

Moslems and the History of Anglican Liturgy: *Documentation*

J. Frank Henderson

Frank Henderson's Page on Liturgy and Medieval Women
www.jfrankhenderson.com

© 2003

Outline

Introduction

Book of Common Prayer 1549, 1552, 1662

Special Liturgies 1565, 1565, 1566

Sermons 1563, 1570

Bidding Prayer 1570

Reconciliation of a Lapsed Anglican

Who Returns to the Church 1627, 1637

Baptism of Converts from Islam 1586, 1657, 1668, 1669

Scottish Book of Common Prayer 1911, 1929

Introduction

The encounter of Christians with Moslems over the centuries has influenced the history of Anglican liturgy. This relatively little known aspects of liturgical history deserves to be re-examined today, as Christians increasingly become aware of Islam and as efforts are being made on many fronts to promote good relations between Christians and Moslems.

Here I present documents that show ways in which Moslems influenced and were referred to in the Anglican liturgy in the sixteenth and seventeenth century and again in the twentieth.

The presentation of these texts is part of a broader investigation that includes similar studies of the Lutheran and Roman Catholic liturgies. This of course is merely a first step in what should be a broader and deeper study of this subject, carried out by many. Additional texts undoubtedly remain to be identified, and all of them need to be placed in context with respect to the place and period of their composition and use. All deserve further analysis and reflection.

Implications for Christian-Moslem relations in the past, the present and the future need to be drawn out, especially regarding ways in which Christians today refer to Moslems in their liturgies.

Most of the documents from which excerpts are quoted here come from the sixteenth and seventeenth centuries. Christians then commonly referred to Moslems as Turks. I thank Dr Lucinda Mosher for the following important reference:

Nabil Matar, *Islam in Britain 1558-1685*. Cambridge University Press 1998.

Book of Common Prayer

Good Friday: second alternative collect, 1549, 1552, 1662 [here 1662]

Source: F. E. Brightman, *The English Rite*. London: Rivingtons 1921, vol 1, p 369.

O mercifull God who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a Sinner, but rather that he should be converted, and live: Have mercy vpon all Iews, Turks, Infidels, and Hereticks, and take from them all Ignorance, hardness of heart, and contempt of thy word: and so fetch them home, blessed Lord, to thy flock that they may be saved among the remnant of the true Israelites, and be made one Fold vnder one Shepherd Jesus Christ our Lord, who liveth and reigneth with thee, and the holy Spirit, one God, world without end. Amen.

[At some point prior to the twentieth century the words “Turks, Infidels, and Hereticks” were deleted.]

Special Liturgies

Source: *Liturgies and Occasional Forms of Prayer set forth in the Reign of Queen Elizabeth*. Edited for The Parker Society by William Keatinge Clay. Cambridge: University Press 1847.

I have omitted the texts of the psalms used in these liturgies.

First Special Liturgy 1565

A Form to be used in common prayer every Wednesday and Friday, within the city and Diocese of Sarum: to excite all godly people to pray unto God for the delivery of those Christians that are now invaded by the Turk, p 519-523.

Forasmuch as the Isle of Malta (in old time called Melite, where S Paul arrived when he was sent to Rome) lying near unto Sicily and Italy, and being as it were the key of that part of

Christendom, is presently invaded with a great Army and navy of Turks, infidels and sworn enemies of christian religion, not only to the extreme danger and peril of those Christians that are besieged, and daily assaulted in the holds and forts of the said Island, but also of all the rest of the countries of Christendom adjoining; it is our parts, which for distance of place cannot succour them with temporal relief, to assist them with spiritual aid: that is to say, the earnest, hearty, and fervent prayer, to Almighty God for them, desiring him after the examples of Moses, Josaphat, Ezechias, and other godly men, in his great mercy to defend and deliver Christians professing his holy name, and in his Justice to repress the rage and violence of Infidels, who by all tyranny and cruelty labour utterly to root out not only true Religion, but also the very name and memory of Christ our only Saviour, and all christianity; and if they should prevail against the Isle of Malta, it is uncertain what further peril might follow to the rest of Christendom. And although it is every christian man's duty, of his own devotion to pray at all times, yet for that the corrupt nature of man is so slothful and negligent in this his duty, he hath need by often and sundry means to be stirred up, and put in remembrance of his duty. For the effectual accomplishment whereof it is ordered and appointed as followeth.

First, that all Pastors and Curates shall exhort their Parishioners to endeavour themselves to come unto the Church, with as many of their family as may be spared from their necessary business, and they to resort thither, not only upon Sundays and holy days, but also upon Wednesdays and Fridays, during this dangerous and perilous time: exhorting them there reverently and godly to behave themselves, and with penitent minds, kneeling on their knees, to lift up their hearts, and pray to the merciful God to turn from us, and all Christendom, those plagues and punishments, which we and they through our unthankfulness and sinful lives have deserved.

Secondly, that the said Pastors and Curates shall then distinctly and plainly read the general confession appointed in the book of service, with the residue of the morning prayer unto the first lesson.

