them with thy heavenly grace, prosper them with all happinesse, and bring them to thine everlasting Kingdome, through Jesus Christ our Lord. Amen.

¶ The third Collect.

Lighten our darkenesse we beseech thee, O Lord, and by thy great mercy defend vs from all perils and dangers of this night, for the loue of thy onely Sonne our Saviour Jesus Christ. Amen.

2. Corinthians. 13

The grace of our Lord Jesus Christ and the loue of God, and the fellowship of the holy Ghost, be with vs all Amen.

¶ A

A Short Preface to be vsed
before the Exhortation follow-
ing, by the Minister who is
not a Preacher.

When the Apostles wrote their seue-
rall Epistles to diuers Churches,
they were to be read (by the Mini-
sters especially) in the Publike Con-
gregations. As it may appeare, in
that S. Paul hauing written at large
of many points of Religion to the Thessalonians, con-
cludeth in this sort: *I charge you in the Lord, that this E-
pistle be read vnto all the brethren, the Saints.* And in the
end of his Epistle to the Colossians: *when this Epistle,*
saith he, is read of you: cause that it be read in the Church
of the Laodiceans also: and that yee also read the Epistle
written from Laodicea.

The name of Homilies by a misunderstanding con-
ceit, is not acceptable with many: and yet they are no-
thing else in effect, but Epistles or Declarations groun-
ded vpon the Word of God, to teach Christian men &
women their duties to his Diuine Maiesty, how to be-
leeue, and what to practise: carefully and soundly writ-
ten vnto vs by Apostolicall men, with the approbation
of the Church. There is here set downe, agreeable to
the time, a godly Exhortation or Epistle (as it may well
bee termed) written vnto you all here present, by such
as are in authoritie, and doe loue you with an unfai-
ned

An Exhortation.

ned loue in Christ Iesu, who intreat you by the mercies of God, that you will bee content and willing to heare, what for your good, vpon mature deliberation they doe write vnto you: not as of themselues, but in the blessed Name of the most glorious Trinitie: to whom they cease not to commend you all in their daily prayers.

An Exhortation fit for the time.

 In the due consideration of the mortalitie and plague, wherewith God at this time hath grievously visited vs, two principall things are to bee looked into: first, what may bee the cause of this infectious disease: then what cure, or remedy may be prouided to remoue, stay, or mitigate the spreading and the increase thereof. The Philosopher and Physician doe alledge such naturall causes as these: the infection of the ayre, the corruption of the blood, and humors in the body of man: the contagion which the sound party may receiue from persons, or places already infected: and all these are true in their kind. But ouer and aboue these causes alledged, the graue and weightie authority of the Word of God must informe vs of another cause, a cause not naturall, but supernaturall: namely, the
wrath

An Exhortation.

Wrath of God prouoked and incensed by the sins
of any Nation or people, hath often brought in
the pestilence, as the sword and scourge of God
to destroy them, or chasten them for their sinnes.
The people of Israel murmured against God
in the wildernesse, and not regarding his louing
care and prouidence ouer them (who fed them
miraculously with water out of the Roche, and
with Manna from Heauen) waxed wanton in
their desires, and required flesh also for their lust,
which, though they obtained, yet notwithstanding,
while the meat was in their mouthes, the
plague of God fell vpon them, and slew the weal-
thiest of them, and smote downe the chosen men
that were in Israel, as you may read. Againe,
the multitude of the people of Israel taking part
with those factious and seditious conspirators,
Corah, Dathan and Abiram, murmured against
Moses and Aaron, and grudged against that their
authoritie of Magistracie and Priesthood wher-
in God himselfe had established them: where-
fore a plague came vpon them, and there died
14700. Againe the same people of Israel com-
mited whoredome with the daughters of Mo-
ab, which called them also to the sacrifice of their
gods; wherefore the wrath of the Lord was
kindled against Israel, and there died in that
plague 24000. Againe in the daies of King Da-
uid the wrath of the Lord was kindled against
Israel, and Satan moued Dauid to number
Israel and Iuda: and the Lord sent a pestilence,

Numb. 11.
Psal 78.30.

Numb. 25.

