

The 1549 Book of Common Prayer,

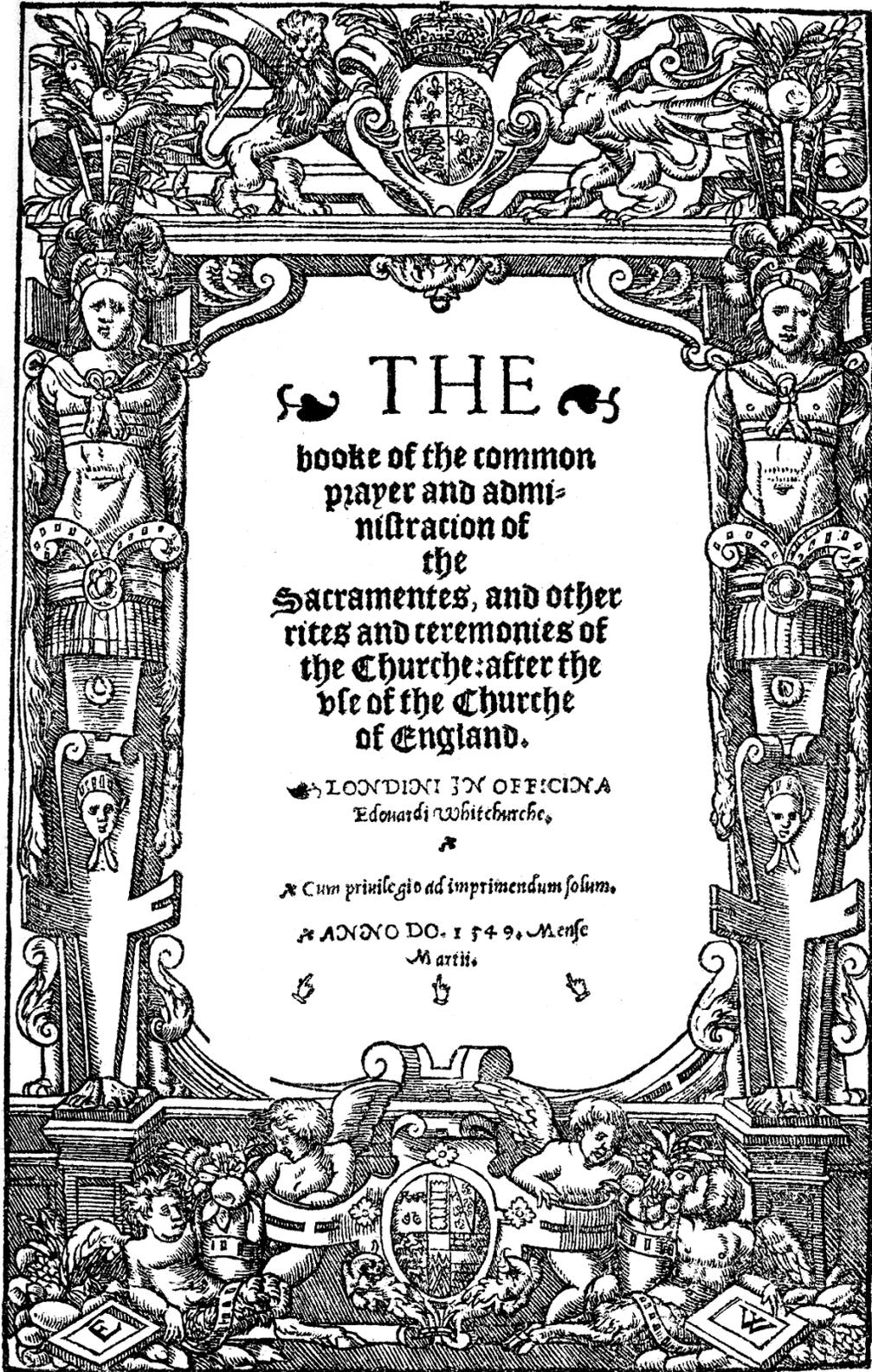
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THE
booke of the common
prayer and admi-
nistracion of
the
Sacramentes, and other
rites and ceremonies of
the Church: after the
vse of the Church
of England.

LONDINI IN OFFICINA
Edouardi Whitchurch,

Cum priuilegio ad imprimendum solum.

ANNO DO. 1549. Mense
Martii.

THE CON-

tentes of this Booke.

- i. A pzeface.
- ii. A table and Kalendar for Psalmes and Lessons, with necessary rules pertainyng to thesame.
- iii. The ordre for Matins and Euen-song, throughout the yeare.
- iiii. The Introites, Collectes, Epistles and Gospelles, to be vsed at the celebracion of the lordes Supper and holy Communion throug the yere, with proper Psalmes and Lessons, for diuerse feastes & dayes.
- v. The Supper of the Lorde and holy Communion, commonly called the Masse.
- vi. Of Baptisme, bothe publique and priuate.
- vii. Of Confirmation, where also is a Catechisme for children.
- viii. Of Matrimony.
- ix. Of visitacion of the sicke, and Communion of the same.
- x. Of Buriall.
- xi. The purification of women.
- xii. A declaracion of scripture, with certein prayers to bee vsed the firste daye of Lent, commonlye called Ash-wednesdaie.
- xiii. Of Ceremonies omitted or reteyned.
- xiiii. Certein notes for the moze plain explication and decent ministracion of thinges contained in this boke.

THE PREFACE.



Here was neuer any thing by the wit of man so well deuised, or so surely established, which (in continuance of time) hath not been corrupted: as (among other things) it may plainly appere by the common prayers in the Church, commonly called diuine seruice: the firste originall and grounde whereof, if a manne woulde searche out by the auncient fathers, he shall finde that thesame was not ordeyned, but of a good purpose, and for a great aduancement of godlines: For they so ordred the matter, that all the whole Bible (or the greatest parte thereof) should be read ouer once in the yeare, intendyng thereby, that the Cleargie, and specially suche as were Ministers of the congregacion, should (by often readyng and meditacion of Gods worde) be stirred vp to godlines themselves, and be moze able also to exhorte other by wholsome doctrine, and to confute them that were aduersaries to the trueth. And further, that the people (by daily hearyng of holy scripture read in the Church) should continuallye profite moze and moze in the knowledge of God, and bee the moze inflamed with the loue of his true religion. But these many yeares passed this Godly and decent ordre of the auncient fathers, hath bee so altered, broken, and neglected, by planting in vncertein stozies, Legendes, Responses, Verses, vaine repetitions, Commemoracions, and Synodalles, that commonly when any boke of the Bible was began: befoze thre or foure Chapiters were read out, all the rest were vntread. And in this sorte the boke of Esaie was begon in Aduent, and the booke of Genesis in Septuagesima: but they were onely begon, and neuer read thorow. After a like sorte wer other bokes of holy scripture vsed. And mozeouer, whereas s. Paule would haue suche language spoken to the people in the church, as they mighte vnderstande and haue profite by hearyng the same; the seruice in this Church of England (these many yeares) hath been read in Latin to the people, whiche they vnderstode not; so that they haue heard with theye eares onely; & their hartes, spirite, and minde, haue not been edified thereby. And furthermore, notwithstanding that the auncient fathers had deuised the psalmes into seuen porcions, wherof euery one was called a nocturne, now of late tyme a fewe of them haue been daile sayerd (and ofte repeated) and the rest vnterly omitted. Moreouer the nombze & hardnes of the rules called the pie, and the manifolde chaunginges of the seruice, was the cause, yt to turne the boke onely, was so hard and intricate a matter, that many times, there was moze busines to fynd out what should be read, then to read it when it was faunde out.

These inconueniences therfoze considered: here is set furth suche an ordre, whereby the same shalbe redressed. And for a readines in this matter, here is drawen out a Kalendar for that purpose, whiche is plaine and easy to be vnderstanded, wherin (so muche as maie be) the readyng of holy scripture is so set furth, that all thynge shall bee doen in ordre, without breakyng one piece therof from another. For this cause be cut of Anthemes, Responses, Inuitatozies, and suche like thynge, as did breake the continuall course of the

THE PREFACE.

readyng of the scripture. Yet because there is no remedy, but that of necessitie there must be some rules: therfore certain rules are here set furth, whiche as they be fewe in nombre; so they be plain and easy to be vnderstanded. So yt here you haue an ordre for praier (as touchyng the readyng of holy scripture) muche agreable to the mynde & purpose of the olde fathers, and a greate deale more profitable and commodious, then that whiche of late was vsed. It is more profitable, because here are left out many thynges, wherof some be vnttrue, some vncertain, some vain and superstitious: and is ordeyned nothyng to be read, but the very pure worde of God, the holy scriptures, or that whiche is evidently grounded vpon thesame; and that in suche a language & ordre, as is moste easy & plain for the vnderstandyng, bothe of the readers and hearers. It is also more commodious, bothe for the shortnes thereof, & for the plaines of the ordre, & for that the rules be fewe & easy. Furthermore by this ordre, the curates shal nede none other bookes for their publique seruice, but this boke and the Bible: by the meanes wherof, the people shal not be at so great charge for bookes, as in tyme past they haue been.

And where heretofore, there hath been great diuersitie in sayng and synging in churches within this realme: some folowynge Salbury vse, some Hereford vse, some the vse of Wangoz, some of Yorke, & some of Lincolne: Now from hencefurth, all the whole realme shal haue but one vse. And if any would iudge this waye more painfull, because that all thynges must be read vpon the boke, where as before, by the reason of so often repeticion, they could saye many thynges by heart: if those men will waye their laboz, with the profite in knowlege, whiche dayely they shal obtain by readyng vpon the boke, they will not refuse the payn, in consideracion of the greate profite that shall ensue therof.

And forsomuche as nothyng can, almoste, be so plainly set furth, but doubtles maie rise in the vse and practisyng of the same: to appease all suche diuersitie (if any arise), and for the resolucion of all doubtles, concernyng the maner how to vnderstande, do, and execute the thynges conteyned in this booke: the parties that so doubt, or diuersly take any thyng, shal alwaye resorte to the Bishop of the Diocese, who by his discrecion shal take ordre for the quietyng and appeasyng of the same: so that the same ordre be not contrary to any thyng conteyned in this boke.

¶ Though it be appointed in the afore written pface, that al thinges shalbe read and song in the churche, in the Englishe tongue, to thende yt the congregacion maie be therby edified: yet it is not meant, but when men saye Matins and Euen song priuatelpe, they maye saie the same in any language that they themselues do vnderstande. Neither that anye man shalbe bound to the sayng of them, but suche as from tyme to tyme, in Cathedrall and Collegiate Churches, Parithe Churches, and Chapelles to the same annexed, shal serue the congregacion.

AN ORDRE

for Mattyns dayly through
the yere.

The Priest beeyng in the quier, shall
begynne with a loude voyce the Lordes
prayer, called the Pater noster.



OUR father, whiche arte in heauen,
hallowed by thy name. Thy kynngdom
come. Thy wyll be done in earth as it
is in heauen. Geue us this daye oure
dayly bread. And forgeue vs oure tres-
passes, as we forgeue them that tres-
passe agaynst vs. And leade vs not into

temptacion. But deliuer vs from euell. Amen.

Then lykewyse he shall saye,

Our Lord, open thou my lippes.

Answer.

And my mouthe shall shewe forth thy prayse.

Priest.

Our God, make spede to saue me.

Answer.

Our Lord make haste to helpe me.

Priest.

Glory be to the father, and to the sonne, and to the holye
ghost. As it was in the begynning, is now, and euer shalbe
world without ende. Amen.

Praysse ye the Lord.

And from Easter to Trinitie Sondaye,
Alleluya.

Then shalbe saied or song without any Inuitatozi this
Psalme, Venite exultemus, &c. in Englishe, as foloweth:



Come lette us syng vnto the Lord : lette vs
hartely reioyce in the strengthe of oure saluaci-
on.

Pfal. xcvi.

Matins.

Let vs come before his presence with thankesgeuing: and shewe oure selve glad in hym with Psalmes.

For the Lord is a great God: and a great kyng aboute all goddes.

In his hande are all the corners of the yearth: and the strength of the hylles is his also.

The sea is his, and he made it: and his handes prepared the dype lande.

¶ Come, let vs worship and fall downe: and kneele be-fore the Lorde oure maker.

For he is (the Lord) oure God: and we are the people of his pasture, and the shepe of his handes.

To daye, yf ye wyll heare his voyce, harden not your hartes: as in the prouocacion, and as in the daie of temptation in the wildernes.

¶ When your fathers tempted me: proued me, and sawe my workes.

Fourtye yeares long was I greued with this generacion, and sayed: it is a people that do erre in their hartes: For they haue not knowen my wayes.

¶ Unto whom I sware in my wrath: that they shoulde not entre into my rest.

Glory be to the father, and to the sonne: and to the holy ghost. As it was in the beginnyng, is nowe, and euer shalbe: worlde without end. Amen.

¶ When shal folow certaine Psalmes in ordze as they been appointed in a table made for y purpose, except there be propre Psalmes appointed for that day. And at the ende of euery Psalme throughout the yeare, and lyke wyse in the ende of Benedictus, Benedicite, Magnificat, and Nunc Dimittis shalbe repeated.

Glory be to the father and to the sonne, &c.

¶ When shalbe read .ii. lessons distinctly with a loude voice, that the people maye heare. The fyrst of the olde testament, the second of the newe. Like as they be appoynted by the Kalender, excepte there be propre lessons assigned for that daye: The ministre that readeth the lesson, standing and turnyng hym so as he maye beste be hearde of all suche as be present. And before euery lesson, the minister shal saye thus.

Matins.

The fyrste, seconde, .iii. or .iiii. Chapter of Genesis, or Exodus, Matthewe, Marke, or other lyke as is appoynted in the Kalender. And in the ende of euery Chapter, he shall saye.

Where endeth suche a Chapter of suche a booke.

And (to thende the people may the better heare) in such places where they doe syng, there shall the lessons be songe in a playne tune after the maner of distincte readyng: and lykewyse the Epistle and Gospell.

After the fyrste lesson shall folowe *Te deum laudamus* in Englishe, dayly throughout the yeare, excepte in Lente, all the whiche tyme in the place of *Te deum* shalbe vsed *Benedicite omnia opera Domini Domino*, in Englyshe as foloweth:

Te deum laudamus



We praise the, O God, we knowlage thee to be the Lorde.

All the earth doeth wurship thee, the father euerlastyng.

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

To thee Cherubin, and Seraphin

continually doe crye.

Holy, holy, holy, Lorde God of Sabaoth.

Heauen and earth are replenyshed with the maiestie of thy glory,

The glouryous company of the Apostles, praise thee.

The goodly felowshyp of the Prophetes, praise thee.

The noble armie of Martyrs, praise thee.

The holy churche throughout all the worlde doeth knowlage thee.

The father of an infinite maiestie.

Thy honourable, true, and onely sonne.

The holy gost also beeyng the counforter.

Thou art the kyng of glory, O Christe.

Thou art the euerlastyng sonne of the father.

When thou tookest vpon thee to delyuer manne, thou dyddest not abhorre the virgins wombe.

Matthys.

When thou haddest ouercomed the sharpenesse of death,
thou diddest open the kynngdome of heauen to all beleuers.

Thou sittest on the ryghthande of God, in the glozy of the
father.

We beleue that thou shalt come to be our iudge.

We therefore praye thee, helpe thy seruantes, whom thou
haste redemed with thy precious blood.

Make them to be numbred with thy sainctes, in glory
euerlastyng.

O Lorde, saue thy people: and blesse thyne heritage.

Gouerne them, and lift them vp for euer.

Day by day we magnifie thee.

And we worship thy name euer world without ende.

Touchsafe, O Lorde, to kepe vs this daye without synne.

O Lorde, haue mercy vpon vs : haue mercy vpon vs.

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

O Lorde, in thee haue I trusted : let me neuer be con-
founded.

Benedicite omnia opera domini domino.



All ye workes of the Lorde, speake good of the
Lorde : prayse hym, and set hym vp for euer.

O ye Angels of the Lorde, speake good of the
Lorde : prayse hym, and set hym vp for euer.

O ye heauens, speake good of the Lorde: prayse hym, and
set him vp for euer.

O ye waters that be aboute the firmamente, speake good
of the Lorde : prayse hym, and set hym vp for euer.