Then for the first lesson shall be read one of the chapters hereafter following, or so much thereof as is appointed.

Exod xiii. Exod xvii unto these words: And Miriam a Prophetess &c. Exod xvii beginning at these words: Then came Amelech and fought with Israel &c. Judges vii. The first of the Kings.xxiii beginning at these words: Then came the Ziphites to Saul &c unto the end of the chapter. iiii of the Kings vii. iiii. of the Kings xix. The second of the Chronicles, or Paralipomenon xx.

After that, instead of *Te Deum, laudamus*, that is to say, We praise thee, O God, shall be said the li Psalm: Have mercy upon me, O God, &c.

Then immediately after shall be said the Creed: I believe in God the Father, &c. And after that, the accustomed prayers following, unto the end of the Morning prayer.

That done, the Litany shall be said in the mids of the people, unto the end of the Collect in the same Litany, which beginneth with these words: We humbly beseech thee, O Father, &c. And then shall follow this Psalm to be said of the Minister with the answer of the people. [i.e., Responsively]

Psalm lxxix O God, the Heathen are come into thine inheritance...

[another psalm]

After the Psalm the prayer following shall be said by the minister alone, with a high voice, at saying whereof the people shall devoutly give ear, and shall both with mind and speech to themselves assent to the same prayer.

The Prayer

O Almighty and everlasting God, our heavenly Father; we thy disobedient and rebellious children, now by thy just judgment sore afflicted, and in great danger to be oppressed, by thine and our sworn and most deadly enemies the Turks, Infidels, and Miscreants, do make humble suit to the throne of thy grace, for thy mercy, and aid against the same our mortal enemies: for though we do profess the name of thy only Son Christ our Saviour, yet through our manifold sins and wickedness we have most justly deserved so much of thy wrath and indignation, that we can not but say, O Lord correct us in thy mercy and not in thy fury. Better it is for us to fall into thy hands, than into the hands of men, and especially into the hands of Turks and Infidels thy professed enemies, who now invade thine inheritance. Against thee, O Lord, have we sinned, and transgressed thy commandments: against Turks, Infidels, and other enemies of the Gospel of thy dear Son Jesus Christ, have we not offended, but only in this, that we acknowledge thee, the eternal Father, and thy only Son our Redeemer, with the Holy Ghost, the comforter, to be the only true Almighty and everliving God. For if we would deny and blaspheme thy most holy name, forsake the Gospel of thy dear Son, embrace false religion, commit horrible Idolatries, and give ourselves to all impure, wicked, and abominable life, as they do; the devil, the world, the Turk, and all other thine enemies would be at peace with us, according to the saying of thy Son Christ: If you were of the world, the world would love his own. But therefore hate they us, because we love thee: therefore persecute they us, because we acknowledge thee, God the Father, and Jesus Christ thy Son, whom thou hast sent. The Turk goeth about to set up, to extol, and to magnify that wicked monster and dammed soul Mohumet above thy dearly beloved Son Jesus Christ, whom we in heart believe, and with mouth confess, to be our only Saviour and redeemer. *

Wherefore awake, O Lord our God and heavenly Father, look upon us thy children, and all such Christians as now be besieged and afflicted, with thy fatherly and merciful countenance: and overthrow and destroy thine and our enemies, sanctify thy blessed name emonges us, which they blapheme, establish thy kingdom, which they labour to overthrow: suffer not thine enemies to prevail against those, that now call upon thy name, and put their trust in thee, lest the Heathen and Infidels say: Where is now their God? But in thy great mercy save, defend, and deliver all

thy afflicted Christians in this and all other invasions of these Infidels, that we and they that delight to be named Christians may continually laud, praise, and magnify thy holy name, with thy only Son Jesus Christ, and the Holy Ghost, to whom be all laud, praise, glory, and empire for ever and ever. AMEN.

Psalms which may be sung or said before the beginning, or after the ending of public prayer: ii, iii, vii, x, xi, xiv, xxii, xxvii, xlvi, lli, lvi, lxx, lxxiii, lxxxiii, lxxxx, lxxxxiii, cxxi, cxiii, cxxx, cxi.

Second Special Liturgy 1565

A Short Form of Thanksgiving to God for the delivery of the Isle of Malta from the invasion and long siege thereof by the great army of the Turks both by sea and land, and for sundry other victories lately obtained** by the Christians against the said Turks, to be used in the common prayer within the province of Canterbury, on Sundays, Wednesdays, and Fridays, for the space of six weeks next ensuring the receipt hereof, pp 524-526

Set forth by the most Reverend father in God, Matthew by God's providence Archbishop of Canterbury, Primate of all England and Metropolitan.

[**note: "No doubt, in Hungary, which Solyman the magnificent had himself invaded with another army."]

Psalm 50. Call upon me in the day of trouble; so will I deliver thee, and thou shalt glorify me. . . .