2. Sam. 24.
1. Chro. 21. 1.

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An Exhortation.

among vs in England not onely such as haue despised gouernment, and spoken euill of those that are in authoritie: but such also as S. Paul ^{2. Tim. 3. 4.} prophesied of, that there should come in the latter dayes traitors, heady, high minded, murmurers, malecontents, fault-finders, as S. Iude cath them: The people of Israel committed whoredom with the daughters of Moab: and there are many of the daughters of England like those daughters of Moab, and too many like vnto Zimri whose fornications are notorious in the sight of the world, not caring to conceale their abominations; and therefore no marueile, if God himselte stand forth to plague the land for them. Adde vnto these, that haply with Dauid, wee haue lifted vp our hearts in the multitude of our people, and magnified our selues, that wee are a mightie and populous Nation, ascribing vnto our selues, and our owne strength the honour, and victorie ouer our enemies, which God with his owne right arme hath gotten vnto himselte for his glory. Adde moreouer, that swearing, outragious oathes, and cursed speakings are to bee heard out of the mouthes of all estates, yea, euen of very children in our streetes, whereby the name of God is very grievously prophaned. Adde also that our trades and traffique is become the practise of deceit, and theft, while wee make our gaine by lying, forswearing, false measure, false weights, and false lights, which are an abomi-

Iude 8.

Num 25.

2. Sam. 24.

An Exhortation.

Zach. 4. 5.

nation vnto the Lord. And therefore no mar-
ueile if that flying booke of the curse of God a-
gainst the sweaver, and the thiefe, haue entred
into our houses, and taken holde of the stone,
and timber thereof. Besides all these, the Lords
day is not kept holy, but polluted: the word of
God and the ministry thereof is not reueren-
ced, but despised: his holy Sacraments are ei-
ther neglected, or abused: generally the name of
God is euill spoken of among the aduersaries of
the trueth through vs, and our dissolute and li-
centious conuersation: & therefore the cause is
apparent why the plague is broken in amongst
vs: God hauing threatned vs in his word as
the people of Israel, that because wee will not
obey the voyce of the Lord our God to doe all
his Commandements, and his Ordinances
which he commands vs, hee will smite vs with
a consumption, and with a feuer, and with a
burning ague, and shall cause the pestilence to
cleaue vnto vs vntill hee haue consumed vs
from the land. And thus much of the cause of
the pestilence.

Now let vs examine and see what hope of
helpe, what cure or remedie, remaineth vnto vs
in this visitation. The remedie is to be sorted
out answerable to the cause of the disease: so
that if Gods anger against sinne hath caused
this mortalitie amongst vs (as heretofore hath
beene shewed amongst other people) if wee shall
remouue our sinnes out of the sight of God, his
wrath

An Exhortation.

wrath shall cease, and with his wrath our punishment. For the applying of this soueraigne balme vnto our present soze, there is by publike order prescribed, that Fasting and Prayer, the true signes and tokens of our vntained repentance, and conuersion vnto God, should be exercised in all Congregations: especially in and about London, that all degrees and estates of people might thereby be admonished to humble themselves vnder the mighty hand of God, to acknowledge their sinnes, and by their humiliation and detestation of their former wicked life, to testifie vnto the world, that they desire nothing more then to bee reconciled againe to their good & gracious God, that hee may cause his indignation to cease, and turne away this his fearefull chastisement from among vs. And as fasting and prayer are meanes spirituall, appointed in the word of God, and alwayes practised in the Church of God at such times as hee afflicteth his people with any contagious diseases or plagues for sinne: So are there also other naturall and ordinary meanes not to bee neglected, but to be receiued and vsed against the naturall causes of this infection. For though it bee true that all things are guided by Gods prouidence: and that he doth what hee will doe in heauen and in earth; yet hee effecteth and bringeth his will to passe by order & by meanes that himselte hath determined. The eyes of all things looke vp vnto the Lord, and trusting in
him

An Exhortation.

him he giueth them their meat in due season: but yet the Lord wil haue all men to labour, and eate the labours of their hands, for the maintenance of their life. It is the Lord that bringeth backe againe from the gates of death, and restoreth men that were sicke to their former health: and yet hath hee ordained the Physician, & created many medicinable and comfortable things to procure and preserve the health of man, and hath commanded vs to vse them. Men must plant and water: though it be onely God that giueth the increase. If the husbandmen should giue ouer their tillage, and pretend that they meant to depend vpon Gods prouidence, looking either to be fed from heauen, or that the earth should of her owne accord bring forth vnto them graine and corne, and all necessary fruits for their reliefe: were it not in respect of themselves extreame madnesse, and towards God a most wicked temptation? It cannot be denied; but that this grienous sicknesse which now reigneth amongst vs, both is and shall be gouerned by Gods prouidence, do men what they list: But yet such as truly feare God, & are truly instructed out of his word, wil submit themselves vnto his heauenly prouidence in such sort as he hath appointed them. When good king Ezechiah was sicke of this disease of the plague, as Diuines doe deliuer, hee prayed and wept, and vsed those meanes meete to pacifie the anger of God. And when God had determined that hee should

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should not die of that sicknesse: though he could no doubt haue healed him without meanes by his word onely, yet hee directeth his Prophet to signifie vnto him the medicinable meanes of his helpe, namely, that he should apply a plaister of figges to his soze to ripen and heale it. So that we see, first prayer to God, and then the vse of other necessary and profitable meanes must not be neglected.