O all ye powers of the Lord, speake good of the Lord :
prayse hym, and set hym vp for euer.

O ye Sonne and Moone, speake good of the Lorde : prayse
him, and set him vp for euer.

O ye sterres of heauen, speake good of the lorde : prayse
him, and set him vp for euer.

Matins.

¶ ye showers, and dewe, speake good of the lord : praise him, and set him vp for euer.

¶ ye windes of God, speake good of the Lord : praise him, and set him vp for euer.

¶ ye fier and heate, prayse ye the Lorde : praise him, and set him vp for euer.

¶ ye winter and summer, speake good of the Lorde : praise him and set him vp for euer.

¶ ye dewes and frostes, speake good of the Lord : praise him, and set him vp for euer.

¶ ye frost and colde, speake good of the Lorde : prayse him, and set him vp for euer.

¶ ye yse and sholwe speake good of the Lorde : prayse him, and set him vp for euer.

¶ ye nyghtes and dayes, speake good of the Lorde : prayse him, and set him vp for euer.

¶ ye light and darkenes, speake good of the Lorde : prayse him, and set him vp for euer.

¶ ye lighteninges & cloudes, speake good of the Lord : prayse him, and set him vp for euer.

¶ let the yearth speake good of the Lord : yea, let it prayse him, and set him vp for euer.

¶ ye mountaynes and hilles, speake good of the Lord : prayse him, and set him vp for euer.

¶ al ye greene thynges vpon the earth, speake good of the Lorde : praise him, and set him vp for euer.

¶ ye welles, speake good of the Lorde : praise him, and set him vp for euer.

¶ ye seas, and floudes; speake good of the Lord : praise him, and set him vp for euer.

¶ ye whales, and all that moue in the waters, speake good of the Lorde : prayse hym, and set hym vp for euer.

¶ all ye foules of the ayre, speake good of the lord : prayse him, and set him vp for euer.

¶ all ye bestes, and catell, speake ye good of the Lord : prayse him, and set him vp for euer.

Matins.

¶ ye children of men, speake good of the lord : prayse him, and set him vp for euer.

¶ let Israel speake good of the lord : prayse him, and set him vp for euer.

¶ ye priestes of the Lord, speake good of the Lord : prayse him, and set him vp for euer.

¶ ye seruauntes of the Lord, speake good of the Lord : prayse him, and set him vp for euer.

¶ ye spirites and soules of the righteous, speake good of the Lord : prayse him, and set him vp for euer.

¶ ye holy and humble men of heart, speake ye good of the Lord : prayse ye him, and set him vp for euer.

¶ Ananias, Asarias, and Misael, speake ye good of the Lord : prayse ye him, and set him vp for euer.

Glozy be to the father, and to the sonne: and to the holy gost.

As it was in the beginning, is now, and euer shalbe : worlde without ende. Amen.

¶ And after the seconde lesson, throughout the whole yere, shalbe vsed
Benedictus dominus deus Israel, &c. in Englishe as followeth:

Benedictus
Luc. i



Blessed be the lord God of Israel : for he hath visited and redemed his people.

And hath lyfted vp an home of saluacyon to vs : in the house of his seruaunt Dauid.

As he spake by the mouth of his holy Prophetes : which hath bene syns the world began.

That we shoulde be saued from our enemies : and from the handes of all that hate vs.

To perfourme the mercy promised to our fathers : and to remember his holy couenaunt.

To perfourme the othe whiche he sware to our father Abraham : that he would geue vs.

That we being deliuered out of the handes of our enemies might serue him without feare,

In holynesse and ryghteousnes before him all the dayes of our lyfe.

Matins.

And thou childe, shalte bee called the prophete of the highest: for thou shalte goe befoze the face of the Lord, to prepare his wayes.

To geue knowledge of saluacion vnto his people : for the remission of their sinnes.

Through the tender mercie of our god : whereby the dawe spryng from an hygh hath visited vs;

To geue lighte to them that sitte in darkenes, and in the shadowe of death : and to guide our fete into the way of peace.

Glory be to the father, &c.

As it was in the begynnyng, &c.

Then shalbe said daiely through the yere the praieris folowing, aswell at euen song as at Matins, all deuoutely kneelyng.

Lozde haue mercie vpon vs. Christe haue mercie vpon vs.
Lozde, haue mercie vpon vs.

Then the minister shal say the Crede and the Lordes praier in englishe, with a loude voice, &c.

Answer.

But deliuer vs from euill. Amen.

Priest.

O Lord, shewe thy mercie vpon vs.

Answer.

And graunt vs thy saluacion.

Priest.

O Lord saue the kyng.

Answer.

And mercifully heare vs when we cal vpon thee.

Priest.

Indue thy ministers with righteousnes.

Answer.

And make thy chosen people ioyfull.

Priest.

O lozde, saue thy people.

Answer.

And blesse thyne inheritaunce.

Priest.

Geue peace in oure time, O Lord.

Matins.

Answer.

Because there is none other that fyghteth for vs, but only thou, O God.

Prieste.

O God, make cleane our hartes within vs.

Answer.

And take not thyne holye spirite from vs.

Prieste.

The lorde be with you.

Answer.

And with thy spirite.

Then shall dayly folowe three Collectes. The firste of the day, which shalbe the same that is appointed at the Communion. The seconde for peace. The thirde for grace to lyue wel. And the two laste Collectes shall neuer alter, but dailye bee saide at Matins throughout at the yere as foloweth. The priest standyng vp, and sayng,

Let vs praye.

Then the Collect of the daie.

The second Collect: for peace.



God, which art authoz of peace, and loue of con-
corde, in knowledge of whome standeth oure eter-
nall life, whose seruice is perfect fredome: defende
vs, thy humble seruauntes, in al assaultes of our enemies,
that wee surely trustyng in thy defence, maye not feare the
power of any aduersaries: through the myght of Iesu
Christ our lorde. Amen.

The thyrde Collecte: for grace.



Lorde oure heauenly father, almightye and
euerliuyng God, whiche haste safelye brought
vs to the beginning of this day: defend vs in
the same with thy mighty power; and graunt
that this daye wee fall into no synne, neyther
runne into any kinde of daunger, but that al our doinges
may be ordered by thy gouernaunce, to do alwaies that is
righteous in thy sight: through Iesus Christe our lorde.
Amen.

AN ORDRE

Foz Euenſong through-
out the yeare.

The prieste ſhall ſaye.

OVRE FATHER .ſc.

Then likewiſe he ſhall ſaye.

God, make ſpede to ſaue me.

Answer.

Lozde, make haſte to helpe me.

Prieſte.

Glorie 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,
worlde without ende. Amen. Prayſe ye the lorde.

And from Eaſter to Trinitie ſonday.

Alleluya.

As befoze is appointed at Matins.

Then Pſalmes in ordze as they bee appointed in the Table foz
Pſalmes, except there be proper pſalmes appointed foz that daye.
Then a leſſon of the olde testamente, as is appointed likewiſe in the
kalender, except there be proper leſſons appointed foz that daye.
After that, (Magnificat anima mea dominum) in Engliſhe, as ſoloweth.



My ſoule doth magnifie the lorde.

And my ſpirite hath reioyced in God my
ſauioure.

Foz he hath regarded the lowelineſſe of hys hande-
maiden.

Foz beholde from hencefozth all generacions ſhal cal me
blessed.

Foz he that is mightye hath magnified me, and holy is
his name.

And his mercie is on them that feare him throughout
al generacions.

Magnificat

Luc. i.

Euensong.

He hath shewed strength with his arme, he hath scatered the proude in the imaginacion of their hartes.

He hath put down the mightie from their seate : and hath exalted the humble and meeke.

He hath filled the hungrye, with good thynges: and the riche he hath sente awaye emptye.

He remembring his mercie, hath holpen his seruaunt Israel : as he promised to oure fathers, Abraham and his seede for euer.

Glory be to the father and to the sonne and to the holy gost.

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

Then a lesson of the newe testamente. And after that (*Nunc dimittis feruum tuum*) in Englishe as foloweth.



Orde, nowe lettest thou thy seruaunte departe in peace : accordyng to thy woorde.

For myne eyes haue sene thy saluacion.

Whiche thou haste prepared, before the face of all thy people;

To be a lyght for to lighten the Gentiles : and to bee the glozpe of thy people of Israel.

Glorye be to the father, &c.

As it was in the beginnyng, &c.

Nunc Dimit-
tis. Luc. ii.

When the suffrages befoze assigned at Matins, the clerkes kneelyng likewise, with thzee Collectes. Fyrst of the daye: Seconde of peace: Thirde for ayde agaynste all perilles, as here foloweth. Whiche .ii. laste collectes shall bee daylye saide at Euensong without alteracion.

The seconde Collecte at Euensong.



God from whom all holy desyres, all good counsayles, and all iuste workes do procede: Geue vnto thy seruauntes that peace, which the world cannot geue, that both our hartes maye be sette to obey thy

Evenſong.

commaundementes, and alſo that by thee, we being defended from the feare of oure enemies, may paſſe oure time in reſt and quietneſſe; throughe the merites of Jeſu Chriſte our ſauour. Amen.

The thirde Collect for ayde agaynſte all perils.



Nighten our darkenes we beſeche thee, O lord, & by thy great mercy defende vs from all perilles and daungers of thys nyght, for the loue of thy onely ſonne, our ſauour Jeſu Chriſt. Amen.

In the feaſtes of Chriſtmas, Thephanie, Eaſter, Thaſcencion, Pentecoſt, and vpon Trinitie ſonday, ſhalbe ſong or ſayd immediatly after Benedictus, this confeſſion of our chriſtian fayth.



Whoſoeuer will be ſaued : befoze all thinges it is neceſſarye that he holde the Catholyke fayth. Whiche fayth except euery one dooe kepe holy and vndefyled : without doubt he ſhal periſhe euerlaſtingly.

Quicumque
vult, &c.

And the Catholyke faith is this : that we wurſhip one God in Trinitie, and Trinitie in vnitie.

Neither confounding the perſones : nor deuidyng the ſubſtaunce.

For there is one perſone of the father, another of the ſonne: and an other of the holy goſt.

But the godhead of the father, of the ſonne, and of the holy Goſte, is all one : the glorye equall, the maieſtie co-eternall.

Such as the father is, ſuche is the ſonne, and ſuche is the holy goſt.

The father vncreate, the ſonne vncreate : and the holy goſt vncreate.

The father incomprehenſible, the ſonne incomprehenſible and the holy goſt incomprehenſible.

Quensong.

The father eternall, the sonne eternall : and the holy gost eternall.

And yet they are not three eternalles : but one eternall.
As also there be not three incomprehensibles, nor three vncreated : but one vncreated, and one incomprehensible.

So lykewyse, the father is almyghtie : the sonne almyghtie, and the holy gost almyghtie.

And yet are they not three almyghtyes : but one almyghtie.

So the father is God, the sonne God: and the holye gost God.

And yet are they not three Goddes : but one God.

So lykewise the father is Lord, the sonne Lord : and the holy gost Lorde.

And yet not three Lordes : but one Lorde.

For like as we be compelled by the christian veritie : to acknowledge euery persone by hymselfe to be god & lord:

So are we forbidden by the Catholike religion : to say there be three goddes, or three lordes.

The father is made of none : neyther created nor begotten.

The sonne is of the father alone : not made nor created, but begotten.

The holy gost is of the father and of the sonne : neyther made nor created, nor begotten, but proceeding.

So there is one father, not three fathers; one sonne, not three sonnes : one holy gost, not three holy gostes.

And in thys trinitie none is afore nor after other : none greater nor lesse then other.

But the whole three persones : be coeternall together and coequall.

So that in all thinges, as it is aforesayd : the vnitie in trinitie, and the trinitie in vnitie is to be worshipped.

He therefore that will bee saued : must thus thinke of the trinitie.

Cuenſong.

Furthermore, it is neceſſary to euerlaſting ſaluacion : that he alſo beleue ryghtly in the incarnation of oure Lorde Jeſu Chriſte.

For the ryght fayth is that we beleue and confeſſe : that our Lorde Jeſus Chriſte the ſonne of God, is God and man;

God of the ſubſtaunce of the father, begotten befoze the worldes : and man of the ſubſtaunce of his mother, bozne in the worlde.

Perfekte God, and perfecte man : of a reaſonable ſoule, and humayne fleſhe ſubſiſting.

Equall to the father as touchyng his Godhead: and inferior to the father touchyng his manhoode.

Who although he be God and man: yet he is not two, but one Chriſte.

One, not by conuerſion of the Godhead into fleſh : but by takyng of the manhoode into God;

One altogether, not by confuſion of ſubſtaunce: but by vnitie of perſon.

For as the reaſonable ſoule and fleſhe is one man: So God and man is one Chriſte.

Who ſuffered for oure ſaluacion : descended into hell, roſe agayne the thirde daye from the dead.

He aſcended into heauen, he ſytteth on the right hand of the father, God almighty : from whence he ſhall come to iudge the quicke and dead.

At whoſe commyng all men ſhall ryſe agayne with theyr bodes: and ſhall geue accompt of theyr owne workes.

And they that haue done good, ſhall goe into life euerlaſtyng : and they that haue done euyll, into euerlaſtyng fyre.

This is the Catholyke fayth : whiche excepte a man beleue faythfully, he cannot be ſaued.

Glory be to the father, and to the ſonne, &c.

As it was in the begynnynge, &c.

THVS EN-

deth the ordze of Matyns and
Euenſong, through
the whole yere.



THE SVPPER

of the Lorde, and the holy Com-
union, commonly cal-
led the Masse.



¶ many as intende to bee partakers of the holy Communion, shall signify their names to the Curate, ouer night: or els in the morning, afore the beginning of Matins, or immediatly after.

And if any of those be an open and notozius euill liuer, so that the congregacion by hym is offended, or haue doen any wrong to his neighbours, by worde, or dede: The Curate shall call hym, & aduertise hym, in any wise not to presume to the lordes table, vntill he haue openly declared hymselfe, to haue truly repented, and amended his former naughtie life: that the congregacion maie thereby be satisfied, whiche afore were offended: and that he haue recompensed the parties, whom he hath dooen wrong vnto, or at the least bee in full purpose so to doo, as sone as he conueniently maie.

¶ The same ordze shall the Curate vse, with those betwixt whom he perceiueth malice, and hatred to reigne, not suffering them to bee partakers of the Lordes table, vntill he knowe them to bee reconciled. And yf one of the parties so at variaunce, be content to forgeue from the botome of his harte all that the other hath trespassed against hym, and to make amendes for that he hymself hath offended: and the other partie will not bee perswaded to a godly vnitie, but remaigne still in his frowardnes and malice: The Minister in that case, ought to admit the penitent persone to the holy Communion, and not hym that is obstinate.

¶ Upon the date, and at the tyme appointed for the ministracion of the holy Communion, the Priest that shal execute the holy ministry, shall put vpon hym the vesture appointed for that ministracion, that is to saye: a white Albe plain, with a vestement or Cope. And where there be many Priestes, or Decons, there so many shalbe ready to helpe the Priest, in the ministracion, as shalbee requisite: And shall haue vpon them lykewise, the vestures appointed for their ministry, that is to saye, Albes with tunacles. Then shall the Clerkes syng in Englishe for the office, or Introite, (as they call it) a Psalmie appointed for that daie.

The Priest standing humbly afore the middes of the Altar, shall saie the Lordes praier, with this Collect.



Almightie GOD, vnto whom all hartes bee open, and all desyres knowen, and from whom no secretes are hid: clense the thoughtes of our hartes, by the inspiracion of thy holy spirite: that we may perfectly loue thee, and worthely magnifie thy holy name: Through Christ our Lorde. Amen.

Then shall he saie a Psalm appointed for the introite: whiche Psalm ended the Priest shall saie, or els the Clerkes shal syng,

iii. Lorde haue mercie vpon vs.
iii. Christ haue mercie vpon vs.
iii. Lorde haue mercie vpon vs.

Then the Prieste standyng at Goddes boorde shall begin,

Glozy be to God on high.

The Clerkes.

And in yearth peace, good will towarde men.

We praise thee, we blesse thee, we worship thee, we glorifie thee, wee geue thanks to thee for thy greate glozy, O Lorde GOD, heauenly kynge, God the father almightie.