After the end of the Collect in the Litany which beginneth with these words: We humbly beseech thee, O Father. &c. shall follow this Psalm to be said of the minister, with the answer of the people {i.e., Responsively]

We praise thee, O God, with our whole hearts, and we will speak of thy marvellous works. ...

After this psalm shall be said by the minister openly, and with an high voice, the Collect following.

The Collect

O heavenly and most merciful Father, the defender of those that put their trust in thee, the sure fortress of all them that flee to thee for succour: who of thy most just judgments for our disobedience against thy holy word, and for our sinful and wicked living, nothing answering to our holy profession, which hath been an occasion that thy holy name hath been blasphemed amonges the heathen, hast of late most sharply corrected and scourged our christian brethren thy servants with terrible wars and dreadful invasions of most deadly and cruel enemies, Turks and Infidels: But now of thy fatherly pity and merciful goodness, without any desert of ours, even for

thine own name's sake, hast, by thy assistance given to divers Christian princes and potentates, at length, when all our hope was almost past, dispersed and put to confusion those Infidels, being thine and our mortal enemies, and graciously delivered thy afflicted and distressed Christians in the Isle of Malta, and sundry other places in Christendom, to the glory and praise of thy name, and to the exceeding comfort of all sorrowful Christian hearts: We render unto thee most humble and hearty thanks for these thy great mercies shewed to them that were thus afflicted and in danger; we laud and praise thee, most humbly beseeching thee to grant unto all those that profess thy holy name, that we may shew ourselves in our living thankful to thee for these and all other thy benefits: Endue us (O Lord) and all other Christian people with thy heavenly grace, that we may truly know thee, and obediently walk in thy holy commandments, lest we again provoke thy just wrath against us: Continue thy great mercies towards us, and as in this, so in all other invasions of Turks and Infidels, save and defend thy holy Church, that all posterities ensuing may continually confess thy holy name, praising and magnifying thee with thy only Son Jesus Christ, and the Holy Ghost, to whom be all laud, praise, glory and empire, for ever and ever. Amen.

Third Special Liturgy 1566

A Form to be used in common prayer, every Sunday, Wednesday, and Friday, through the whole Realm: To excite and stir all godly people to pray unto God for the preservation of those Christians and their Countries, that are now invaded by the Turk in Hungary, or elsewhere, pp 527-535.

Set forth by the most Reverend father in God, Matthew, Archbishop of Canterbury, by the authority of the Queen's Majesty.

Where as the Turks the last year most fiercely assailing the Isle of Malta, with a great army and navy, by the grace and assistance of Almighty God (for the which we with other Christians at that time by our hearty prayers made most humble suit) were from thence repelled and driven, with their great loss, shame and confusion; they, being inflamed with malice and desire of vengeance, do now by land invade the kingdom of Hungary (which hath of long time been as a most strong wall and defense to all Christendom) far more terribly and dreadfully and with greater force and violence, than they did either the last year, or at any time within the remembrance of man: It is our parts, which for distance of place cannot succour them with temporal aid of men, to assist them at the least with spiritual aid, that is to say, with earnest, hearty, and fervent prayer to Almighty God for them, desiring him, after the examples of Moses, Josaphat, Ezechias and other godly men, in his great mercy to defend, preserve and deliver Christians, professing his holy name, and to give sufficient might and power to the Emperor's excellent Majesty, as God's principal minister, to repress the rage and violence of these Infidels, who by all tyranny and cruelty labour utterly to root out not only true religion, but also the very name and memory of Christ our only Saviour, and all Christianity. And forasmuch as if the Infidels, who have already a great part of that most goodly and strong kingdom in their possession, should prevail wholly against the same (which God forbid) all the rest of

Christendom should lie as it were naked and open to the incursions and invasions of the said savage and most cruel enemies the Turks, to the most dreadful danger of whole Christendom; all diligence, heartiness and fervency is so much the more now to be used in our prayers for God's aid, how far greater the danger and peril is now, than before it was. And although it is every Christian man's duty, of his own devotion to pray at all times: yet for that the corrupt nature of man is so slothful and negligent in this his duty, he hath need by often and sundry means to be stirred up, and put in remembrance of his duty. For the effectual accomplishment whereof, it is ordered and appointed as followeth.

First, that all Parsons and Curates shall exhort their parishioners to endeavour themselves to come unto the Church, with as many of their family, as may be spared from their necessary business: And they to resort thither, not only upon Sundays and holidays, but also upon Wednesdays and Fridays, during this dangerous and religious time: exhorting them there reverently and godly to behave themselves, and with penitent minds, kneeling on their knees, to lift up their hearts, and pray to the merciful God to turn from us, and all Christendom, those plagues and punishments, which we and they through our unthankfulness and sinful lives have deserved.

Secondly, that the said Parsons and Curates shall then distinctly and plainly read the general confession appointed in the book of Service, with the residue of the Morning prayer, unto the first lesson.