Now if any man should object or say: this visitation commeth of God, and I know not whether I may pray against it, he bewrayeth greatly his ignorance in the Scriptures of God. For in euery visitation of this, or any other plague there mentioned, you shall find that the holy men of God still laboured by prayer and supplication vnto God to remoue the same from themselves and their people. Moyses is said to haue Num. 16. stood in the gappe to turne away the wrath of God, and Aaron ranne with his golden censer to Psal. 106. stand betweene the liuing and the dead, and Phinees the Priest stood vp and prayed, and the plague ceased. David seeing the Angel ready to 2. Sam. 24. destroy Ierusalem, built an Altar, offered sacrifice, and brake forth into that his most ardent, and earnest supplication for the people.

Againe, because in this great mortality of ours, we find by experience, that not so much any generall corruption of the aire, nor any distemperature in the blood, or humors of mens bodies haue beene the causes of the spreading

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and continuing of this infection, as the contagion that the disease it selfe hath bred, & which one man receiveth from another, the sound from those that are sicke: Therefore also men are to learne that one chiefe & ordinary meane of their preservation in this dangerous time is, the avoyding of the contagion that cometh by mingling disorderly the sound, and the sicke together. And if there be any that being yet sound doe thinke they are not bound in conscience to shunne and avoide the persons and places that are infected, except it be in case of necessitie: or if those that are diseased, or doe keepe in houses where the disease is knowne to be, shall thinke much that they are shut vp, and restrained from coming abroad, or frequenting the common and publique assemblies of those that are cleare, having in the meane time such things as are necessary for their sustentation: They must be content to heare out of the word of God their error therein and ignorance. The disease of the leprosie was infectious as is the pestilence, and whensoever any were smitten with that disease, it was not surely without the will or providence of God: and yet we may safely learne even of God himselfe without any prejudice to his good providence, how wee ought in that and other kinde of infectious maladies to demean our selves for the avoyding of the damage thereof. The Leper (saith the Lord in the 13. Chapter of Leviticus,) in whom the plague is, shall have

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haue his clothes rent, and his head bare, and shall put a couering vpon his lips, and shall cry: I am vncleane, I am vncleane. And as long as this disease shall be vpon him, hee shall dwell alone; without the campe shall his habitation bee. The renting of his clothes here mentioned was a signe of his mourning and lamentation for that affliction: he dwelt alone for feare of infecting others; and if at any time he went abroad to take the aire, his lippes were couered, that his breath might not infect such as came neere him: And besides he was to giue warning, that all men might the more carefully auoyde him by crying out vnto them, I am vncleane, I am vncleane.

Furthermore it was ordered by the Lord, that the cloathes that were infected should be burnt, the houses purged, and in some cases of more danger of infection pulled downe and vtterly defaced: In which respect, there was a generall commandement giuen to the people, That they should take heed of the plague of the Leprosie. All these and diuers other rules and cautions prescribed by God himselfe, were chiefly grounded vpon this, That the disease of the leprosie was infectious. Whereby wee are to learne, that forasmuch as the disease of the plague is farre more infectious, contagious, and dangerous, then that was of the leprosie; wee should be so much the more carefull to auoid it; and such as are infected, more charitably minded, and re-

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Religiously humbled vnder the hand of God, then disobeying all authoritie, to thrust themselves into the company of others, whereby the mortalitie daily so increaseth. And if any man should thinke that the disease of the plague were not contagious and infectious, so grosse a conceit is rather to be pittied, then confuted, being contrary to the common and lamentable experience of these times, and contrary to the iudgement of all learned and wise men in all ages. If therfore we desire that Almighty God should withdraue his heauie hand from vs, and deliuer vs from this affliction, it is not sufficient for vs by fasting and prayer, to humble our selues vnto his diuine Majesty, except wee ioyne therewith our best endeauours and diligence, by vsing such other meanes as God hath appointed for the staying of it. Otherwise, if we despise all good meanes: if wee neither regard to keepe our selues in a good estate of our bodily health by the counsell of the learned Physician: if wee make a mocke of all preseruatiues of Art: if we neglect all euill and infectious sauiours, and refuse the benefit of the purer ayre: if wee run desperately and disorderly into all places and amongst all persons, and pretend our faith and trust in Gods prouidence, saying: If hee will saue me, he will saue me: and if I die, I die. This is not faith in God, but a grosse, ignorant, and foolhardie presidence and presumption, little different from that subtil temptation of Sathan to our