O Lorde the onely begotten sonne Iesu Christe, O Lorde God, Lambe of GOD, sonne of the father, that takest awaye the synnes of the worlde, haue mercie vpon vs: thou that takest awaye the synnes of the worlde, receiue our praier.

Thou that sittest at the right hande of GOD the father, haue mercie vpon vs: For thou onely art holy, thou onely art the Lorde. Thou onely (O Christ) with the holy Ghoste, are mooste high in the glozy of God the father. Amen.

The Communion.

When the priest shall turne him to the people and saye,
The Lorde be with you.

The Answer.
And with thy spirite.

The Priest.
Let vs praie.

Then shall folowe the Collect of the daie, with one of these two Collectes folowynge, for the kyng.



Almightie God, whose kingdom is euerlasting, and power infinite, haue mercie vpon the whole congregacion, and so rule the heart of thy chosen seruaunt Edward the sixt, our kyng and gouernour: that he (knowynge whose minister he is) maie aboue al thinges, seke thy honour and glozy, & that we his subiectes (duely consydering whose auctoritie he hath) maye faithfully serue, honour, and humbly obeye him, in thee, and for thee, according to thy blessed word and ordinaunce: Through Iesus Christe oure Lorde, who with thee, and the holy ghoste, liueth and reigneth, euer one God, worlde without ende. Amen.



Almightie and euerlasting GOD, wee bee taught by thy holy worde, that the heartes of kynges are in thy rule and gouernaunce, and that thou doest dispose, and turne them as it semeth best to thy godly wisdom: We humbly beseeche thee, so to dispose and gouerne, the heart of Edward the sixt, thy seruaunt, our kyng and gouernour, that in all his thoughtes, wordes, and workes, he maye euer seke thy honour and glozy, and study to preserue thy people, committed to his charge, in wealth, peace, and Godlynes: Graunt this, O mercifull father, for thy dere sonnes sake, Iesus Christ our Lorde. Amen.

The Collectes ended, the priest, or he that is appointed, shall reade the Epistle, in a place assigned for the purpose, saying,

The Epistle of saint Paule, written in the Chapter of to the.

The Minister then shall reade the epistle. Immediately after the Epistle ended, the priest, or one appointed to reade the Gospel, shall saie,

The holy Gospell, written in the Chapter of.

The Clerkes and people shall aunswere,

Glozy be to thee, O Lozde.

The priest or deacon then shall reade the Gospel: after the Gospell ended, the priest shall begin,

I beleue in one God.

The clerkes shall syng the rest.

The father almightie, maker of heauen and yearth, and of all thinges visibler, and inuisibler: And in one Lozde Jesu Christ, the onely begotten sonne of G O D, begotten of his father befoze all worldes, God of G O D, light of light, very God of very God, begotten, not made, beeyng of one substaunce with the father, by whom all thinges were made, who for vs men, and for our saluacion, came doune from heauen, and was incarnate by the holy Ghoste, of the Virgin Mary, and was made manne, and was Crucified also for vs vnder Poncius Pilate, he suffered and was buried, and the thirde daye he arose again according to the scriptures, and ascended into heauen, and sitteth at the right hande of the father: and he shall come again with glozy, to iudge both the quicke and the dead.

And I beleue in the holy ghost, the Lozde and geuer of life, who procedeth from the father and the sonne, who with the father and the sonne together, is worshipped and glorified, who spake by the Prophetes. And I beleue one Catholike and Apostolike Church. I acknowlege one Baptisme, for the

The Communion.

remission of synnes. And I loke for the resurreccion of the deade: and the lyfe of the worlde to come. Amen.

After the Crede ended, shall folowe the Sermon or Homely, or some portion of one of the Homelyes, as thei shalbe herafter deuided: wherein if the people bee not exhorted, to the worthy receiuyng of the holy Sacrament of the bodye & bloude of our sauioꝝ Christ: then shal the Curate geue this exhortacion, to those yt be minded to receiue ye same.



Derey beloued in the Lord, ye that mynde to come to the holy Communion of the bodye and bloude of our sauioꝝ Christe, must considze what S. Paule writeth to the Corin-thians, how he exhörteth all persones dili-gently to trie & examine themselues, befoze they presume to eate of that bzeade, and dzinke of that cup: for as the benefite is great, if with a truly penitent heart, & liuely faith, we receiue that holy Sacrament: (for then we spiritually eate the flethe of Christ, & dzinke his bloude, then we dwell in Christ & Christ in vs, wee bee made one with Christ, and Christ with vs) so is the daunger great, yf wee receyue the same vnworthely: for then wee become gyltie of the body and blood of Christ our sauioꝝ, we eate and dzinke our owne damnacion, not considering the Lordes bodye. We kyndle Gods wꝛathe ouer vs, we pꝛouoke him to plague vs with diuerse dysleases, and sonderly kyndes of death. Therefore if any here be a blasphemꝛ, aduouterer, or bee in malycꝛ, or enuie, or in any other greuous cryme (excepte he bee truly soꝝy therfoze, and earnestly mynded to leaue the same vices, and do trust him selke to be reconciled to almightie God, and in Charitie with all the worlde), lette him bewayle his synnes, and not come to that holy table; lest after the taking of that most blessed bzeade: the deuyll enter into him, as he dyd into Judas, to fyll him full of all iniquitie, and byꝛnge him to destruction, bothe of body and soule. Judge therfoze yourselues (bꝛethꝛen) that ye bee not iudged of the loꝛde. Let your mynde be without desire to synne, repent you truly for your synnes past, haue an

earnest and lyuely faith in Christ our sauioꝝ, be in perfect charitie with all men, so shall ye be mete partakers of those holy misteries. And aboue all thynge: ye must geue moste humble and hartie thankes to God the father, the sonne, and the holy ghost, foꝝ the redempcion of the worlde, by the death and passion of our sauioꝝ Christ, both God and man, who did humble himself euen to the death vpon the crosse, foꝝ vs miserable synners, whiche laie in darknes and shadowe of death, that he myghte make vs the children of God: and exalt vs to euerlasting life. And to thend that wee should allwaye remembre the excedyng loue of our master, and onely sauioꝝ Jesu Christe, thus dyng foꝝ vs, and the innumerable benefites (whiche by his precious bloodsheddyng) he hath obteigned to vs, he hath left in those holy Misteries, as a pledge of his loue, & a continuall remembraunce of the same his owne blessed body, & precious blood, foꝝ vs to fede vpon spiritually, to our endles comfort & consolacion. To him therfoꝝ, with the father and the holy ghost, let vs geue (as we are most bounden) continual thankes, submittynge ourselues wholly to hys holy wil and pleasure, & studyng to serue hym in true holines and righteousness, al the daies of our life. Amen.

In Cathedral churches oꝝ other places, where there is dailie Communion it shall be sufficient to read this exhortacion aboue written, once in a moneth. And in parish churches, vpon the weke daies it may be left vnseyed.

¶ And if vpon the Sunday oꝝ holy dawe the people be negligent to come to the Communion: Then shall the Priest earnestly exhorte his parishoners, to dispose themselues to the receiuing of the holy communion moꝝe diligently, sayng these oꝝ like wordes vnto them.

Dere frendes, and you especially vpon whose soules I haue cure and charge, on _____ next, I do intende by Gods grace, to offre to all suche as shalbe godlye disposed, the moste comfortable Sacrament of the body and blood of Christ, to be taken of them in the remembraunce of his moste fruitfull and glorious Passyon: by the whiche passion we

The Communion.

haue obteigned remission of our synnes, and be made partakers of the kyngdom of heauen, whereof wee bee assured and assertheigned, yf wee come to the sayde Sacrament, with hartie repentaunce for our offences, stedfast faith in Goddes mercye, and earnest mynde to obeye Goddes will, and to offende no more. Wherefoze our duetie is, to come to these holy misteries, with moste hartie thankes to bee geuen to almightie **G D D**, for his infinite mercie and benefites geuen and bestowed vpon vs his vnworthye seruauntes, for whom he hath not onely geuen his body to death, and shed his bloude, but also doothe vouchesaue in a Sacrament and Misterie, to geue vs his sayed bodye and bloud to feede vpon spiritually. The whyche Sacrament beyng so Diuine and holy a thyng, and so comfortable to them whiche receyue it worthily, and so daungerous to them that wyll presume to take the same vnworthely: My duetie is to exhorte you in the meane season, to consider the greatnes of the thing, and to serche and examine your owne consciences, and that not lyghtly nor after the maner of dissimulers with **G D D**: But as they whiche shoulde come to a moste Godly and heauenly Banket, not to come but in the marriage garment required of God in scripture, that you may (so muche as lieth in you) be founde worthy to come to suche a table. The waies and meanes thereto is.

First, that you be truly repentaunt of your former euill life, and that you confesse with an unfained hearte to almightie God, youre synnes and unkyndnes towardes his Maiestie committed, either by will, worde or dede, infirmitie or ignoraunce: and that with inwarde sorowe & teares you bewaile your offences, & require of almightie God mercie & pardon, promising to him (from the botome of your hartes) thamentment of your former lyfe. And emonges all others, I am commaunded of God, especially to moue and exhorte you to reconcile yourselfes to your neighbors, whom you haue offended, or who hath offended you, putting out of your heartes al hatred and malice against them, and to be in

loue and charitie with all the worlde, and to forgeue other, as you woulde that god should forgeue you. And yf any man haue doen wꝛong to any other: let him make satisfaccion, and due restitution of all landes & goodes, wꝛongfully taken awaye oꝛ with holden, befoze he come to Goddes boꝛde, oꝛ at the least be in ful minde and purpose so to do, as sone as he is able, oꝛ els let him not come to this holy table, thinking to deceyue God, who seeth all mennes hartes. For neither the absolucion of the priest, can any thing auayle them, noꝛ the receiuyng of this holy sacrament doth any thing but increase their damnacion. And yf there bee any of you, whose conscience is troubled and greued in any thing, lackyng comfozte oꝛ counsaill, let him come to me, oꝛ to some other dyscrete and learned priest, taught in the law of God, and confesse and open his synne & grieffe secretly, that he may receiue suche ghostly counsaill, aduysē, and comfozt, that his conscience maye be releued, and that of vs (as of the ministers of GOD and of the churche) he may receiue comfozt and absolucion, to the satisfaccion of his mynde, and auoyding of all scruple and doubtfulness: requiryng suche as shalbe satisfied with a generall confession, not to be offended with them that doe vse, to their further satisfiyng, the auricular and secret confession to the Priest: noꝛ those also whiche thinke nedefull oꝛ conuenient, for the quietnes of their awne consciences, particularly to open their sinnes to the Priest: to bee offended with them that are satisfied, with their humble confession to GOD, and the generall confession to the churche. But in all thinges to folowe and kepe the rule of charitie, and euery man to be satisfied with his owne conscience, not iudgyng other mennes myndes oꝛ consciences; where as he hath no warrant of Goddes woꝛd to the same.

The Communion.

¶ Then shall folowe for the Offertory, one or mo, of these Sentences of holy scripture, to bee song whyles the people doo offer, or els one of them to bee saied by the minister, immediatly afoze the offeryng.

Let your light so shine befoze men, that they maye see your good woorkes, and glorify your father whiche is in heauen. Math. v.

Laiē not vp for yourselles treasure vpon the yearth, where the rust and mothe doth corrupt, and where theues bzeake through and steale: But laiē vp for yourselles treasures in heauen, where neyther ruste nor mothe doth corrupt, and where theues do not bzeake through nor steale. Math. vi.

Whatsoeuer you would that menne should do vnto you, euen so do you vnto them: for this is the Lawe and the Prophetes. Math. vii.

¶ Not euery one that saieth vnto me, lord, lord, shall entre into the kyngdom of heauen, but he that doth the will of my father whiche is in heauen. Math. vii.

Zache stode furthe, and saied vnto the Lorde: beholde, Lord, the halfe of my goodes I geue to the poore, and if I haue doen any wrong to any man, I restore foure fold. Luc. xix.

¶ Who goeth a warfare at any tyme at his owne cost? who planteth a vineyarde, and eateth not of the fruite thereof? Or who fedeth a flocke, and eateth not of the milke of the flocke? i. Cor. ix.

If we haue sown vnto you spirituall thinges, is it a great matter yf we shall reape your worldly thynges? i. Cor. ix.

Dooe ye not knowe, that they whiche minister aboute holy thinges, lyue of the Sacrifice? They whiche waite of the alter are partakers with the alter? euen so hath the lorde also ordained: that they whiche preache the Gospell, should lyue of the Gospell. i. Cor. ix.

He whiche soweth litle, shall reape litle, and he that soweth plenteously, shall reape plenteously. Let euery manne ii. Cor. ix.

do accordyng as he is disposed in his hearte, not grudgyngly,
oz of necessitie; for God loueth a cherefull geuer.

Gala. vi. Let him that is taught in the woorde, minister vnto hym
that teacheth, in all good thinges. Be not deceiued; **G O D**
is not mocked. For whatsoeuer a man soweth, that shall he
reape.

Gala. vi. While we haue tyme, let vs do good vnto all men, and
specially vnto them, whiche are of the houshold of fayth.

i. Timo. vi. Godlynes is greate riches, if a man be contented with
that he hath: For we brought nothing into the worlde, neither
maie we cary anything out.

i. Timo. vi. Charge them whiche are riche in this worlde, that they
bee ready to geue, and glad to distribute, laying vp in stoare
for themselves a good foundacion, against the time to come,
that they maie attain eternall lyfe.

Hebre. vi. **G O D** is not vnrighteous, that he will forget youre
woorkes and laboz, that procedeth of loue, whiche loue ye
haue shewed for his names sake, whiche haue ministred vnto
the sainctes, and yet do minister.

Hebre. viii. To do good, & to distribute, forget not, for with suche
Sacrifices God is pleased.

i. Jhon iii. Whoso hath this worldes good, and seeth his brother haue
nede, & shutteth vp his compassion from hym, how dwelleth
the loue of God in him?

Toby iiiii. Geue almoste of thy goodes, and turne neuer thy face
from any poore man, and then the face of the lorde shall not
be turned awaye from thee.

Toby iiiii. Bee mercifull after thy power: if thou hast muche, geue
plenteously, if thou hast litle, do thy diligence gladly to geue
of that litle: for so gathereste thou thyselfe a good rewarde, in
the daie of necessitie.

Prouerbes xix. He that hath pitie vpon the poore, lendeth vnto the
Lorde; and loke what he laieth out, it shal be payed hym
again.

The Communion.

Blessed be the man that prouideth for the sicke and nedy, the lord shall deliuer hym, in the tyme of trouble. Pfalme xli.

Where there be Clerkes, thei shall syng one, or many of the sentences aboue written, accordyng to the length and shorutenesse of the tyme, that the people be offeryng.

In the meane time, whyles the Clerkes do syng the Offertory, so many as are disposed, shall offer vnto the poore mennes boxe euery one accordyng to his habilitie and charitable mynde. And at the offeryng daies appoynted: euery manne and woman shall paie to the Curate, the due and accustomed offerynges.

Then so manye as shalbe partakers of the holy Communion, shall tary still in the quire, or in some conuenient place, nigh the quire, the men on the one side, and the women on the other syde. All other (that mynde not to receiue the said holy Communion) shall departe out of the quire, except the ministers and Clerkes.

Then shall the minister take so muche Bread and Wine, as shal suffice for the persons appoynted to receiue the holy Communion, layng the breade vpon the corporas, or els in the paten, or in some other comely thyng, prepared for that purpose. And puttyng ye wyne into the Chalice, or els in some faire or conuenient cup, prepared for that vse (if the Chalice will not serue), puttyng thereto a litle pure and cleane water: And setting both the breade and wyne vpon the Alter: then the Priest shall saye.

The Lord be with you.

Answer.

And with thy spirite.

Priest.

Lift vp your heartes.

Answer.

We lift them vp vnto the Lord.

Priest.

Let vs geue thanks to our Lord God.

Answer.

It is mete and right so to do.

The Priest.



It is very mete, righte, and our bounden dutie, that wee shoulde at all tymes, and in all places, geue thanks to thee, O Lorde, holy father, almightie euerlastyng God.

Here shall folowe the proper pface, accordyng to the tyme (if there bee any specially appoynted), or els immediatly shall folowe, Therefoze with Angelles, &c.

PROPRE

Prefaces.