Exod xiiii. Exod xvii beginning at these words Then came Amelech and fought with Israel &c. Josue x. Unto these words: And laid great stones on the Cave's mouth, which remain until this day. Judges vii i kyng xvii. iiii kyng vii. iiii kyng xix. The second of the Chronicles or Paralipomenon xx Unto these verses: And his God gave him rest on every side. Act xii.

After that, instead of *Te Deum laudamus*, that is to say: We praise thee, O God; shall be said the li Psalm: Have mercy upon me, O God, &c.

Then immediately after, upon Wednesdays and Fridays, shall be said the Creed. I believe in God &c. And after that the accustomed prayers following, unto the end of the Morning prayer. And upon Sundays, the second Lessons shall be read, as they are ordinarily appointed with the rest of the morning prayer.

That done, the Litany shall be said in the mids of the people, until the end of the Collect in the same Litany, which beginning with these words: We humbly beseech thee, O Father, &c. And then shall follow one of these Psalms in their order, to be said of the Minister according to the order of the days, with the answer of the people. ([i.e., responsively])

The Psalm

Hear our prayer, O Lord, consider our desire: hearken unto us for thy truth and righteousness sake . . .

[or four alternative psalms]

After the Psalm, the prayer following shall be said by the Minister alone, with a high voice. At saying whereof, the people shall devoutly give ear, and shall both with mind and speech to themselves assent to the same prayer.

The Prayer

[This is identical with the first part of the concluding prayer from the First Special Service, *Almighty and everliving God*, down to the asterisk after *our only saviour and redeemer*. It then concludes as follows.]

Wherefore awake, O Lord our God and heavenly Father, and with thy fatherly and merciful countenance look upon us thy children, and all such Christians, as are now by those most cruel enemies invaded and assaulted: overthrow and destroy thine and our enemies, sanctify thy blessed name among us, which they blaspheme, establish thy blessed name among us, which they blaspheme, establish thy kingdom, which they labour to overthrow: suffer not thine enemies to prevail against those that now call upon thy name and put their trust in thee, lest the Heathen and Infidels say: Where is now their God? But in thy great mercy save, defend, and deliver all thy afflicted Christians, in this and all other invasions of these infidels, and give to the Emperor** thy servant, and all the Christian army now assembled with him, thy comfortable might and courage, that we and they that delight to be named Christians, may enjoy both outward peace, and inwardly laud, praise, and magnify thy holy name for ever, with thy only Son Jesus Christ, and the Holy Ghost, to whom be all laud, praise, glory and empire for ever and ever. Amen.

[** Maximilian II, lay then encamped in the vicinity of Raab, with the main body of his army, to watch the motions of the Turks, who, under Solyman, again entered Hungary in the spring of 1565.]

This Prayer to be said at Evening prayer, immediately after the Collect of the day.

O Lord God of hosts, most righteous Judge, and most merciful Father: These dreadful dangers and distresses wherein other Christian men our brethren and neighbours do now stand, by reason of the terrible invasions of most cruel and deadly enemies the Turks, Infidels, and miscreants, do set before our eyes a terrible example of our own worthy deserts, by our continual sinning and offending against thy great majesty and most severe justice; and do also put us in remembrance, here in this our Realm of England, of our most deserved thanks for our great tranquillity, peace, and quietness, which we by thy high benefit, and preservation of our peaceable Prince, whom thou hast given us, do enjoy: Whiles others in the like or less offences, than ours are against thy majesty, are by thy righteous judgments so terribly scourged, these thy fatherly mercies do set forth thy unspeakable patience which thou usest towards us thy ingrate children, as well in the same thy gracious benefits of such our peace and tranquillity, as in thy wholesome warnings of us by thy just punishments of others, less offenders than we be. For the while thy great benefits bestowed upon us without all our deserving, as we praise thy Fatherly

goodness towards us: so being stricken in our minds with great dread of thy just vengeance, for that we do so little regard the great riches of thy Fatherly goodness and patience towards us, we most humbly beseech thee to grant us thy heavenly grace, that we continue no longer in the taking of thy manifold graces and goodness in vain. And upon deep compassion of the dreadful distresses of our brethren and neighbours the Christians, by the cruel and most terrible invasions of these most deadly enemies the Turks; we do make and offer up our most humble and hearty prayers before the throne of thy grace, for the mitigation of thy wrath, and purchase of thy pity and fatherly favour towards them: and not only towards them, but to us also by them; forsomuch as our danger or safety doth follow upon success of them: Grant them and us thy grace, O most merciful Father, that we may rightly understand, and unfeignedly confess our sins against thy majesty, to be the very causes of this thy just scourge, and our misery: grant us true and hearty repentance of all our sins against thee, that, the causes of thy just offense being removed, the effects of these our deserved miseries may withal be taken away. Give to thy poor Christians, O Lord God of hosts, strength from heaven, that they, neither respecting their own weakness and paucity, nor fearing the multitude and fierceness of their enemies, or their dreadful cruelty, but setting their eyes and only hope and trust upon thee, and calling upon thy name, who are the giver of all victory, may by thy power obtain victory against the infinite multitudes and fierceness of thine enemies, and all men understanding the same to be the act of thy grace, and not the deed of man's mighty and power, may give unto thee all the praise and glory: and specially thy poor Christians (by thy strong hand) being delivered out of the hands of their enemies, we for their and our own safety with them may yield and render unto thee all laud, praises, and thanks, through thy Son, our Saviour Jesus Christ, to whom with thee and the Holy Ghost, one eternal God of most sacred majesty, be all praise, honour and glory, world without end. Amen.