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our Saviour Christ, to throw himselfe headlong from the toppe of the pinnacle, in hope that God would send his Angels to holde him vp, which were a wanton and dangerous tempting of God: or else with Saint Peter, to lead himselfe into temptation, and by desiring to walke on the water, to bring his life into a needlesse and vnecessary hazard and perill without any warrant of an ordinary calling, or any comfort of a good conscience therein.

Moreover, if men at any time will prepare themselves to death, then should they especially when they are in the greatest danger, as they are who are already infected, or doe without urgent cause resort vnto them. Now in preparing our selues to leaue this world, what one thing almost is more necessary then a charitable heart towards all men, which they cannot haue by any possible meanes, who either knowing themselves to bee infected doe keepe company with such as are cleare; or that being whole, doe enter without any necessity into places infected, and afterwards resort into all companies, as if they were sure that neither they themselves nor their clothes were tainted. When King Azariah became a leper, because hee knew the danger of his disease, and found by the Law of God the restraint of those that were so diseased, though a King, yet was hee content to dwell in an house apart all the dayes of his life, and Iothan his sonne governed in his stead. This his obedi-

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ence must needs condemne their disordered licentiousnesse, who though the meanest among the people, yet being infected thinke scoorne to keepe their houses, though but for a short time; and breake abroad they will whatsoeuer come of it, no authority, orders, lawes or proclamations can restraine them: and others there are as wilfull to associate and mingle themselves with them. Wherein, how cruell the one sort are against themselves in hazarding their own liues and theirs that depend on them; how uncharitable the other sort are towards their brethren, by deriuing their infection into them, and how iniurious both sorts are to the state and common wealth wherein they liue, by prolonging and spreading the danger, which otherwise by their better gouernment might bee sooner suppressed, all wise men of sound iudgement are very sorry either to see, or heare it.

Wherefore, considering all that hath beene spoken tendeth to this end, To shew that our sinnes haue caused this fearefull Visitation to breake forth against vs; and that the remedy left vnto vs for our hope of helpe herein, is our speedy repentance, with prayer and fasting, together also with the good vse of ordinarie meanes, and the wary and carefull cariage of our selues out of the danger of contagion: let vs bee truely wise, and demeane our selues in this time of our triall, as those that make good vse of Gods corrections: let vs neither mur-
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enire not grudge against the will of God, nor take impatiently what our sinnes haue deserued, and God in his fatherly care hath inflicted vpon vs for our amendment: let vs not now adde sinne vnto sinne, but forasmuch as the desperate security of those that seeme neither to feare, nor to flie from this infection, is but a tempting and prouoking of the iudgement of God: seeing it may bee an hinderance vnto the fruit of the prayers, and fasting of the Church, which be they neuer so strict and zealous, shall hardly procure a release of this burden of God, if wilfull and intemperate spirits will not bee kept in order: seeing such their vnruly licentiousnes extendeth it selfe to the breach of all charity, & bringeth vpon their owne heads no lesse then the guilt of wilfull murder both of themselves, their children, their families, and neighbours, which hatefull cruelty against their own kind, Turkes and infidels would abhorre: seeing it procureth also a publike and manifest detriment to the State, and places where they dwell, by hindering their trafficke, and impoverishing their neighbours in their trades and occupations: let men at the last be warned, and if there be any feare of God, any obedience to his word, any conscience of the Magistrates authority, any fruits of our faith and Christian profession, whose badge and cognizance is mutuall loue and charity, to further and procure the common good of all: let vs not goe forward to
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tempt GOD, to continue so cruell to our selues; and so harmefull to others: let vs be more humble in the day of our affliction, submitting our selues to those goodd and wholesome orders, and decrees already published for preventing the further infection of this our calamity, and making account of all good meanes, and medicinal helpe made knowne vnto vs for our better preservation: least we may seeme to mocke God by prayer and fasting, to begge a mitigation of this his irefull chastisement, and yet wee frame our actions contrary and opposite to the successe we pray for.