Upon Christmas Daie.



Because thou diddeste geue Jesus Christe, thyne onely sonne, to bee bozne as this daie for vs, who by the operacion of the holy ghozte, was made very man, of the substaunce of the Virgin Mari his mother, and that without spot of sinne to make vs cleane from all synne. Therefoze &c.

Upon Easter daie.



At chiefly are we bound to praise thee, for the glorious resurreccion of thy sonne Jesus Christe, our Lorde, for he is the very Pascall Lambe, whiche was offered for vs, & hath taken awaie the synne of the worlde, who by his death hath destroyed death, and by his risyng to life againe, hath restored to vs euerlastyng life. Therefoze &c.

The Communion.

Upon the Ascencion Day.



Hrough thy most dere beloued sonne, Iesus Christ our Lorde, who after his moste gloriose resurrection manifestly appered to all his disciples, and in their sight ascended vp into heauen, to prepare a place for vs, that where he is, thither mighte we also ascende, and reigne with hym in glozy. Therfore &c.

Upon Whitsondaye.



Hrough Iesus Christe our Lorde, accordyng to whose moste true promise, the holy Ghoste came doune this daye from heauen, with a sodain great sound, as it had been a mightie wynde, in the likenes of fiery tounques, lightyng vpon the Apostles, to teache them, and to leade them to all trueth, geuyng them bothe the gifte of diuerse languages, and also boldnes with feruent zeale, constantly to preache the Gospell vnto all nacions, whereby we are brought out of darkenes and erroz, into the cleare light and true knowlege of thee, and of thy sonne Iesus Christ. Therfore &c.

Upon the feast of the Trinitie.



I is very meete, righte, and oure bounden duetic, that we should at al tymes, and in al places, geue thanks to thee O Lorde, almighty euerlasting God, whiche arte one God, one Lorde, not one onely person, but threepersones in one substaunce: For that which we beleue of the glozy of the father, the same we beleue of the sonne, and of the holy ghost, without any difference, or inequalitye: whom the Angels &c.

After whiche preface shalt folowe immediately.

Therefore with Angels and Archangels, and with all the holy companie of heauen: we laude and magnify thy glorious name, euermore praisynge thee, and sayng,

Holy, holy, holy, Lorde God of Hostes: heauen (& earth) are full of thy glory: Hosanna, in the highest. Blessed is he that commeth in the name of the Lorde: Glory to thee, O lorde in the highest. This the Clerkes shal also syng.

¶ When the Clerkes haue dooen syngynge, then shall the Priest, or Deacon, turne hym to the people, and saye,

Let vs prairie for the whole state of Christes church.

¶ Then the Priest, turnynge hym to the Altar, shall saye or syng, playnly and distinctly, this prayer folowynge:



Almightie and euerliuynge God, whiche by thy holy Apostle haste taught vs to make prayers and supplications, and to geue thanks for al menne: We humbly beseeche thee moste mercifully to receiue these our prayers, which we offere vnto thy diuine Maiestie, beseeching thee to inspire continually the vniuersal church, with the spirite of trueth, vnitie, and con corde: And graunt that al they that do confesse thy holy name, maye agree in the trueth of thy holpe worde, and liue in vnitie and godly loue. Speciallly we beseeche thee to saue and defende thy seruaunt Edwarde our Kyng, that vnder hym we maye be Godly and quietly gouerned. And graunt vnto his whole counsaile, and to all that he put in auctoritie vnder hym, that they maye truely and indifferently minister iustice, to the punishement of wickednesse and vice, and to the maintenaunce of Goddes true religion and vertue. Geue grace (O heuently father) to all Bischoppes, Pastors, and Curates, that thei maie bothe by their life and doctrine, set furthe thy true and liuely worde, and rightely and duely administer thy holy Sacra-

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mentes: And to al thy people geue thy heauenly grace, that with meke heart and due reuerence they may heare and receiue thy holy worde, truely seruyng thee in holynes and righteousnes, all the dayes of their life: And we most humbly beseeche thee of thy goodnes (O Lorde) to counfort and succour all them, whyche in thys transytory life be in trouble, sorowe, nede, syckenes, or any other aduersitie. And especially we commend vnto thy mercifull goodnes, this congregacion which is here assembled in thy name, to celebrate the commemoracion of the most glorious death of thy sonne: And here we do geue vnto thee moste high praise, and heartie thankes for the wonderfull grace and vertue, declared in all thy sainctes, from the begynning of the worlde: And chiefly in the glorious and moste blessed virgin Mary, mother of thy sonne Iesu Christe our Lorde and God, and in the holy Patriarches, Prophetes, Apostles and Martyrs, whose examples (O Lorde) and stedfastnes in thy fayth, and keepng thy holy commaundementes, graunt vs to folowe. We commend vnto thy mercye (O Lorde) all other thy seruautes, which are departed hence from vs, with the signe of faith, and now we do reste in the slepe of peace: Graunt vnto them, we beseeche thee, thy mercy, and euerlasting peace, and that, at the day of the generall resurreccion, we and all they which bee of the mysticall body of thy sonne, may altogether be set on his right hand, and heare that his most ioyfull voyce: Come vnto me, O ye that be blessed of my father, and possesse the kingdom, whiche is prepared for you, from the begynning of the worlde: Graunt this, O father, for Iesus Christes sake, our onely mediatour and aduocate.

O God heauenly father, which of thy tender mercie diddest geue thine only sonne Iesu Christ, to suffre death vpon the crosse for our redempcion, who made there (by his one oblacion once offered) a full, perfect, and sufficient sacrifysce, oblacion, and satysfacyon, for the synnes of the whole worlde, and did institute, and in his holy Gospell

Here the
priest must
take the
bread into
his handes.

commaund vs, to celebratē a perpetuall memoꝝy of that his
pꝛecious death, vntyll his comming again: Heare vs (o
merciful father) we besech thee; and with thy holy spirite
and worde, vouchsafe to bl **T**esse and sanc **T**ifie these thy
gyftes, and creatures of bread and wyne, that they maie be
vnto vs the bodye and bloude of thy moste derely beloued
sonne Iesus Christe. Who in the same nyght that he was
betrayed: tooke breade, and when he had blessed, and geuen
thankes: he brake it, and gaue it to his disciples, sayng:
Take, eate, this is my bodye which is geuen for you, do this
in remembraunce of me.

Here the
priest shall
take the
Cuppe into
his handes.

Likewyse after supper he toke the cuppe, and when he
had geuen thankes, he gaue it to them, sayng: Dꝛynk ye all
of this, for this is my bloude of the newe Testament,
whyche is shed for you and for many, for remission of
synnes: do this as oft as you shall dꝛinke it in remem-
braunce of me.

These wordes befoꝛe reherſed are to be ſaid, turning ſtill to the
Altar, without any eleuacion, oꝛ ſhewing the Sacrament to the
people.



Herfore, O Lorde and heauenly father, accoꝝ-
dyng to the Inſtytucyon of thy derely beloued
sonne, our ſauour Iesu Christ, we thy humble
ſeruauntes do celebratē, and make here befoꝛe
thy diuine Maieſtie, with theſe thy holy giftes, the me-
moꝝyall whyche thy ſonne hath wylled vs to make, hauyng
in remembraunce his blessed paſſion, mightie reſurreccyon,
and gloꝝyous aſcencion, renderyng vnto thee moſt hartie
thankes, for the innumerable benefites pꝛocured vnto vs by
the ſame, entierely deſiryng thy fatherly goodnes, merci-
fully to accepte this our Sacrifice of pꝛaiſe and thankes
geuyng: moſt humbly beſechyng thee to graunt, that by the
merites and death of thy ſonne Iesus Christ, and thꝛough
faith in his blood, we and al thy whole church, may obteigne
remiſſion of our ſinnes, and all other benefites of hys

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passyon. And here wee offre and present vnto thee (O
Lorde) oure selfe, oure soules, and bodie, to be a reasonable,
holy, and liuely sacrifice vnto thee: humbly besechyng thee,
that whosoever shalbee partakers of thys holy Communion,
maye worthely receiue the most pzeious body and bloude of
thy sonne Iesus Chryste: and bee fulfilled with thy grace and
heauenly benediction, and made one bodye with thy sonne
Iesu Chryste, that he maye dwell in them, and they in hym.
And although we be unworthy (through our manyfolde
synnes) to offre vnto thee any Sacryfice: Yet we besече
thee to accepte thys our bounden duetie and seruice, and
commaunde these our prayers and supplications, by the
Ministry of thy holy Angels, to be brought vp into thy holy
Tabernacle before the syght of thy dyuine maiestie: not
waiyng our merites, but pardonyng our offences, through
Chryste our Lorde, by whome, and with whome, in the vnitie
of the holy Ghost: all honour and glozy, be vnto thee, O
father almightie, world without ende. Amen.

Let vs praye.



S our sauour Chryste hath commaunded and
taught vs, we are bolde to saye. Our father,
whyche art in heauen, halowed be thy name.
Thy kyngdome come. Thy wyll be doen in
pearth, as it is in heauen. Geue vs this daye our dayly
bzeade. And forgeue vs our trespasses, as wee forgeue them
that trespassse agaynst vs. And leade vs not into temptacion.

The aunswere.

But deliuer vs from euill. Amen.

Then shall the priest saye.

The peace of the Lorde be allwaye with you.

The Clerkes.

And with thy spirite.

The Priest.



Christ our Pascall lambe is offred vpon for vs, once for al, when he bare our synnes on hys body vpon the crosse, for he is the very lambe of God, that taketh away the synes of the worlde: wherfore let vs kepe a ioyfull and holy feast with the Lorde.

Here the priest shall turne hym toward those that come to the holy Communion, and shall saye.



Du that do truly and earnestly repent you of your synnes to almightie God, and be in loue and charitie with your neighbors, and entende to lede a newe life, folowynge the commaundementes of God, and walkyng from hencefurth in his holy wayes: drawe nere and take this holy Sacrament to your comforte, make your humble confession to almightie God, and to his holy church here gathered together in hys name, mekely knelyng vpon your knees.

Then shall thys generall Confession bee made, in the name of al those that are minded to receiue the holy Communion, either by one of them, or els by one of the ministers, or by the prieste himselfe, all kneeling humbly vpon their knees.



Almightye GOD father of oure Lord Jesus Christ, maker of all thynges, iudge of all men, we knowlege and bewaile our manyfold synnes and wyckednes, which we from tyme to tyme, most greuouly haue committed, by thought, word and dede, agaynst thy diuine maiestie, prouokynge moste iustely thy wrath and indignacion against vs, we do earnestly repent & be hartely sorry for these our misdoinges, the remembraunce of them is greuous vnto vs, the burthen of them is intollerable: haue mercye vpon vs, haue mercie vpon vs, moste mercyfull father, for thy sone our Lorde Jesus Christes sake, forgeue vs all that is past, and grant that we may euer hereafter, serue and please thee in neunes of life, to the honoz and glozy of thy name: Through Jesus Christe our Lorde.

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Then shall the Prieste stande vp, and turnyng himselfe to the people, say thus.



Almightie GOD, our heauenly father, who of his great mercie hath promysed forgeuenesse of synnes to all them, whiche with hartye repentaunce and true fayth, turne vnto him: haue mercy vpon you, pardon and delyuer you from all youre synnes, confirme and strengthen you in all goodnes, and bring you to euerlasting lyfe: through Iesus Christ our Lord. Amen.

Then shall the Priest also say,

Hearc what counfortable woordes our sauour Christ sayeth, to all that truely turne to him.

Come vnto me all that trauell, and bee heauy laden, and I shall refreshe you. So God loued the worlde that he gaue his onely begotten sonne, to the ende that al that beleue in hym, shoulde not perishe, but haue lyfe euerlasting.

Hearc also what saint Paul sayeth.

This is a true saying, and woorthie of all men to bee receiued, that Iesus Christe came into thys worlde to saue sinners.

Hearc also what saint Iohn sayeth.

If any man sine, we haue an aduocate with the father, Iesus Christ the righteous, and he is the propiciacion for our synnes.

Then shall the Priest turnyng him to gods boord, knele down, and say in the name of all them, that shall receyue the Communion, this prayer folowing.



Do not presume to come to this thy table (o mercifull lord) trusting in our owne righteousness, but in thy manifold and great mercies: we be not woorthie so much as to gather vp the cromes vnder thy table: but thou art the same lorde whose propertie is alwayes to haue mercie: Graunt vs therefore (gracious lorde) so to eate the fleshe of thy dere

sonne Iesus Christ, and to drynke his blood in these holy
Misteries, that we may continuallye dwell in hym, and he
in vs, that our synfull bodyes may bee made cleane by his
body, and our soules washed through hys most precious
blood. Amen.

Then shall the Prieste firste receiue the Communion in both kindes
himselke, and next deliuer it to other Ministers, if any be there
present, (that they may bee ready to helpe the chiefe Minister,) and
after to the people.

And when he deliuereth the Sacramente of the body of Christe,
he shall say to euery one these woordes.

**The body of our Lorde Iesus Christe whiche was geuen
for thee, preserue thy bodye and soule vnto euerlasting lyfe.**

And the Minister deliuering the Sacrament of the blood, and
geuing euery one to drinke once and no moze, shall say,

**The blood of our Lorde Iesus Christe which was shed for
thee, preserue thy bodye and soule vnto euerlastyng lyfe.**

If there be a Deacon or other Priest, then shal he folow with the
Chalice: and as the Priest ministereth the Sacrament of the body,
so shal he (for moze expedition) minister the Sacrament of the
blood, in fourme befoze written.

In the Communion tyme the Clarkes shall syng,

ii. **A lambe of god, that takeste away the sinnes of the
worlde : haue mercie vpon vs.**

**A lambe of god, that takeste away the synnes of the
worlde : graunt vs thy peace.**

Beginning so soone as the Prieste doeth receyue the holy
Communion: and when the Communion is ended, then shall the
Clarkes syng the post Communion.

Sentences of holy Scripture, to be sayd or song euery daye one,
after the holy Communion, called the post Communion.

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If any man will folowe me, let him forſake hymſelfe, Math. xvi.
and take vp his croſſe and folowe me.

Whoſoeuer ſhall indure vnto thende, he ſhalbe ſaued. Mar. xiii.

Prayſed be the Lorde god of Iſraell, for he hath viſited Luc. i.
and redemed hys people: therefore let vs ſerue hym all the
dayes of our lyfe, in holines and righteousnes accepted be-
fore hym.

Happie are thoſe ſeruauntes, whome the Lord (when he Luc. xii.
cummeth) ſhall fynde waking.

Ye ye readye, for the ſonne of manne will come at an Luc. xii.
hower when ye thinke not.

The ſeruaunte that knoweth hys maiſters will, and hath Luc. xii.
not prepared himſelf, neither hath doen according to his will,
ſhalbe beaten with many ſtripes.

The houre cummeth, and now it is, when true wooz- John iii.
ſhippers ſhall wurſhip the father in ſpirite and trueth.

Beholde, thou art made whole, ſinne no more, leſt any John v.
wurſe thing happen vnto thee.

If ye ſhall continue in my woozde, then are ye my very John viii.
diſciples, and ye ſhall knowe the truth, and the truth ſhall
make you free.

While ye haue lighte, beleue on the lyght, that ye may be John xii.
the children of light.

He that hath my commaundementes, and kepeth them, John xiiii.
the ſame is he that loueth me.

If any man loue me, he will kepe my woozde, and my John xiiii.
father will loue hym, and wee will come vnto hym, and
dwell with hym.

If ye ſhall byde in me, and my woozde ſhall abyde in John xv.
you, ye ſhall aſke what ye will, and it ſhall bee doen to you.

Herein is my father gloryfied, that ye beare much John xv.
fruite, and become my diſciples.

This is my commaundement, that you loue together as John xv.
I haue loued you.