[The preceding prayer is also published by H. O. Coxe, *Forms of Bidding Prayer*. Oxford 1840, pp 110ff, no XXVII. Coxe says that it is also published in Strype's *Life of Archbishop Parker*, 1711, p 223.]

Or this Collect of the Litany following.

O Almighty God, king of all kings, and governour of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent: save and deliver us (we humbly beseech thee) from the hands of our enemies: abate their pride, asswage their malice, and confound their devices, that we, being armed with thy defense, may be preserved evermore from all perils, to glorify thee, which art the only giver of all victory, through the merits of thy only Son Jesus Christ our Lord. Amen.

Psalms which may be sung or said before the beginning or after the ending of public prayer, or before and after Sermons. ii, iii, vii, x, xi, xxii, unto the end of these words: In the mids of the congregation will I praise thee. xxvii, xlvi, lii, lvi, lxx, lxxiiii, lxxxiii, xci, cxxi, cxxiii, cxl.

Sermons

First Sermon 1563

“An Homily concerning the Justice of god, in punishing of impenitent sinners, and of his mercies towards all such as in their afflictions unfeignedly turn unto him. Appointed to be read in the time of sickness.”

Source: *Liturgies and Occasional Forms of Prayer set forth in the Reign of Queen Elizabeth*. Edited for The Parker Society by William Keatinge Clay. Cambridge: University Press 1847, pp 491-494..

Excerpt, pp 492-493:

“In like manner, the same immutable God proceeded aforetime with the Christians of Asia, Affricke, and Grece; he sent them like Prophets, learned doctors, and holy saints, saint Clement, Ignatius, Tertullian, Cyprian, Origine, Gregorius, Basil, Chrysostome, Augustine, and many mo, who out of holy Scriptures likewise warned and warned them again, to turn from their sins, and to return to God; unto whom after, when they would not be warned with words, he sent them the swords of the Goths, Hunnes, Vandales, Saracens, and Turks, he sent them likewise famines, and pestilences, and finally, when neither threats nor punishments could amend them by those nations, and especially the Saracens and Turks, he hath either utterly destroyed them, or else made them most miserable captives of the miscreants Turks, under them to be in all unspeakable slavery and misery; and that which is most horrible of all, where their forefathers worshipped Christ the Saviour of the world, to serve in his stead filthy and dampned Machomet, the deceiver of the world.”

Second Sermon 1570

“Sermon preached on Good Friday, 1570, in the following manner,” by “the learned Mr John Fox.

Source: H. O. Coxe, *Forms of Bidding Prayer*. Oxford: John Henry Parker, 1840, pp 97-109

Excerpts from the beginning of this sermon:

Lord Jesus Christ, Sonne of the lyving God, who was crucified for our sinnes, and didst ryse agayne for our justification, and ascendyng up to heaven, reignest now at the right hand of thy Father, with full power and authorite, rulyng and disposyng all thynges according to thyne owne gracious and glorious purpose, We sinnefull creatures and yet servaunts and members of thy Church, do prostrate ourselves and our prayers before thy imperial Majestic, havng no other patrone nor advocate to spede our suits or to resort unto but thee alone, besechyng thy goodnes to be good to thy poore church militant, here in this wretched earth, sometymes a rich church, a large church, an universall church, spread far and wide through the whole compass of the earth, now driven into a narrow corner of the world, and hath much nede of thy gracious helpe.

First, the Turke with his sword, what landes, nations, and countreys, what empires, kingdomes, and provinces, with cities innumerable hath he wonne, not from us but from Thee! Where thy name was wont to be invocated, thy word preached, thy sacraments administered, there now reigneth barbarous Mahumet with his filthy Alcoran. The flourishing churches in Asia, the learned churches of Grecia, the manifold churches in Africa, which were wont to serve thee now are gone from thee. The seven churches of Asia with their candlesticks, whom thou didest so well forewarne, are now removed. All the churches where thy diligent apostle S. Paul, thy apostle S. Peter and John, and other apostles, so laboriously travayled, preachyng and wrytyng to plant thy Gospell, are now gone from thy Gospell. In all the kyngdome of Syria, Palestina, Arabia, Persia, in Armenia, and the empire of Cappadocia, through the whole compasse of Asia, with Egypt and with Africa also, unless among the farre Aethiopians some olde steppes of Christianity peradventure yet do remayne, either els in all Asia and Africa, thy church hath not one foot of free land, but all is turned either into infidelitie or to captivitie, whatsoever pertaineth to thee. And if Asia and Africa onely were decayed, the decay were great, but yet the defection were not universal. Now in Europa a great part also is shronke from thy Church. All Thracia with the empire of Constantinople, all Grecia, Epyrus, Illyricum, and now of late all the kyngdoms almost of Hungaria, with must of Austria, with lamentable slaughter of Christen blood is wasted and all become Turkes.