And among all other things yet spoken of, let this one aduice bee added without offence vnto any; That though it be a Christian and laudable custome to accompany the bodie of the dead vnto the graue, and commend them in decent manner vnto their rest: yet, seeing the end of such assemblies as are then gathered together is, by the vse of Prayer and the word preached rather to giue comfort vnto the liuing, then any benefit vnto the dead; let men be aduised, perswaded, and content, that their dead should bee buried with no more company then is needfull for the interrings and laying them by in the earth, because the gathering together of friends and neighbours in so common a contagion cannot bee without present danger, and hazard of their health and liues: and it is verely thought that infection by this meanes of meeting hath ensued

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ny of those families which haue beene, and are yet visited, being of the poorer sort. To whose affliction, if you shall adde affliction, and suffer them to want meanes of ordinary sustentation, alas, what shall become of them, seeing necessity knoweth no law, and want and hunger breake stone walles? In which case of neede they will breake forth for the succor of their liues, though with neuer so much danger to themselves, or others. Wherefore it shall well beseme those that are rich, and able to shew their fellow feeling of their brethrens necessitie; it shall well become the misery of the time for men to bee fruitfull in good workes, whereby their Christian duetie may bee testified vnto God and men. And it shall well agree also with the exercise of Fasting and Prayer now in hand, that in euery assembly gathered together to that end, there be a collection made of the beneuolence of the people, to bee faithfully and truly distributed by those that are put in trust, vnto the poore shut vp, and visited with this affliction. So shall your Prayers, Fasting and Almesdeedes, as the incense, and odours of the faithfull, qualifie the stench and corruption of our sinnes, and as sacrifices where with God is well pleased, being made acceptable in that sweete smelling saour of our Saviour Christ his intercession, shall mitigate the wrath of God, and turne away this his indignation from vs, restoring vs againe to his wonted fauour, and our former health and safety:

Order for the Fast.

safety: which grace God the Father of all mercy and consolation graunt vnto vs, even for his dearely beloued Sonne Christ Iesus his sake, our onely Lord and Saviour. Amen.



Order for the Fast.

THe godly vse of Fasting, in time of common calamitie, as Warre, Famine, Pestilence, and also when any weightie matter was in hand, for the Church and Common-wealth, is euident in holy Scriptures. Wherefore it is necessarie in so contagious time of sickenesse (our sinnes procuring iustly the wrath of God) that following the godly examples of King *Iosaphat*, and the King of *Ninene* with others, Fasting with prayer be commended to the people by their Preachers.

1 **L** Et this Fast bee helde euery weeke vpon the Wednesday.

2 All Persons (children, olde, weake, and sicke folkes, and necessarie Haruest labourers, or the like excepted) are required to eate vpon that day, but one

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Order for the Fast.

competent and moderate Meale, and that towards night after Euening prayer: obseruing sobrietie of diet without superfluitie of ryotous fare, respecting necessitie and not voluptuousnesse.

3 The quantitie being but sufficient, it is not fit that any delicacie should bee regarded. Let no publike order bee contemned herein, nor dissimulation with God committed, pretending godly abstinence, but doing nothing lesse.

4 The wealthier sort are earnestly to be mooued to bestow the price of the meale forborne, vpon the poore, considering the miserie and distresse of a number of hungry soules, either almost staruing for lacke of foode, or being sicke with eating vnwholesome meates.

5 The people are to bee warned to forbear this day their bodily working, and common buying and selling (necessary occasions and labourers excepted) and to be exercised all the time in holy prayer, godly Meditations, and reuerend hearing of the Scriptures, either read or preached. And especially they are to take heede that they spend it not in playes, pastimes, idlenesse, haunting of Tauernes, lasciuious wantonnesse, surfeiting and drunkennesse: for which sinnes (the proper sinnes of our Nation) the heauie displeasure and wrath of God is fallen vpon vs.

6 Admonition is here lastly to bee giuen, that on the

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the said Fasting day there be but one Sermon at Morning prayer, and the same not above an houre long, and but one at Evening prayer of the same length, to auoyde the inconuenience that may grow by the abuse of Fasting: Some esteeming it a meritorious worke: others a good worke, and of it selfe acceptable to God without due regard of the end: others presuming factiously to enter into publike Fasts without the consent of Authoritie, and others keeping the people together with ouermuch wearinesse and tediousnesse a whole day together: which in this time of contagion is very dangerous, in so thicke and close assemblies of the multitudes. God giue vs grace to repent, and in his mercie turne away his punishment from vs. Amen.

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Order for the Fall.

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