- Roma. viii. **If God be on our syde, who can be agaynst vs? which did not spare his owne sonne, but gaue him for vs all.**
- Roma. viii. **Who shall lay any thing to the charge of Goddes chosen? it is GOD that iustifyeth, who is he that can condemne?**
- Roma. xiii. **The nyght is passed, and the day is at hande, let vs therfore cast away the dedes of darkenes, and put on the armour of light.**
- i. Corin. i. **Christe Iesus is made of GOD, vnto vs wisdome, and righteousnes, and sanctifying, and redempcion, that (accord- ing as it is written) he whiche reioyceth shoulde reioyce in the Lorde.**
- i. Corin. iii. **Knowe ye not that ye are the temple of GOD, and that the spirite of GOD dwelleth in you? if any manne defile the temple of GOD, him shall God destroy.**
- i. Corin. vi. **We are derely bought, therfore glorifye God in your bodie, and in your spirites, for they belong to God.**
- Ephes. v. **We you folowers of God as deare childzen, and walke in loue, euen as Christe loued vs, and gaue himselfe for vs an offeryng and a Sacrifyce of a sweete sauoure to God.**

Then the Priest shall geue thanks to God, in the name of all them that haue communicated, turning him first to the people, and saying.

The Lorde be with you.

The aunswere.

And with thy spirite.

The priest.

Let vs pray.



Almightye and euerlyuyng GOD, we moste hartely thanke thee, for that thou hast vouch- sated to feede vs in these holy Misteries, with the spirituall foode of the moste precious body and bloud of thy sonne, our sauour Iesus Christ, and haste assured vs (duely receiuing the same) of thy fauour and goodnes toward vs, and that we be very membes incorporate in thy Mistricall bodye, whiche is the blessed

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companye of all faythfull people, and heynes through hope of thy euerlasting kingdome, by the merites of the most precious death and passion, of thy deare sonne. We therfore most humbly besече thee, O heauenly father, so to assist vs with thy grace, that we may continue in that holy fellowship, and doe all suche good woorkes, as thou hast prepared for vs to walke in, through Iesus Christe our Lorde, to whome with thee, and the holy gost, bee all honour and glory, world without ende.

Then the Priest turning hym to the people, shall let them depart with this blessing:

The peace of **G O D** (which passeth all vnderstanding) kepe your hartes and mindes in the knowledge and loue of **G O D**, and of his sonne Iesus Christ our Lorde: And the blessing of God almightie, the father, the sonne, and the holy gost, be emonges you and remayne with you alway.

Then the people shall aunswere.

Amen.

Where there are no clerkes, there the Priest shall say al thinges appoynted here for them to sing.

When the holy Communion is celebrate on the workeday, or in priuate howses; Then may be omitted, the Gloria in excelsis, the Crede, the Homily, and the exhortacion, beginning.

Dearly beloued, &c.

¶ Collectes to bee sayed after the Offertory, when there is no Communion, euery such day one.



Assist vs mercifully, O Lord, in these our supplications and praiers, and dispose the way of thy seruantes, toward the attainment of euerlasting saluacion, that emong all the chaunges and chaunces of thys mortall lyfe, they maye euer bee defended by thy

moste gracious and readye helpe: throughe Christe our
Lorde. Amen.

O Almighty Lorde and euerlyuyng **G D D**, vouchesafe, we beseeche thee, to direct, sanctifye, and gouerne, both our heartes and bodies, in the wayes of thy lawes, and in the woorkes of thy commaundementes: that through thy most mightie proteccion, both here and euer, we may be preserued in body and soule: Throughe our Lorde and sauour Iesus Christ. Amen.

Graunt we beseeche thee almighty god, that the wordes whiche we haue hearde this day with our outwarde eares, may throughe thy grace, bee so grafted inwardly in our heartes, that they may bring forth in vs the fruite of good liuing, to the honour and prayse of thy name: throughe Iesus Christe our Lorde. Amen.

Preuent vs, O lorde, in all our doinges, with thy most gracious fauour, and further vs with thy continuall helpe, that in al our woorkes begonne, continued, and ended in thee: we may glorifye thy holy name, and finally by thy mercy obtaine euerlasting life: Throughe, &c.

Almightie God, the fountayn of all wisdom, which knowest our necessities beefore we aske, and our ignorance in asking: we beseeche thee to haue compassion vpon our infirmities, and those thynges, whiche for our vnwoorthines we dare not, and for our blindnes we cannot aske, vouchsaue to geue vs for the woorthines of thy sonne Iesu Christ our Lorde. Amen.



Almightie god, which hast promised to heare the petitions of them that aske in thy sonnes name, we beseeche thee mercifully to inclyne thyne eares to vs that haue made nowe our prayers and supplicacions vnto

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thee, and graunt that those thynges whiche we haue faythfullye asked accordyng to thy will, maye effectually be obteyned to the reliefe of oure necessitie, and to the setting foorth of thy glozpe: Through Iesus Christ our Lorde.

Foz rayne.



God heauenly father, whiche by thy sonne Iesu Christ, hast promised to al them that seke thy kingdom, & the righteousnes therof, al thinges necessary to the bodely sustenance: send vs (we beseeche thee) in this our necessitie, such moderate rayne and showers, that we may receiue the frutes of the earth, to our comfort and to thy honor; Through Iesus Christ our Lorde.

Foz fayre wether.



Lorde God, whiche for the sinne of manne didst once drowne all the worlde, except eight persons, and afterwarde of thy great mercye, didste promise neuer to destroy it so agayn: We humbly beseeche thee, that although we for oure iniquities haue woorthely deserued this plague of rayne and waters, yet, vpon our true repentaunce, thou wilt sende vs suche wether wherby we may receiue the frutes of the earth in due season, and learne both by the punishment to amende our liues, and by the graunting of our petition to geue thee prayse and glozpe: Through Iesu Christ our Lorde.

¶ Upon wednesdaies & frydaies, the English Letany shalbe said or song in all places, after suche forme as is appoynted by the kynges maiesties Iniuncions: Or as is or shal be otherwysse appoynted by his highnes. And though there be none to communicate with the Prieste, yet these dayes (after the Litany ended) the Priest shall put vpon him a playn Albe or surpless, with a cope, and say al thinges at the Altar (appoynted to be sayed at the celebracyon of the lordes supper), vntill after the offertory. And then shall adde one or two of the Collectes afozewritten, as occasion shall serue by his discrecion. And then turning him to the people shall let them depart with the accustomed blessing.

And the same order shall be vsed all other dayes whensoever the people be customably assembled to pray in the churche, and none disposed to communicate with the Priest.

Lykewys in Chapelles annexed, and all other places, there shalbe no celebrazion of the Lordes supper, except there be some to communicate with the Priest. And in suche Chapelles annexed where ye people hath not bene accustomed to pay any holy bread, there they must either make some charitable prouision for the bering of the charges of the Communion, or elles (for recepyng of the same) resort to theyr Parish Churche.

For aduoyding of all matters and occasyon of dyscencion, it is mete that the breade prepared for the Communion, bee made, throug all thys realme, after one sort and fashio: that is to say, vneleauened, and rounde, as it was afore, but without all maner of prunte, and somethyng moze larger and thicker than it was, so that it may be aptly deuided in diuers pieces: and enery one shall be deuided in two pieces, at the leaste, or moze, by the discrecion of the minister, and so distributed. And menne muste not thynke lesse to be receyued in parte then in the whole, but in eache of them the whole body of our sauour Iesu Christ.

And forsomuche as the Pastours and Curates within thys realme shal continually fynd at theyr costes and charges in theyr cures, sufficient Breade and Wyne for the holy Communion (as oft as theyr Parishioners shalbe disposed for theyr spiritual comfort to receyue the same) it is therfore ordred, that in recompence of suche costes and charges, the Parishioners of euery Parithe shall offer euery Sondag, at the tyme of the Offertory, the iuste valour and price of the holy lofe (with all suche money, and other thinges as were wont to be offered with the same) to the vse of theyr Pastours and Curates, and that in suche ordze and course, as they were woont to fynde and pay the sayd holy lofe.

Also, that the receiuing of the Sacrament of the blessed body and bloud of Christ, may be most agreable to the institucion thereof, and to the vsage of the primitiue Churche: In all Cathederall and Collegiate Churches, there shal alwaies some Communicate with the Prieste that ministreth. And that the same may bee also obserued euery where abzode in the countrey: Some one at the least of that house in euery Parithe, to whome by course after the ordinaunce herein made, it apperteyneth to offer for the charges of the Communion, or some other whom they shall prouide to offer for them, shall receiue the holy Communion with the Prieste: the whiche may be the better doen, for that they knowe befoze, when theyr course commeth, and maie

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therfoze dispose themselues to the woꝛthie receiuyng of the Sacramente. And with hym oꝛ them who doeth so offre the charges of the Communion: all other, who be then Godly disposed thereunto, shall lykewyse receiue the Communion. And by this meanes the Minister hauyng alwaies some to communicate with him, maie accordingly solemnise so high and holy misteries, with all the suffrages and due orde appoynted foꝛ the same. And the Priest on the weke daie, shall foꝛbeare to celebrate the Communion, excepte he haue some that will communicate with hym.

Furthermoze, euery man and woman to be bound to heare and be at the diuine seruice, in the Parishe churche where they be resident, and there with deuout prayer, oꝛ Godly silence and meditacion, to occupie themselues. There to paie their dueties, to communicate once in the yeare at the least, and there to receyue, and take all other Sacramentes and rites, in this booke appoynted. And whosoeuer willyngly vpon no iust cause, doeth absent themselues, oꝛ doeth vngodly in the Parishe churche occupie themselues: vpon proffe therof, by the Ecclesiasticall lawes of the Kealme to bee excommunicate, oꝛ suffre other punishment, as shall to the Ecclesiasticall iudge (accoꝛdyng to his discrecion) seme conuenient.

And although it bee redde in aunciente writers, that the people many yeares past receiued at the priestes handes the Sacrament of the body of Christ in theyr owne handes, and no commaundement of Christ to the contrary: Yet foꝛasmuche as they many tymes conueyghed the same secretelye awaie, kept it with them, and diuersly abused it to supersticion and wickednes: lest any suche thynge hereafter should be attempted, and that an vniformitie might be vsed, throughtoute the whole Kealme: it is thought conuenient the people commonly receiue the Sacrament of Christes body, in their mouthes, at the Priestes hande.

The Letany and Suffrages.



G O D the father of heauen : haue mercy vpon vs miserable synners.

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

G O D the sonne, redemer of the world: haue mercy vpon vs miserable sinners.

G O D the sonne, redemer of the world : haue mercy vpon vs miserable sinners.

G O D the holy ghoſte, procedyng from the father and the sonne : haue mercy vpon vs miserable sinners.

G O D the holy ghost, procedyng from the father and the sonne : haue mercy vpon vs miserable sinners.

O holy, blessed, and glozious Trinitie, thre persons and one God : haue mercy vpon vs miserable synners.

O holy, blessed, and glozious Trinitie, thre persons and one God : haue mercy vpon vs miserable synners.

Remember not lord, our offences, nor the offences of our forefathers, neither take thou uengeaunce of our sinnes: spare vs good lord, spare thy people, whom thou hast redeemed with thy moost precious bloude, and be not angry with vs for euer:

Spare vs, good Lord.

From al euill and mischiefe, from synne, from the craftes and assaultes of the deuyl, from thy wrathe, and from euerlastyng damnacion:

Good lord deliuer vs.

From blyndnes of heart, from pryde, vainglozy, and Hypocrisy, from enuy, hatred, and malice, and all vncharitablenes:

Good lord deliuer vs.

From fornicacion, and all other deadlye synne, and from al the deceytes of the worlde, the fleshe, and the deuill:

Good lord deliuer vs.

From lightning and tempest, from plage, pestilence, and famine, from battaile and murther, and from sodain death:

Good lord deliuer vs.

The Letany and

From all sedicion and priuie conspiracie, from the tyrannye of the bishop of Rome and all his detestable enormities, from al false doctrine and herisy, from hardnes of heart, and contempte of thy word and commaundemente:

Good lord deliuer vs.

By the mistery of thy holy incarnation, by thy holy Patiuitie and Circumcision, by thy Baptisme, fastyng, and temptacion:

Good lord deliuer vs.

By thyne agony and bloody sweate, by thy crosse and passion, by thy precious death and burial, by thy glorious resurreccion and ascencion, by the comming of the holy gost:

Good lord deliuer vs.

In all tyme of our tribulacion, in all time of our wealth, in the houre of death, in the daye of iudgement:

Good lord deliuer vs.

We synners do beseeche thee to heare vs (O Lord God) and that it maye please thee to rule and gouern thy holy Churche vniuersall in the right waye:

We beseeche thee to heare vs good lord.

That it maye please thee to kepe Edward the .vi., thy seruaut our kyng and gouernour:

We beseeche thee to heare vs good lord.

That it maye please thee to rule his heart in thy faythe, feare, and loue, that he maye alwayes haue affiaunce in thee, and euer seke thy honour and glozy:

We beseeche thee to heare vs good lord.

That it maye please thee to be his defendour and keper, geuyng hym the victozye ouer all his enemyes:

We beseeche thee to heare vs good lord.

That it maye please thee to illuminate all Bishops, pastours & ministers of the churche, with true knowlege and vnderstandyng of thy word, and that bothe by theyr preachyng and liuing, they maye set it forth, and shewe it accordyngly:

We beseeche thee to heare vs good lord.

Suffrages.

That it may please thee to endue the Lordes of the counsaile and all the nobilitie, with grace, wisdom, and vnderstandyng:

We beseeche thee to heare vs good lord.

That it may please thee to blesse and kepe the magistrates, geuyng them grace to execute iustice, and to mayntayne trueth:

We beseeche thee to heare vs good lord.

That it may please thee to blesse and kepe al thy people:

We beseeche thee to heare vs good lord.

That it may please thee to geue to all nacions vnitie, peace, and con corde:

We beseeche thee to heare vs good lord.

That it may please thee to geue vs an heart to loue and dread thee, and diligently to lyue after thy commaundementes:

We beseeche thee to heare vs good lord.

That it may please thee to geue all thy people increase of grace, to heare mekely thy worde, and to receyue it with pure affeccion, & to byyng forth the fruite of the spirite:

We beseeche thee to heare vs good lord.

That it may please thee to byyng into the way of trueth all suche as haue erred and are deceyued:

We beseeche thee to heare vs good lord.

That it may please thee to strengthen suche as do stand, and to comfort and helpe the weake hearted, and to raise vp them that fall, and finally to beate downe Sathan vnder our feete:

We beseeche thee to heare vs good lord.

That it may please thee to succoure, helpe, and comfort all that be in daunger, necessitie, and tribulacion:

We beseeche thee to heare vs good lord.

That it may please thee to preserue all that trauallye by lande or by water, all women labouryng of chylde, all sicke persons, and yong chylde, and to shewe the pytie vpon all prisoners and captiues:

We beseeche thee to heare vs good lord.

The Letany and

That it may please thee to defende and prouide for the fatherles childzen and wyddowes, and all that be desolate and oppressed:

We beseeche thee to heare vs good lord.

That it may please thee to haue mercy vpon all menne:

We beseeche thee to heare vs good lord.

That it may please thee to forgeue our enemies, persecutors, and sclauderers, and to turne their heartes:

We beseeche thee to heare vs good lord.

That it may please thee to geue and preserue to our vse the kyndly fruytes of the earth, so as in due tyme we may enioy them:

We beseeche thee to heare vs good lord.

That it may please thee to geue vs true repentaunce, to forgeue vs all our synnes, negligences, and ignozaunces, and to endue vs with the grace of thy holy spirite, to amende our lyues accordyng to thy holy worde:

We beseeche thee to heare vs good lord.

Sonne of God: we beseeche thee to heare vs.

Sonne of God: we beseeche thee to heare vs.

Ð lambe of God, that takest away the synnes of the world:

Graunt vs thy peace.

Ð lambe of God, that takest away the synnes of the world:

Haue mercy vpon vs.

Ð Christe heare vs.

Ð Christe heare vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Christe haue mercy vpon vs.

Christe haue mercy vpon vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Our father whiche art in heauen. With the residue of the Pater noster.

Suffrages.

And leade vs not into temptacion.

But deliuer vs from euill.

The versicle.

¶ **Lozde, deale not with vs after our synnes.**

The aunswere.

¶ Neither rewarde vs after our iniquities.

Let vs praye.

O God mercifull father, that despisest not the syghyng of a contrite heart, nor the desire of such as be sorrowfull, mercifully assyste our prayers, that we make before the in all our troubles and aduersities, whensoeuer they oppresse vs: And graciously heare vs, that those euils, whiche the craft and subteltie of the deuill or man worketh against vs, be brought to nought, and by the prouidence of thy goodnes, they maye be dyspersed, that we thy seruauntes, beyng hurte by no persecucions, maye euermore geue thanks vnto thee, in thy holy churche, thorough Iesu Chryste our Lozde.