Onely a little angle of the east partes yet remainest in some profession of thy name. But here, alacke, commeth another mischief as great, or greater than the other; for the Turke with his sworde is not so cruell, but the bishop of Rome on the other side is more fierce and bytter agaynst us, sturring up hys byshops to burne us, his confederates to conspire our destruction, setting kinges against their subjectes and subject's disloyally to rebell agaynst their princes, and all for thy name. Such dissension and hostilitie Sathan hath set amongst us, that Turkes be not more enemies to Christians than Christians to Christians, Papistes to Protestantes; yes protestantes with protestantes do not agree but fal out for trifles; so that the poore little flock of thy Church, distressed on every side, hath neithter rest without, nor peace within, not place almost in the world where to abide, but may crye now from the earth, even as thyne owne reverence cryed once from thy crosse, My God, my God, why hast thou forsaken me? [the sermon continues]

Bidding Prayer 1688

Source: "The bidding of the bedes," 1688, pp 1051-2 in F. E. Brightman, *The English Rite*. London: Rivingtons, vol 2.

Let us pray. ffor the whole race of mankind, for all Jews, Turks, Infidelis & Haerteticks that God would make his ways known unto them his Saving health unto all nations more especially let us pray for Christ's holy Catholick Church. Particularly for that part of it to which we belong the Church of England that God would inspire it continually with the Spirit of truth

unity & concord that all they that do confesse his holy name may agree in the turht of his holy word & live in unity & Godly love.

And that we of this nation may live quiet & peaceable lives in all Godliness & honesty, Let us pray for the kings most excellent majesty, James the Second by the Grace of God of England, Scotland, ffrance & Ireland King Defender of the faith & in all Causes & over all persons within thses his majestys realms & Dominions supreme moderator & governour.

Let us pray likewise ffor his Royal consort our gracious Queen Mary Catherine Queen Dowager his Royall Highnesse the Prince of Wales their Royall highnesses Mary princesse of Orange the Princesse Anne of Denmark & the rest of the royall family.

ffor the whole Clergy of these Realms by what names or Titles so ever dignifyd or distinguished whether they be the Most reverent ffathers in God the Lords Archbishops the Right Reverend the Bishops (particularly Lord Bishop of this diocese or any other dispensers of Gods holy word & Sacraments).

Let us pray for this majestys most Honorable Privy Council for the nobility & magistrates of these Realsm (Particularly for the right worshipful the mayor of this Corporation together with the Aldermen &c.)

That all and every of these may serve truly and painfully to the glory of God and the edifying and well governing of his people remembering the great account they must one day make.

And that there may never be wanting fit and able men to do God service both in Church & State, Let us beg a blessing upon all Schools nurserys of True religion & sound learning especially the two famous Vniversitys of this land that in them all other places dedicated to Gods service Religion & virtue & whatsoever is praiseworthy may ever flourish abound.

Pray we like wise for the whole commons of these Realms that they may live in true fatih & fears of God in humble obedience to the King & in brotherly love & Charity one towards another.

ffinally let us beseech Almighty God of his infinite goodneses & mercy to comfort & succour all them who in this transitory life are in trouble, sorrow, need, sickness or any other adversity.

Reconciliation of a Lapsed Anglican Who Returns to the Church

Sermon 1627

Edward Kellet, *A Returne from Argier*. A Sermon Preached at Minhead in the County of

Somerset the 16 of March, 1627, at there admission of a relapsed Christian into our Church
London: T. Harper 1628.

Archbishop Laud's Form of Penance and Reconciliation 1637

A Form of Penance and Reconciliation of a Renegado or Apostate from the Christian Religion to
Turcism, &c. 1628.

Source: *The Works of the Most Reverend Father in God, William Laud, DD.* Vol 5.
Oxford: John Henry Parker 1853 (The Library of Anglo-Catholic Theology, number 11.),
pp 372-375.

I. Let the offender's conviction be first judicially had before the bishop of the diocese, that so there may stand *apud acta*, his detection or confession, and that thereupon an excommunication be decreed and denounced both in the cathedral and the parish church where he lives; yet so as that upon his submission there in court, he may be absolved *in diem*, and the form of his penance enjoined him in manner following.

II. Let the minister of the place have frequent conference with the party in private; lay open and aggravate the heinousness of his sin both in respect of God, the Church, and his own soul; and see whether his conscience be troubled with any other grievous crime, that so he may be the better fitted for absolution of all together.

III. Let there be an order decreed in court, referring him to the minister of the place, to see his penance performed accordingly, and to reconcile him to the Church, and let that order be published in the parish church on a Sunday at morning prayer, next before the communion service.

