

A Form of Prayer with Thanksgiving;

Upon Easter Day



Morning Prayer shall begin with these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.

REND your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel ii. 13.*

DEARLY beloved brethren, the Scripture moveth us, in sundry places, to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought, at all times, humbly to acknowledge our sins before God; yet ought we chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me;

A general Confession to be said of the whole Congregation after the Minister, all kneeling.

ALMIGHTY and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, who confess their faults. Restore thou those who are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. *Amen.*

*If no Minister be present the person saying the service shall read the Collect for the
Twenty-First Sunday after Trinity, that person and the people still kneeling*

LORD, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name; through Jesus Christ our Lord. *Amen.* through Jesus Christ our Lord.

The people shall answer here, and at the end of all other prayers, Amen.

Then likewise he shall say,

O LORD, open thou our lips.

Answer. And our mouth shall show forth thy praise.

Minister. O God, make speed to save us.

At Morning Prayer, instead of the Psalm, O come, let us sing, &c. these Anthems shall be said.

CHRISt our passover is sacrificed for us : therefore let us keep the feast; Not with the old leaven, nor with the leaven of malice and wickedness : but with the unleavened bread of sincerity and truth.

1 Cor. v. 7

Christ being raised from the dead dieth no more: death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord. *Rom. vi. 9*

Christ is risen from the dead: and become the first-fruits of them that slept. For since by man came death: by man came also the resurrection of the dead. For as in Adam all die: even so in Christ shall all be made alive. *1 Cor. xv. 20.*

Glory be to the Father, and to the Son : and to the Holy Ghost; As it was in the beginning, is now, and ever shall be : world without end.

Amen.

Then shall be read distinctly with an audible voice the Epistle,; He that readeth so standing and turning himself, as he may best be heard of all such as are present.

The Epistle. Coloss. 3. 1.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience: In the which ye also walked some time, when ye lived in them.

The Gospel. St. John 20. 1.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

And after that, the Hymn following:

Jubilate Deo. Psalm c.

OBE joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God; it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

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

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

Then shall be sung or said the Apostle's Creed, by the Minister and the people standing.

I BELIEVE in God the Father Almighty, Maker of heaven and Earth: And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy Catholick Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body, And the Life everlasting. Amen.

And after that these Prayers following, all devoutly kneeling: the Minister first pronouncing with a loud voice,

The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Minister. O Lord, save the King;

People. Who putteth his trust in thee.

Minister. Send him help from thy holy place

People. And evermore mightily defend him.

Minister. Let his enemies have no advantage against him.

People. Let not the wicked approach to hurt him.

Then the Minister, Clerks, and people shall say the Lord's Prayer with a loud voice.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. Amen.

Then the Minister standing up shall say,

O Lord, shew thy mercy upon us.

Answer. And grant us thy salvation.

Minister. O Lord, save the King.

Answer. And mercifully hear us when we call upon thee.

Minister. Endue thy Ministers with righteousness.

Answer. And make thy chosen people joyful.

Minister. O Lord, save thy people.

Answer. And bless thine inheritance.

Minister. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but only thou, O God.

Minister. O God, make clean our hearts within us.

Answer. And take not thy Holy Spirit from us.

Then shall follow three Collects; the first of the day, which shall be the same that is appointed at the Communion; The second for Peace; The third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning

Prayer throughout all the year, as followeth, all kneeling

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

The second Collect, for Peace.

O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

The third Collect, for Grace.

O LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight; through Jesus Christ our Lord. *Amen.*

After the Collect, shall this be said which followeth.

A Prayer for the King's Majesty.

O LORD, our heavenly Father, the high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign, King CHARLES; and so replenish him with the grace of thy Holy Spirit, that he may always incline to thy will, and walk in thy way. Endue him

plenteously with heavenly gifts; grant him in health and wealth long to live; strengthen him that he may vanquish and overcome all his enemies; and finally, after this life, he may attain everlasting joy and felicity; through Jesus Christ our Lord. *Amen.*

A Prayer for the Royal Family.

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless *Maria* the Queen consort, and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

A Prayer for the Clergy and People.

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

2 Corinthians xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Morning Prayer throughout the Year.



A lightly edited form of *The Order for Morning Prayer*, taken from the 1604 edition of the *Book of Common Prayer*, with the Collect and readings for Easter day interpolated where appropriate. This modified form of service is typical of that held by an encamped militia regiment of the English Civil War where no ordained clergy were present.

Pronunciation used in this celebration is of a more modern form than the written word, based on evidence from *Special Help to Orthography* by Robert Hodges, published in 1643; while it was customary to "...write such words as '*leadeth* it, '*noteth* it, '*raketh* it, '*perfumeth* it' the words were said as '*leads* it, '*notes* it, '*rakes* it, '*perfumes* it'."