¶ **Lozde, aryse, helpe vs, and delyuer vs for thy names sake.**

¶ **God, we haue heard with our eares, and our fathers haue declared vnto vs the noble workes that thou dydest in theyr dayes, and in the olde tyme before them.**

¶ **Lozde, aryse, helpe vs, and deliuer vs for thy honour.**

Glozy be to the father, the sonne, and to the holy ghozte; as it was in the begynning, is now, and euer shall be woride with out ende. Amen.

From our enemies defende vs, O Chryste.

Graciously loke vpon our afflictions.

Pytifully beholde the sorowes of our heart.

Mercifully forgeue the synnes of thy people.

Fauourably with mercy heare our prayers.

O sonne of Dauid haue mercy vpon vs.

Both now and euer vouchsafe to here vs Chryste.

Graciously heare vs, O Chryst.

Graciously heare vs, O lord Chryst.

The Suffrages.

The versicle.

¶ **L**orde, let thy mercy be shewed vpon vs.

The Answer.

As we do put our truste in thee.

¶ Let vs praye.



We humbly beseeche thee, O father, mercifully to loke vpon our infirmities, and for the glory of thy name sake, turne from vs all those euilles that we mooste righteously haue deserued: and graunte that in all oure troubles we maye put our whole trust and confidence in thy mercy, and euermore serue thee in purenes of liuyng, to thy honour and glory: through our onely mediator and aduocate Iesus Christ our Lorde. Amen.



Almightie God, whiche hast geuen vs grace at this tyme with one accorde to make our commune supplicacions unto thee, and doest promise, that whan two or thre bee gathered in thy name, thou wylt graunt theyz requestes: fulfill now, O lorde, the desires and petitions of thy seruautes, as maye bee mooste expediente for them, grauntynge vs in this worlde knowlege of thy trueth, and in the worlde to come, lyfe euerlasting.
Amen.

OF THE ADMINI-

stration of publyke Baptisme to be vsed in the Church



It appeareth by auncient wryters, that the Sacramente of Baptisme in the olde tyme was not commonly ministred, but at two tymes in the yeare, at Easter and whytsontyde, at whiche tymes it was openly mynistred in the presence of all the congregacion: Whiche custome (now beeyng growen out of vse) although it cannot for many consideracions be wel restozed again, yet it is thought good to folowe thesame as nere as conueniently maybe be: Wherfoze the people are to bee admonished, that it is moste conueniente that baptisme shoulde not be ministred but vpon Sondayes and other holy dayes, when the most numbze of people maye come together.

As well for that the congregacion there presente may testifie the recey-
uyng of them, that be newly baptysed, into the noubze of

Christes Church, as also because in the Baptisme
of Infantes, euery manne presente maye
be put in remembzaunce of his
owne profession made
to God in his Bap-
tisme. For whiche

cause also it is expediente that Baptisme be ministred
in the Englishe tounge. Neuerthelesse (yf
necessitie so requyre) children ought
at all tymes to be baptised,
eyther at the church
oz els at home.

☞ PVBLIKE BAPTISME. ☞

When there are children to be Baptised vpon the Sunday, or holy daye, the parentes shall geue knowledge ouer nyght or in the moornyng, afoze the beginning of Mattens to the curate. And then the Godfathers, Godmothers, and people, with the chylzen muste be ready at the Church doze, either immediatly afoze the laste Canticle at Mattens or els immediatly afoze the last Canticle at Euen-song, as the Curate by his discrecion shall appoynte. And then, standyng there, the prieste shall aske whether the chylzen be baptised on no. If they aunswere y^es, then shall the prieste saye thus.



Care beloued, forasmuche as all men bee conceived and bozne in sinne, and that no manne bozne in synne, can entre into the kingdom of God (except he be regenerate, and bozne a newe of water, and the holy ghost) I beseeche you to call vpon God the father through our Lord Iesus Christ, that of his bounteous mercy he wil graunt to these chylzen that thing, which by nature they cannot haue, that is to saye, they may be baptised with the holy ghost, and receyued into Christes holy Church, and be made lyuely membes of the same.

When the prieste shall saye.

Let vs praye.



Almyghtie and euerlastyng God, whiche of thy iustice dydest destroy by fluddes of water the whole worlde for synne, excepte .viii. persones, whome of thy mercy (the same tyme) thou didest saue in the Arke: And when thou didest drowne in the read sea wycked kyng Pharaoh with al his armie, yet (at the same time) thou didest leade thy people the chylzen of Israel safely through the myddes therof: wherby thou didest fygure the washyng of thy holy Baptisme: and by the Baptisme of thy wel beloued

Publyke Baptisme.

sonne Iesus Christe, thou dydest sanctifie the fludde Jordan, and al other waters to this mysticall washing away of synne: We beseeche thee (for thy infinite mercies) that thou wilt mercifully looke vpon these children, & sanctifie them with thy holy gost, that by this wholesome lauer of regeneration, whatsoeuer synne is in them, may be washed cleane away, that they being deliuered from thy wrathe, may be receiued into tharke of Christes church, and so saued from perisshyng: and beeyng feruente in spirite, stedfaste in fayth, ioyfull through hope, rooted in charitie, maye euer serue thee: And finally attayne to euerlastyng lyfe, with all thy holy and chosen people. This graunte vs we beseeche the for Iesus Christes sake our Lorde. Amen.

¶ Here shall the priest aske what shall be the name of the childe, and when the Godfathers and Godmothers haue tolde the name, then shall he make a crosse vpon the childes forehead and breste, saying.

¶ **R.** Receyue the signe of the holy Crosse, both in thy forehead, and in thy breste, in token that thou shalt not be ashamed to confesse thy fayth in Christe crucifyed, and manfully to fyght vnder his banner against synne, the worlde, and the deuill, and to contynewe his faythfull soldiour and seruauant vnto thy lyses ende. Amen.

And this he shalt doe and saye to as many children as bee presented to be Baptised, one after another.

Let vs praye.



Almightie and immortall God, the ayde of all that nede, the helper of all that flee to thee for succour, the life of them that beleue, and the resurreccion of the dead: we call vpon thee for these infantes, that they cummyng to thy holy Baptisme, may receyue remission of theyr synnes, by spirituall regeneration. Receyue them (o Lorde) as thou haste promysed by thy welbeloued sonne, saying: Aske, & you shall haue: seke, and you shall fynde: knocke, and it shalbe opened vnto you.

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So geue nowe vnto vs that aske: Lette vs that seke, fynde: open thy gate vnto vs that knocke: that these infantes maye enioy the euerlastyng benediccion of thy heauenly washing, and may come to the eternall kyngdome whiche thou haste promysed, by Christe our Lorde. Amen.

Then let the priest lokyng vpon the chyldren, saye.



I Commaunde thee, vncleane spirite, in the name of the father, of the sonne, and of the holy ghost, that thou come out, and departe from these infantes, whom our Lord Iesus Christe hath vouchsaued, to call to his holy Baptisme, to be made membrs of his body, and of his holy congregacion. Therfore thou cursed spirite, remembre thy sentence, remembre thy iudgemente, remembre the daye to be at hande, wherin thou shalt burne in fyre euerlasting, prepared for thee and thy Angels. And presume not hereafter to exercise any tyrannye towarde these infantes, whom Christe hathe bought with his precious blood, and by this his holy Baptisme calleth to be of his flocke.

Then shall the priest saye.

The Lorde be with you.

The people.

And with thy spirite.

The Minister.

Hearc nowe the gospell written by S. Marke.

Marke x.



In a certayne tyme they brought children to Christe that he should touche them, and hys disciples rebuked those that brought them. But when Iesus sawe it, he was displeased, and sayed vnto them: Suffre lytle children to come vnto me, and forbyd them not; for to suche belongeth the kingdom of God. Merely I say vnto you: whosoeuer doeth not receyue the kyngdom of God, as a lytle chyld: he shall not entre therin. And when he had taken them vp in his armes: he put his handes vpon them, and blessed them.

Publyke Baptisme.

After the gospell is red, the Minister shall make this brieve exhortacion vpon the woordes of the gospell.



Rendes you heare in this gospell the woordes of our Sauour Chryste, that he commaunded the childzen to be brought vnto him: howe he blamed those that would haue kept them from hym: howe he exhorteth all men to folowe their innocencie. We perceyue howe by his outwarde gesture and dede he declared his good wyll towarde them. For he embraced them in his armes, he layed his handes vpon them, and blessed them: doubtte ye not therfore, but earnestly beleue, that he wyll lykewyse fauourably receyue these present infantes, that he wyll embrace them, with the arms of his mercy, that he wyll geue vnto them the blessing of etemall lyfe: and make them partakers of his euerlasting kingdome. Wherfore we beyng thus perswaded of the good wyll of our heauenly father towarde these infantes, declared by his sonne Iesus Chryste; And nothyng doubtynge but that he fauourably alloweth this charitable worke of ours, in bzinging these childzen to his holy baptisme: let vs saythfully and deuoutly geue thankes vnto him: And say the prayer which the Lord himselte taught. And in declaracion of our sayth, let vs also recyte the articles conteyned in our Crede.

Here the minister with the Godfathers, Godmothers, and people presente, shall saye.

Our father whiche art in heauen, halowed bee thy name,
ec.

And then shall saye openly.

I beleue in God the father almightie, ec.

The priest shall adde also this prayer.



Almightie and euerlastyng God, heauenly father, we geue the humble thankes, that thou haste vouchesaued to call vs to knowledge of thy grace, and sayth in thee: Increase and con-
fyrme this sayth in vs euermore: Geue thy holy spirite to these infantes, that they may be bozne agayne, and be made hepres of euerlasting saluacion, through our Lord Iesus

Publyke Baptisme.

Christ: Who lyueth and reigneth with thee and the holy spirite, nowe end for euer. Amen.

Then let the priest take one of the children by the ryght hande, thother being brought after him. And cumming into the Churche towarde the fonte, saye.

The Lorde vouchesafe to receyue you into his holy household, and to kepe and gouerne you allwaye in the same, that you may haue euerlasting lyfe. Amen.

Then standyng at the fonte the priest shall speake to the Godfathers and Godmothers, on this wyse.



Webeloued frendes, ye haue brought these children here to bee Baptized, ye haue prayed that our Lorde Iesus Christ would vouchsafe to receyue them, to lay his handes vpon them, to blesse them, to release them of theyr sinnes, to geue them the kyngdome of heauen, and euerlastyng life. Ye haue heard also that our Lorde Iesus Christe hath promysed in his gospel, to graunte all these thynges that ye haue prayed for: whiche promyse he for his parte, will moste suerly kepe and perfourme. Wherefore, after this promyse made by Christe, these infantes muste also faythfully for theyr parte promise by you, that be theyr suerties, that they wyll forsake the deuyl and all his workes, and constantly beleue Gods holy woorde, and obediently kepe his commaundementes.

Then shall the priest demaunde of the childe (which shalbe first Baptized) these questions blowing: first naming the childe, and saying.

R. Doest thou forsake the deuill and all his workes?

Answer.

I forsake them.

Minister.

Doest thou forsake the vaine pompe, and glozy of the worlde, with all the couetouse desyres of the same?

Answer.

I forsake them.

Minister.

Doest thou forsake the carnall desyres of the flesh, so that thou wilt not folowe, nor be ledde by them?

Publyke Baptisme.

Answer.

I forsake them.

Minister.

Doest thou beleue in God the father almightie, maker of heauen and earth?

Answer.

I beleue.

Minister.

Doest thou beleue in Jesus Christe his only begotten sonne our Lorde, and that he was conceyued by the holy gost, bozne of the virgin Mary, that he suffered vnder Poncius Pilate, was crucified, dead, and buryed, that he went downe into hell, and also dyd ryse agayne the thyrde daye; that he ascended into heauen, and sitteth on the ryghthande of God the father almighty: And from thence shall come agayne at the ende of the worlde, to iudge the quicke and the dead: Doest thou beleue this?

Answer.

I beleue.

Minister.

Doest thou beleue in the holy gost, the holy Catholike Church, the communion of Sainctes, remission of Sinnes, resurreccion of the fleshe, & euerlastyng lyfe after death?

Answer.

I beleue.

Minister.

What doest thou desyre?

Answer.

Baptisme.

Minister.

Wilt thou be baptized?

Answer.

I wyll.

Then the prieste shall take the childe in his handes, and aske the name. And naming the childe, shall dyppe it in the water thryse. First dyping the ryghtsyde: Seconde the left syde: The thyrde tyme dyping the face towards the fonte: So it be discretly and warely done, saying.

P. I Baptize thee in the name of the father, and of the sonne, and of the holy gost. Amen.

Publyke Baptisme.

And if the childe be weake, it shall suffice to powre water vpon it, saying the foresayed woordes. *℞.* I baptize thee, &c. Then the Godfathers and Godmothers shall take and lay theyr handes vpon the childe, and the minister shall put vpon him his white vesture, commonly called the Crisome; And saye.

TAke this white vesture for a token of the innocencie, whiche by Gods grace in this holy sacramente of Baptisme, is giuen vnto thee: and for a signe wherby thou art admonished, so long as thou lyest, to geue thy selfe to innocencie of liuing, that after this transitozpe lyfe, thou mayest be partaker of the lyfe euerlasting. Amen.

Then the prieste shall annoynt the infant vpon the head, saying.

Almighty God the father of our lordes Iesus Christ, who hath regenerate thee by water and the holy gost, and hath geuen vnto thee remission of al thy sinnes: he vouchsaue to annoynte thee with the vnccion of his holy spirite, and byng thee to the inheritaunce of euerlasting lyfe. Amen.

When there are many to be Baptized, this ordze of demaunding, Baptizing, puttyng on the Crisome, and enoyntyng, shalbe vsed seuerally with euery chylde. Those that be firste Baptized departing from the fonte, and remaynyng in some conuenient place within the Churche vntill all be Baptized. At the laste ende, the prieste calling the Godfathers and Godmothers together: shall saye this shorte exhortacion folowing:

As much as these children haue promised by you to forsake the deuill and al his workes, to beleue in God, and to serue him: you must remembre that it is your partes and duetie, to see that these infantes be taught, so soone as they shalbe able to learne, what a solemne vowe, promyse, and profession, they haue made by you. And that they maye knowe these thynges the better: ye shall call vpon them to heare sermons, and chiefly you shal prouide that thei may learne the Crede, the Lordes prayer, and the ten commaundementes, in thenglish tounge: and all other thinges, which a christian manne ought to knowe & beleue to his soules health. And that these children may be vertuously brought vp to leade a godly & christian life: remembryng allwayes that Baptisme doeth represent vnto vs our profession, which is to folow the example of our Sauour Christe,

Publyke Baptisme.

and to be made lyke vnto him, that as he dyed & rose againe
foz vs: so should we (whiche are Baptised) dye from synne,
and rylse agayne vnto righteousnesse, continually mortifying
all our euyl and cozrupte affeccions, and dayly procedyng
in all vertue and godlynesse of luyng.

The minister shall commaunde that the Crisomes be brought to the
churche, and deliuered to the priestes after the accustomed maner, at
the purificacion of the mother of euery chylde. And that the children
be brought to the Bushop to bee confirmed of hym, so soone as they
can saye in theyr vulgare tounge the articles of the fayth, the Lordes
prayer, and the ten commaundementes, and be further instructed in
the Catechisme, set furth foz that purpose, accordingly as it is there
expressed.

And so lette the congregacion departe in the name of the Lorde.

Cnote that yf the numbre of children to be Baptized, and multitude
of people presente bee so great that they cannot conueniently stand at
the Churche dooze: then let them stand within the Churche in
some conuenient place, nygh vnto the Churche dooze;
And there all thynges be sayed and done,
appoynted to be sayed and done
at the Churche dooze.

OF THEM THAT BE

Baptised in private houses in tyme of necessitie.

The pastours and curates shall oft admonyshe the people, that they differ not the Baptisme of infantes any longer then the Sondaye, or other holy daye, nexte after the chyld be bozne, onlesse vpon a great & reasonable cause declared to the curate and by hym approued.

And also they shal warne them that without great cause, and necessitie, they Baptize not children at home in theyr houses. And when great nede shall compell them so to doe, that then they minister it on this fashon.