IV. The next Sunday following, let the offender go appointed to stand, all the time of divine service and sermon in the forenoon, in the porch of the church, if it have any, if none, yet without the church door, if extremity of weather hinder not, in a penitent fashion in a white sheet, and with a white wand in his hand, his head uncovered, his countenance dejected, not taking particular notice of any person that passeth by him; and when the people come in and go out of the church, let him upon his knees humbly crave their prayers, and acknowledge his offence in this form, 'Good Christians, remember in your prayers a poor wretched apostate or renegado.'

V. The second Sunday let him stand in the church porch, and in his penitential habit as before, and then, after the *Te Deum* ended, let him be brought in by one of the churchwardens so far as to the west side of the font of the said church; there let him penitently kneel till the second lesson be ended, then let him make his submission, and ask mercy of God in the form following:

O Lord God of heaven and earth, be merciful unto me most wretched sinner. I confess, O Lord, I have justly deserved to be utterly renounced by Thee, because I have yielded to renounce my Saviour, and that holy profession, which I had formerly made of His name, whereby I was received into Thy Church. O God, forgive me this heinous and horrible sin, with all other my grievous sins against Thee, and let me, upon Thy gracious pardon and infinite mercy, be restored to the sight and benefit of this blessed sacrament, which I have so wickedly abjured, and be received (though most unworthy) into Thy gracious favour, and the communion of Thy faithful people, even for Thy great mercy's sake in Jesus Christ, my blessed Lord and Saviour.

Which done, let him, in a humble and devout manner, kiss the bottom stone of the font, strike his breast, and presently depart into the church porch as before.

VI. The third Sunday, let him at the beginning of Divine service be brought into the body of the church, and be placed near unto the minister's pew, and there let him stand in his penitential habit during the time of Divine service; where the minister, immediately before the Apostles' Creed, shall publicly put the offender in mind of the foulness of his sin, and stir him up to a serious repentance, advising him that a slight and ordinary sorrow is not enough for so grievous an offence.

Which done the minister shall ask the penitent publicly, whether he hath found a true and earnest remorse in his soul for his sin; and whether he hath thoroughly humbled himself before God for it; and whether he doth desire that the whole congregation should take notice of his humiliation and unfeigned repentance.

In signification whereof, the offender shall say these words, or to the like effect, after the minister:

"I do here in the presence of Almighty God, and before you His faithful people, humbly and penitently confess, that I have grievously offended the majesty of God, and deeply wounded my own soul, in that I so far yielded to the weakness of my sinful flesh, as that I suffered myself through the cruelty of God's enemies to be miscarried to the renouncing of my dear Saviour, and the true Christian religion, wherein I was brought up. I do well know that I have deserved, both at the hands of God and of His Church, for this wicked and graceless act: and now, as I have often betwixt God and my own soul washed this sin with my tears, and craved His merciful forgiveness; so I beseech you all to take knowledge of this my public sorrow and humiliation, and both to pardon and forgive that just offence, which I have herein given to you also, and the whole Church of Christ, and also to join with me in humble and hearty prayers to Almighty God, that He will be pleased to seal unto my soul the full pardon and remission of this my grievous sin, even for the sake of His dear Son, my blessed Saviour and Redeemer. In whose name and words I desire you to accompany these my prayers, saying with me, Our Father, etc.

After this the minister shall speak to the congregation to this effect: –

Seeing now, dear Christian brethren, that this offender hath given so good and full

testimony of his true repentance, and hath so humbly and fervently craved the forgiveness of God and His Church, I shall not need to use many words in persuading you how ready you ought to be, both to conceive full hope of God's gracious pardon of him, (as who is always ready to prevent and meet us in our turning to Him,) and also to profess your forgiveness of him for so much as concerneth his offence towards you, and charitably to embrace him with the arms of tender pity and compassion, as a true Christian convert to His Saviour, and gladly to welcome him into that holy communion which his sinful fear and frailty caused him to forsake. Now therefore I do earnestly beseech you, in the bowels of Christ Jesus our blessed Saviour, to pass by the great offence of this sorrowful penitent, as well considering the weakness of our frail nature, when it is overpressed with violence and extremity of torments, and both to commiserate his fearful apostacy, and to encourage and comfort him in this happy return to Christ and His Church."

VII. Here let the penitent kneel again eastward, and bowing to the very pavement, let him say thus, either by himself, if he be able to read it, or else after the minister:

'O my soul, bless the Lord! Blessed be the Father of mercies, and the God of all consolation; blessed be the Lord Jesus the Son of God, the Saviour of the world; blessed be the Holy Spirit, God the Holy Ghost; blessed be the Holy Trinity, one God everlasting; blessed be the holy Catholic Church, and all you the servants of the Lord Jesus Christ; the name of God be blessed evermore for the assembly of His saints, and for the Divine ordinances of His holy word and sacraments, and of His heavenly power committed to His holy priests in His Church, for the reconciliation of sinners unto Himself, and the absolving of them from all their iniquity. So here I, upon the bended knees of my body and soul, most humbly beg the assistance of all your Christian prayers, and the benefit of that His holy ordinance; and I meekly beseech you, Sir, as my ghostly father, a priest of God, and the Church's deputy, to receive me into that grace, and into the bosom of the Church, and by loosing me from the bands of my grievous sins, to make me partaker of that inestimable benefit, and so to reconcile me unto the mystical body of Christ Jesus my Lord and Saviour.'