First let them that be present cal vpon God for his grace, and saye the Lordes prayer, yf the tyme will suffre. And then one of them shal name the childe, and dippe him in the water, or poure water vpon him, saying these woordes.

C. P. I Baptise the in the name of the father, and of the sonne, and of the holy ghoſte. Amen.

And let them not doubt, but that the childe so Baptised, is lawfully and sufficiently Baptized, and ought not to be Baptized againe, in the Churche. But yet neuertheless if the childe whiche is after this sorte Baptized, doe afterwarde lyue: it is expedient that he be brought into the Churche, to thentent the prieste maye examine and trye, whether the childe be lawfully Baptized or no. And yf those that byng any childe to the Churche doe aunswere that he is alreadye Baptized: Then shall the priest examin them, further.

By whom the childe was Baptised?

Who was presente when the childe was baptised?

Whether they called vpon God for grace and succoure in that necessitie?

With what thyng, or what matter they dyd Baptise the childe?

With what woordes the childe was Baptised?

Whether they thinke the childe to be lawfully and perfectly Baptised?

And if the ministers shall proue by the aunswers of suche as brought the childe, that all thynges were done, as they ought to be: Then shall not he christen the childe agayne, but shall receyue hym, as one of the flocke of the true christian people, saying thus.

Private Baptisme



Certifie you, that in this case ye haue doen wel, and according vnto due ordze concerning the baptising of this child, which being bozne in original synne, and in the wrathe of God, is nowe by the lauer of regeneracion in Baptisme, made the childe of God, and heire of euerlastyng life: for oure Lorde Iesus Christe doeth not denye hys grace and mercie vnto such infantes, but most louingly doeth call them vnto him. As the holy ghospell doeth witnessse to our comforte on this wyse.



I a certaine time thei brought chylzen vnto Christ that he should touch them, and his disciples rebuked those that brought them. But when Iesus sawe it, he was displeased, and sayed vnto them: Suffre lytle chylzen to come vnto me, and forbidde them not, for to suche belongeth the kingdome of God. Merely I saye vnto you, whosoeuer doeth not receyue the kingdome of God as a lytle chyld, he shall not enter therin. And when he had taken them vp in his armes, he put his handes vpon them, and blissed them.

Marke x.

After the ghospell is read: the minister shall make this exhortacion vpon the woordes of the ghospell.



Hendes ye heare in this ghospell the woordes of our Saucoure Christ, that he commaunded the chylzen to be brought vnto him, howe he blamed those that would haue kept them from hym, howe he exhorted all men to folowe their innocencie: He perceiue how by his outward gesture and dede he declared his good wyll towarde them, for he embraced them in his armes, he layed his handes vpon them,

Private Baptisme

and blessed them. Doubt you not therfore, but earnestly beleue, that he hath lykewyse fauourably receyued this presente infante, that he hath embraced him with the armes of his mercy, that he hath geuen vnto him the blessing of eternal lyfe, and made him partaker of his euerlasting kingdom. Wherfore we beyng thus perswaded of the good will of oure heauenly father, declared by his sonne Iesus Christ towardes this infante: Let vs faythfully and deuoutly geue thankes vnto him, and saye the prayer whiche the Lorde himselte taught; and in declaracion of our fayth, let vs also recyte the articles contained in our Crede.

Here the minister with the God/fathers and Godmothers shall saye.

Our father whiche arte in heauen, halowed be thy name, &c.

Then shall they saye the Crede, and then the prieste shall demaund the name of the childe, whiche beyng by the Godfathers & Godmothers pronounced, the minister shall saye.

Q. Doest thou forsake the deuill and all his workes?

Answer.

I forsake them.

Minister.

Doest thou forsake the vaine pompe and glozy of the worlde, with all the couetous desyres of thesame?

Answer.

I forsake them.

Minister.

Doest thou forsake the carnall desyres of the flesh, so that thou wilt not folowe and be led by them?

Answer.

I forsake them.

Minister.

Doest thou beleue in God the father almyghtie, maker of heauen and yearth?

Pruate Baptisme

Answer.

I beleue.

Minister.

Doest thou beleue in Iesus Chryste hys onely begotten sonne our lord, and that he was conceived by the holy Cost, bozne of the virgin Marie, that he suffered vnder Pontius Pilate, was crucified, dead and buried, that he went downe into hel, and also did arise againe the third day, that he ascended into heauen, & sitteth on the righte hande of god the father almightie: And from thence shal come agayn at the ende of the world to iudge the quicke and the dead, doest thou beleue thus?

Answer.

I beleue.

Minister.

Doest thou beleue in the holy goste, the holy catholyke Church, the Communion of Saintes, Remission of sinnes, Resurreccion of the flesh, and euerlasting life after deth?

Answer.

I beleue.

Then the minister shal put the white vesture, commonly colled the Crysome, vpon the childe, saying.



Take thys whyte vesture for a token of the innocencie whiche by goddes grace in the holy sacrame[n]te of baptyisme is geuen vnto thee, and for a signe wherby thou art admonished so long as thou shalt lyue, to geue thyselfe to innocencye of liuyng, that after this transitozy life, thou maiest be partaker of the life euerlasting. Amen.

¶ Let vs pray.



Almightie and euerlasting god heauenly father, wee geue thee humble thankes that thou hast vouchesafed to cal vs to the knowlege of thy grace, and faith in thee: Increase and confirme this fayth in vs euermore: Geue thy holy spirite to this infant, that he being bozne agayne, and beeing made heyre of euerlasting saluacion through our lord Iesus Christ, may continue thy seruaunt, and attein thy promises through the same our lord Iesus

Private Baptisme

Christe thy sonne, who liueth and reigneth with the in vnitie of the same holy spirite euerlastinglye. Amen.

Then shall the minister make this exhortacion, to the Godfathers, and Godmothers.

Foasmuche as this chylde hath promised by you to forsake the deuil and al his woꝝkes, to beleue in god, & to serue him, you must remember that it is your partes and duetie to see that this infant be taught, so sone as he shalbe able to learne, what a solemne vowe, promise, and profession he hath made by you, and that he may know these thinges the better, ye shall call vpon hym to heare sermons: And chiefly ye shal prouide that he may learne the Crede, the Lordes prayer, and the ten commaundementes in the english tong, and al other thinges which a christian man ought to know and beleue to his soules health, and that this childe may bee vertuously brought vp, to leade a godly and a christian life. Remembꝝing alway that baptisme doeth represent vnto vs our profession, which is to folow the example of our sauour Christe, and to be made like vnto him, that as he died and rose again for vs: so should we whiche are baptized dye from sin, and ryse againe vnto righteousness, continually mortifying al our euil & corrupt affeccions, and dayly proceeding in al vertue and godlines of liuing.

ec. As in Publike Baptisme.

But if they which bring the infantes to the church, do make an vncertain answer to the priestes questions, and say that they can not tel what they thought, did, or sayde in that great feare and trouble of mynde: (as oftentimes it chaunseth) Then let the priest Baptize him in forme aboue written, concernyng publyke Baptisme, sayyng that at the dyping of the childe its the fonte, he shalt vse this forme of woꝝdes.

If thou be not Baptized already .℞. I Baptize thee in the name of the father, and of the sonne, and of the holy gost. Amen.

The water in the fonte shalbe chaunged euery moneth once at the lest, and afoze any childe be Baptized in the water so chaunged, the priest shall say at the font these prayers folowing.

Pruate Baptisme



moste mercifull god our sauoure Iesu Christ, who hast ordeyned the element of water for the regeneracion of thy faythful people, vpon whom, beyng baptised in the riuer of Iordane, the holye ghoſte came down in the likenesse of a dooue: Sende down we besече thee the same thy holye spirite to assiste vs, and to bee present at this our inuocacion of thy holy name: Sanctifie ¶ this fountaine of baptisme, thou that art the sanctifier of al thynges, that by the power of thy worde, all those that shall be baptized therein, maye be spirituallye regenerated, and made the childzen of euerlasting adopcion. Amen.

¶ mercifull God, graunte that the olde Adam, in them that shalbe baptized in this fountayne, maye so be buried, that the newe man may be raised vpon agayne. Amen.

Graunt that all carnal affeccions maie die in them; and that all thynges belongyng to the spirite maye liue and growe in them. Amen.

Graunt to all them which at this fountayne forsake the deuill and all his workes: that they maye haue power & strength to haue victorpe and to triumph againste hym the worlde and the fleshe. Amen.

Whosoever shal confesse the, o lord: recognise him also in thy kingdome. Amen.

Graunt that al sinne & vice here maie bee so extinct: that they neuer haue power to raigne in thy seruauntes. Amen.

Graunte that whosoever here shall begynne to be of thy flocke: maie euermore continue in the same. Amen.

Graunt that all they which for thy sake in this life doe denie and forsake themselves: may winne and purchase thee (o lord) which art euerlasting treasure. Amen.

Private Baptisme

Graunt that whosoever is here dedicated to thee by our office & ministerie: maye also bee endewed with heauenly vertues, & euerlastinglye rewarded through thy mercie, O Blessed lord God, who doest liue and gouerne al thinges world without ende. Amen.

The Lorde be with you.

Answer.

And with thy spirite.

A Almighty euerliuing God, whose moste derely beloued sonne Iesus Christe, for the forgeuenesse of our sinnes did shed out of his moste precious side bothe water and bloude, and gaue commaundemente to his disciples that they shoulde goe teache all nacions, and baptise them in the name of the father, the sonne, and the holpe ghooste: Regarde, we beseeche thee, the supplicacions of thy congregacion, and graunte that all thy seruauntes which shall bee baptized in this water prepared for the mynystracion of thy holy sacrament, maye receiue the fulnesse of thy grace, and euer remaine in the nounge of thy faithful, and elect children, through Iesus Christ our Lord.

CONFIRMACION

Wherin is contained a Catechisme for children.



¶ Whende that confirmacion may be ministred to the moze edifying of suche as shall receiue it (according to Saint Paules doctrine, who teacheth that all thynges should be doen in the churche to the edificacion of the same) it is thought good that none hereafter shall be confirmed, but suche as can say in theyr mother tong, tharticles of the faith the lordes prayer, and the tenne commaundementes; And can also aunswere to suche questions of this shorthe Catechisme, as the Bishopp (or suche as he shall appoynte) shall by his discrecion appose them in. And this ordze is most conuenient to be obserued for diuers consideracions.

¶ First because that whan children come to the yeres of discrecion and haue learned what theyr Godfathers and Godmothers promised for them in Baptisme, they may then themselves with their owne mouth, and with theyr owne consent, openly befoze the churche, ratifie and confesse the same, and also promise that by the grace of God, they will euermoze endeouour themselves fiathfully to obserue and kepe such thinges, as they by theyr owne mouth and confession haue assented vnto.

¶ Secondly, for asmuch as confirmacion is ministred to them that be Baptised, that by imposition of handes, and praier they may receiue strength and defence against all temptacions to sin, and the assautes of the worlde, and the deuill: it is most mete to be ministred, when children come to that age, that partly by the fragyltie of theyr owne fleshe, partly by the assautes of the world and the deuill, they begin to be in daungier to fall into sinne.

¶ Thirdly, for that it is agreeable with the vsage of the churche in tymes past, wherby it was ordeined, that Confirmacion should bee ministred to them that were of perfecte age, that they beynge instructed in Christes religion, should openly professe theyr owne fayth, and promise to be obedient vnto the will of God.

¶ And that no manne shall thynke that anye detrimente shall come to children by differryng of theyr confirmacion: he shall knowe for trueth, that it is certayn by Goddes woorde, that children beeyng Baptized (if they departe out of thys lyfe in theyr infancie) are vndoubtedly saued.



A CATECHISME

that is to say, an instruccion to bee
learned of every childe, befoze he
be brought to be confirmed
of the Bushop.

Question.

What is your name?

Answer.

P or M.

Question.

Who gaue you this name?

Answer.

By Godfathers and Godmothers in my Baptisme,
wherein I was made a member of Chryste, the childe of
God, and inheritour of the kingdome of heauen.

Question.

What did your Godfathers & Godmothers then for you?

Answer.

They did promise and vowe three thinges in my name.
First, that I should forsake the deuil and all his workes and
pompes, the vanities of the wicked worlde, and all the sinne
full lustes of the flethe. Secondly, that I should beleue all
the articles of the Christian fayth. And thirdly, that I
should kepe Goddes holy will and commaundementes and
walke in the same al the daies of my life.

Question.

Dooest thou not thinke that thou arte bound to beleue, and to
doe as they haue promised for thee?

Answer.

Confirmation.

Yes verely. And by Gods helpe so I wil. And I hartily thanke our heauenlye father, that he hath called me to thys state of saluacion, through Iesus Chryste our saueour And I pray God to geue me hys grace, that I may continue in the same vnto my liues ende.

Question.

Rehearse the articles of thy beliefe.

Answer.

I beleue in God the father almightie, maker of heauen and earth. And in Iesus Christ his only sonne our lord. Whiche was conceived by the holy gost, bozne of the virgin Marie. Suffered vnder Ponce Pilate, was crucified, dead and buried, he descended into hel. The third day he rose agayn from the dead. He ascended into heauen, and sitteth on the right hande of God the father almightie. From thence shal he come to iudge the quicke & the dead. I beleue in the holy goste. The holpe catholike church. The communion of saintes. The forgeuenes of sinnes. The resurreccion of the bodie. And the lyfe euerlasting. Amen.

Question.

What dooest thou chiefly learne in these articles of thy beliefe?

Answer.

Firste, I learne to beleue in God the father, who hath made me and all the worlde.

Secondely, in God the sonne who hath redemed me and all mankinde.

Thirdly, in god the holy goste, who sanctifyeth me and all the electe people of god.

Question.

You sayde that your Godfathers and Godmothers dyd promyse for you that ye should kepe Goddes commaundementes. Tell me how many there bee.

Confirmation.

Answer.

Tenne.

Question.

Whiche be they?

Answer.

Thou shalt haue none other Gods but me.

ii. Thou shalt not make to thyselfe anye grauen image, noz the likenesse of any thyng that is in heauen aboue, oz in the earth beneath, noz in the water vnder the earth: thou shalt not bowe downe to them, noz wurship them.

iii. Thou shalt not take the name of the lord thy God in vayne.

iiii. Remember that thou kepe holy the Sabboth day.

v. Honor thy father and thy mother.

vi. Thou shalt doe no murdre.

vii. Thou shalt not commit adultry.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witnes against thy neighbour.

x. Thou shalt not couet thy neighbours wife, noz his seruaunt, noz his mayde, noz his Dre, noz his Assle, noz any thing that is his.

Question.

What dooest thou chiefly leame by these commaundemente?

Answer.

I learne two thinges: My duetie towarde god, and my duetie towarde my neighbour.

Question.

What is thy duetie towarde god?

Answer.

My duetie towarde God is, to beleue in him. To feare him. And to loue him with al my hart, with al my mind, with al my soule, and with all my strength. To wurship him. To geue him thankes. To put my whole truste in hym. To call vpon him. To honor his holy name and his word, and to serue him truely all the daies of my life.

Confirmation.

Question.

What is thy dutie towardes thy neighbour?

Answer.

My duetie towardes my neighbour is, to loue hym as my selfe. And to do to al men as I would they should do to me. To loue, honour, and succoure my father and mother. To honour and obey the kyng and his ministers. To submitte my selfe to all my gouernours, teachers, spirituall pastours, and maisters. To ordze my selfe lowlye and reuerentelye to al my betters. To hurte no bodie by woozde noz dede. To bee true and iust in al my dealing. To beare no malice noz hatred in my heart. To kepe my handes from picking and stealing, and my tongue from euill speaking, lypng, and slaundzing. To kepe my body in temperaunce, sobzenes, and chastitie. Not to couet noz desire other mennes goodes. But learne and labour truely to geate my owne liuing, and to doe my duetie in that state of life: vnto which it shal please God to cal me.

Question.

My good sonne, knowe this, that thou arte not hable to do these thinges of thy self, noz to walke in the commaundementes of God and to serue him, without his speciall grace, which thou muste leame at all times to cal for by diligent prayer. Let me heare therfoze if thou canst say the Lordes prayer.

Answer.