Then let the priest come forth to him, and stand over him, and laying his hand on his head say, as is prescribed in the Book of Common Prayer, thus:

The Lord Jesus Christ, who hath left power to His Church to absolve all sinners which truly repent and believe in Him, of His great mercy forgive thee thine offences; and by His authority committed to me, I absolve thee from this thy heinous crime of renegation, and from all other thy sins, in the name of the Father, of the Son, and of the Holy Ghost. Amen.'

Then let the priest, turning himself eastward, kneel down in the same place, the penitent kneeling behind him, and say the collect which stands after the Absolution in the Visitation of the Sick, but changing the latter part of it thus:

'O most merciful God, which according to the multitude of Thy mercies dost so put away the sins of those which truly repent, that thou rememberest them no more; open Thy eye of

mercy upon this Thy servant, who most earnestly desireth pardon and forgiveness; renew in him, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness; preserve and continue him in the unity of the Church, consider his contrition, and accept his humiliation; and forasmuch as he putteth his full trust only in Thy mercy, impute not unto him his former abnegation of Thee, but receive him into Thy favour, through the merits of Thy most dearly beloved Son Jesus Christ our Saviour. Amen.'

After that, let the minister take him up, and take away his white sheet and wand, and, taking him by the hand, say unto him:

'Dear brother, (for so we all now acknowledge you to be,) let me here advise you, with what care and diligence every day of your life you ought to consider how much you are bound to the infinite goodness of God, who hath called you out of that woeful condition whereinto you had cast yourself, and how much it concerneth you ever hereafter to walk worthy of so great a mercy, being so much more careful to approve yourself in all holy obedience to God, by how much you have more dishonoured and provoked Him by this your shameful revolt from Him, which the same God the Father of mercies vouchsafe to enable you unto, for the sake of the dear Son of His love, Jesu Christ the righteous. Amen.'

After this, let him be openly promised that, upon any communion-day following, he shall be admitted to the holy Sacrament; for which let him be directed to prepare himself, and when he receive let him make a solemn oblation according to his ability, after the order set down in the service-book.

Baptism of Converts from Islam

The following sources were supplied in Matar's *Islam in Britain*. They are available in Proquest's database, *Early English Books Online*.

First Account 1586

Meredith Hanmer, *The baptizing of a Turke*. A Sermon preached at the Hospital of Saint Katherin, adoiying unto her maiesties Toure the 2 fo October 1586 at the baptizing of one Chinano a Turke, borne at Nigropontus. London: Robert Walde-grau, 1586.

Second Account 1657

Thomas Warmstry, *The baptized Turk*, or, A narrative of the happy conversion of Signior Rigepe Dandulo, the only Son of a silk merchant in the Isle of Tzio, from the delusion of that great imposter Mahomet, unto the Christian religion and of his admission unto baptism by Mr Gunning at Excester house Cheppel the 8th of Noveb. 1657. London: J. Wilkins

Third Account 1658

Jean d'Espagne, *The joyful convert* represented in a short but elegant sermon preached at the baptizing of a Turke, who renouncing the law of Majomet,... was baptized in the French Church [in Westminster], May 2, 1658, the Marques of Montpouillan, and the Lady Alicia de Mayern, being his godfather and godmother. London: I Leach 1658

Fourth Account 1659

Thomas White, *A True Relation of the Conversion and Baptism of Isuf the Turkish Chaus*, Named Richard Christophilus In the presence of a full Congregation, Jan 20 1658 in Covent-Garden where Mr Manton is Minister. London: S. Griffin 1659

Scottish Book of Common Prayer, 1929.

Edinburgh: Cambridge University Press, 1929

For the Conversion of Mohammedans and all who know not Christ.

Let us pray for the conversion of Mohammedans, and all who know not Christ.
Let thy way be known upon earth;
Thy saving health among all nations.

Almighty God, our heavenly Father, who in they goodness hast caused the light of the Gospel to shine in our land: Extend thy mercy, we beseech thee, to the nations of the world that still walk in darkness. Enlighten the Moslems with the knowledge of thy truth; and grant that the Gospel of salvation may be made known in all lands, that the heart of the peoples may be turned unto thee; through Jesus Christ our Lord. Amen.

[This collect is identical to the text quoted by Luther E Reed, *The Lutheran Liturgy*. Philadelphia: Fortress 1960, p 591, and attributed by him to the Book of Common Prayer (Scotland) 1912.