Our father whiche art in heauen, halowed bee thy name. Thy kyngdome come. Thy wil bee done in earth as it is in heauen. Geue vs this day our dailye bzeade. And forzene vs our trespasses, as we forzeue them that trespassse againste vs. And leade vs not into temptacion, but deliuer vs from euil. Amen.

Question.

What desireste thou of God in this prayer?

Answer.

I desire my lord god our heauenly father, who is the geuer of al goodnes, to send his grace vnto me, and to all people,

Confirmation.

that we may worship him, serue hym, and obey him, as we ought to doe. And I praye vnto God, that he will sende vs al thynges that be nedeful both for our soules and bodies: And that he wil bee mercifull vnto vs, & forgeue vs our sinnes: And that it will please him to saue & defende vs in al daungers gost and bodily: And that he wil kepe vs from al sinne and wickednes, & from our gostly enemye, and from euerlastyng death. And this I truste he wil doe of his mercie and goodnes, throught our lordes Jesu Christe. And therefore I say, Amen. So be it.

● So soone as the childzen can say in their mother tongue tharticles of the faith, the lordes praier, the ten commaundementes, and also can aunswere to such questions of this short Catechisme as the Bushop (or suche as he shall appointe) shal by hys discrecion appose them in: then shall they bee brought to the Bushop by one that shalbee his godfather or godmother, that euerye childe maye haue a wittenesse of hys confirmacion.

● And the Bushop shal confirme them on this wyse.

Confirmation.

Our helpe is in the name of the Lorde.

Answer.

Whiche hath made both heauen and yearth.

Minister.

Blessed is the name of the lorde.

Answer.

Henceforth worlde without ende.

Minister.

The lorde be with you.

Answer.

And with thy spirite.

Let vs praye.

Almighty and euerliuing God, who hast vouchesafed to regenerate these thy seruauntes of water & the holy goste: And haste geuen vnto them forgeuenesse of all their sinnes: Sende downe from heauen we beseeche thee, (A

Confirmation.

lorde) vpon them thy holy gost the counfozter, with the manifold giftes of grace, the spirite of wisdom and vnderstandyng: the spirite of counsell and gostly strength: The spirite of knowledge and true godlinesse, and fulfil them (o lord) with the spirite of thy holy feare.

Answer.

Amen.

Minister.

Signe them (o lorde) and marke them to be thyne for euer, by the vertue of thy holpe crosse and passion. Confirme and strength them with the inward vncion of thy holy gost, mercifully vnto euerlasting life. Amen.

Then the Bishop shal crosse them in the forehead, and lay his handes vpon theyr heades saying

P. I signe thee with the signe of the crosse, and laye my hande vpon thee. In the name of the father, and of the sonne, and of the holy gost. Amen.

And thus shall he doe to euery childe one after another. And whan he hath layed hys hande vpon euery chylde, then shall he say.

The peace of the lorde abide with you.

Answer.

And with thy spirite.

¶ Let vs pray.

Almighty euerliuing god, which makest vs both to will and to doe those thinges that bee good and acceptable vnto thy maiestie: we make our humble supplicacions vnto thee for these childzen, vpon whome (after the example of thy holy Apostles) we haue laied our handes, to certify them (by this signe) of thy fauour and gracious goodnes toward them: leat thy fatherly hand (we beseeche thee) euer be ouer them, let thy holy spirite euer bee with them, and so leade them in the knowledge and obedience of thy woord, that in the end they may obtain the life euerlasting, through our lord Iesus Christ, who with thee and the holy goste liueth and reyneth one god world without ende. Amen.

Confirmation.

Then shall the Bishhop blisse
the children, thus saying.

The blessing of god almightie, the father, the sonne, and the
holy goste, be vpon you, and remayne with you foze euer.
Amen.

The curate of euery parish once in sixe wekes at the least vpon
warnyng by him geuen, shall vpon some Soonday or holy day, half
an houre befoze euen-song openly in the churche instructe and examine
so many children of his parish sent vnto him, as the time wil serue, &
as he shall thinke conueniente, in some parte of this Catechisme. And
all fathers, mothers, maisters, and dames, shall cause theyr children,
seruantes, & pzentises (whiche are not yet confirmed), to come to
the churche at the daie appoynted, and obediently heare & be ordered
by the curate, vntil suche time as they haue learned all that is here
appointed for them to learne.

¶ And whansoeuer the Bishop shall geue knowlage for children to be
brought afoze him to any conuenient place, for their confirmacion:
Then shall the curate of euery parish either bring or send in writing,
ye names of al those children of his parish which can say tharticles of
theyr faith, the lordes praier, and the ten commaundementes. And
also how many of them can answere to thother questions contained in
this Catechisme.

¶ And there shall none be admitted to the holye communion vntil
suche time as he be confirmed.

THE FORME OF

Solemnization of

matrimonie.

First the bannes must be asked thre seueral Soondayes or holpe dayes. in the seruice tyme, the people beeyng presente, after the accustomed maner.

And if the persones that woulde bee married dwel indiuers parishes, the bannes muste bee asked in bothe parishes, and the curate of thone parish shall not solemnize matrimonie betwixt them, withoute a certificate of the bannes beeyng thise asked from the curate of thother parish.

At the daye appointed for Solemnization of matrimonie, the persones to be married shal come into the bodie of ye churche, with theyr frendes and neighbours. And there the priest shal thus saye.



Deerely beloued frendes, we are gathered together here in the syght of God, and in the face of his congregacion, to ioyne together this man, and this woman in holy matrimonie, which is an honozable estate instituted of God in paradise, in the time of mannes innocencie, signifyng vnto vs the mysticall union that is betwixte Chryste and his Churche: whiche holy estate, Chryste adoyned and beutified with his presence, and first miracle that he wrought in Cana of Galile, and is commended of Sainct Paule to be honourable emong all men, and therefore is not to bee enterprised, nor taken in hande vnaduisedly, lightely, or wantonly, to satisfie mens carnal lustes and appetites, like brute beastes that haue no understanding: but reuerently, discretely, aduisedly, soberly, and in the feare of God. Duely consideryng the causes for the whiche matrimonie was ordeined. One cause was the procreacion of children, to be brought vp in the feare and nurture of the Lord, and prayse of God. Secondly it was ordeined for a remedie agaynst sinne, and to auoide fornicacion, that suche persones as bee married, might liue chastlie in matrimonie, and kepe themselues vndefiled members of Chrystes bodye. Thirdeley for the mutuall societie, helpe, and counfozt, that the one oughte to haue of thother, both in

Of matrimonye.

prosperitie and aduersitie. Into the whiche holy estate these two persones present: come nowe to be ioyned. Therefore if any man can shewe any iuste cause why they maie not lawfully be ioyned so together: Let him now speake, or els hereafter for euer hold his peace.

And also speakyng to the persones that shalbe married, he shall saie.

I require and charge you (as you will aunswere at the dreade full daye of iudgemente, when the secretes of all hartes shalbee disclosed) that if either of you doe knowe any impedimente, why ye maie not bee lawfully ioyned together in matrimonie, that ye confesse it. For be ye wel assured, that so manye as bee coupled together otherwaies then Goddes woord doeth allowe: are not ioyned of God, neither is their matrimonie lawful.

At which daye of mariage yf any man doe allege any impediment why they maye not be coupled together in matrimonie: And will be bound, & sureties with hym, to the parties, or els put in a caution to the full value of suche charges as the persones to bee married dooe susteyne, to proue his allegacion: then the Solemnizacion muste bee differred, vnto suche tyme as the trueth bee tried. If no impedimente bee alleged, then shall the Curate saie vnto the man.

P. Wylte thou haue this woman to thy wedded wife, to liue together after Goddes ordeinaunce in the holy estate of matrimonie? Wilt thou loue her, coumforte her, honoz and kepe her, in sickenesse and in health? And forsaking all other kepe thee only to her, so long as you both shall liue?

The man shall aunswere,

I will.

Then shall the priest saie to the woman.

P. Wilt thou haue this man to thy wedded houseband, to liue together after Goddes ordeinaunce, in the holy estate of matrimonie? Wilt thou obey him, and serue him, loue, honoz, and kepe him in sickenes and in health? And forsaking all other kepe thee onely to him, so long as you bothe shall liue?

Of Matrimonie.

The woman shall aunswere

I will.

Then shall the Minister say,

Who geueth this woman to be married to this man?

And the minister receiuing the woman at her father or frendes handes: shall cause the man to take the woman by the right hande, and so either to geue their trowth to other: The man first saying.

I .p. take thee .p. to my wedded wife, to haue & to holde from this day forwarde, for better, for worse, for richer, for poorer, in sickenes, and in health, to loue and to cherishe, til death vs departe: according to Goddes holy ordeinaunce: And thereto I plight thee my trowth.

Then shall they looce theyr handes, and the woman taking again the man by the right hande shall say,

I .p. take thee .p. to my wedded husbände, to haue and to holde from this day forwarde, for better, for woorse, for richer, for poorer, in sickenes, and in health, to loue, cherishe, and to obey, till death vs departe: accordyng to Goddes holy ordeinaunce: And thereto I geue thee my trowth.

Then shall they agayne looce theyr handes, and the manne shall geue vnto the womanne a ring, and other tokens of spousage, as golde or siluer, laying the same vpon the boke: And the priest taking the ring shall deliuer it vnto the man: to put it vpon the fowerth finger of the womans left hande. And the man taught by the priest, shall say.

With thys ring I thee wed: With golde and siluer I thee geue: with my body I thee wurship: and withal my worldly Goodes I thee endowe. In the name of the father, and of the sonne, and of the holy goste. Amen.

Of Matrimonie.

Then the man leauyng the ring vpon the fowerth finger
of the womans lef hande, the minister shal say,

¶ Let vs pray.

O Eternal God creatoꝝ and pꝛeseruer of al mankinde,
geuer of al spiritual grace, the authoꝝ of euerlasting
life: Sende thy blessing vpon these thy seruauntes, thys
manne, and this woman, whome we blesse in thy name, that
as Isaac and Rebecca (after bzacellets and Jewels of golde
geuen of thone to thother foꝝ tokens of their matrimonie)
liued faithfully together; So these persons may surely
perfourme and kepe the volue and couenaunt betwixt them
made, wherof this ring geuen, and receiued, is a token and
pledge. And may euer remayne in perfite loue & peace to-
gether; And lyue accordyng to thy lawes; through Iesus
Chyriste our loꝝde. Amen.

Then shal the pꝛieste ioyne theyꝝ ryght handes together,
and say.

¶ Those whome god hath ioyned together: let no man put
a sundre.

Then shall the minister speake vnto the people.

Foꝝ asmuche as .M. and .M. haue consented together in
holye wedlocke, & haue witnessed thesame here befoꝝ
god & this cumpany; And therto haue geuen and pledged
theyꝝ trouth eyther to other, and haue declared thesame by
geuyng and receuyng golde and syluer, and by ioyning of
handes: I pꝛonounce that they bee man and wyfe together.
In the name of the father, of the sonne, & of the holy gost.
Amen.

And the minister shall adde this blessing.

God the father blesse you. ¶ God the sonne kepe you: god the
holye gost lighten your vnderstanding: The loꝝde merci-
fully with his fauour loke vpon you, & so fil you with al
spiritual benediction, & grace, that you may haue remission

Of Matrimonie.

of your sinnes in this life, and in the worlde to come lyfe euerlastyng. Amen.

Then shal they goe into the quiet, and the ministers oz clerkes shal saye oz syng, this psalme folowynge.



Blessed are al they that feare the lord, and walke in his wayes.

Beati omnes
Cxxviii.

For thou shalt eate the labour of thy handes.

And wel is thee, and happie shalt thou bee.

Thy wife shalt bee as the fruitfull vine, vpon the walles of thy house.

Thy childzen like the olife bzaunches rounde about thy table.

Loe, thus shal the man be blessed, that feareth the lord.

The lord from out of Sion, shall so blesse thee : that thou shalt see Hierusalem in prosperitie, al thy life long.

Yea that thou shalt see thy childers childzen : and peace vpon Israel.

Glozy to the father, &c.

As it was in the beginning, &c.

Or els this psalme folowynge.



God be merciful vnto vs, and blesse vs, and shew vs the lighte of his countenance : and bee mercifull vnto vs.

Deus misere-
atur nostri.
Psalm lxxvii.

That thy waye maye bee knowen vpon yearth, thy sauing health emong all nacions.

Leate the people praise thee (o god) yea leate all people prayse thee.

And leate the nacions reioyce and bee glad, for thou shalt iudge the folke righteously, and gouerne the nacions vpon yearth.

Leat the people prayse thee (o god) leat al people prayse the.

Then shal the yearth bring forth her increase : and god, euen our owne God, shal geue vs his blessing.

God shal blesse vs, and all the endes of the worlde shall feare hym.

Glozy to the father, &c.

As it was in the beginning, &c.

Of Matrimonye.

The psalme ended, and the maune and woman knelyng afoze the aulter: the prieste standyng of the aulter, and turnyng his face to-wardes them, shall saye.

Lozde haue mercie vpon vs.

Answer.

Chyriste haue mercie vpon vs.

Minister.

Lozde haue mercie vpon vs.

Our father whiche art in heauen, &c.

And leade vs not into temptacion.

Answer.

But deliuer vs from euill. Amen.

Minister.

O lozde saue thy seruauente, and thy handmaide.

Answer.

Whiche put theyz truste in the.

Minister.

O lozde sende them helpe from thy holy place.

Answer.

And euermoze defende them.

Minister.

Be vnto them a tower of strength.

Answer.

From the face of their enemye.

Minister.

O lozde heare my prayer.

Answer.

And leate my crie come vnto the.

The Minister.

Leat vs praye.



God of Abraham, God of Isaac, God of Jacob, blesse these thy seruauentes, and sowe the seede of eternall life in their mindes, that whatsoeuer in thy holy woorde they shall profitablye learne: they may in dede fulfill the same. Looke, O Lozd, mercifully vpon them from heauen, and blesse them: And as thou diddest

Of Matrimonie.

sende thy Angell Kaphaell to Thobie, and Sara, the daughter of Kaguel, to their great comfort: so vouchsafe to send thy blessing vpon these thy seruauntes, that thei obeyng thy wil, and alwaye beyng in safetie vnder thy proteccion: may abyde in thy loue vnto theyr lyues ende: throughe Iesu Chryste our Lorde. Amen.

This prayer folowing shalbe omitted where the woman is past childe byrth.



O Merciful Lord, & heauenly father, by whose gracious gifte mankind is increased: We beseeche thee assiste with thy blessing these two persones, that they may both be fructful in procreacion of childzen: and also liue together so long in godlye loue & honestie: that they may see their childers childzen, vnto the thirde and fourth generacion, vnto thy prayse and honour: through Iesus Chryste our Lorde. Amen.



O God whiche by thy myghtye power haste made all thinges of naughte, whiche also after other thinges set in order diddeste appoint that out of man (created after thine owne image & similitude) woman should take her beginning: & knitting them together, diddeste teache, that it should neuer be lawfull to put a sondre those, whome thou by matrimonie haddeste made one: O god, whiche hast consecrated the state of matrimonie, to such an excellent misterie, that in it is signified & represented the spirituall marriage and vnitie betwixte Chryste & his churche: Loke mercifully vpon these thy seruauntes, that both this manne may loue his wyfe, accordyng to thy woord, (as Christ did loue his spouse the churche, who gaue himself for it, louing and cherishing it euen as his owne flesh:) And also that this woman may be louing & amiable to her houseband as Rachel, wise as Rebecca, faithfull & obedient as Sara: And in al quietnes, sobrietie, and peace, bee a folower of holy

Of Matrimonie.

and godhpe matrones. O lord, blesse them bothe, and graunte them to inherite thy euerlastyng kyngdome, throughe Jesu Christe our Lorde. Amen.

Then shall the prieste blesse the man and the woman, sayng

Almighty god, which at the beginnyng did create oure firste parentes Adam and Eue, and dyd sanctifte and ioyne them together in mariage: Powre vpon you the rycheffe of his grace, sanctifie and I blisse you, that ye may please him bothe in bodye and soule; and liue together in holy loue vnto your liues ende. Amen.

Then shalbee sayed after the gospell a sermon, wherein ordinarily (so oft as there is any marriage) thoffice of man and wife shall bee declared accordyng to holy scripture. Or if there be no sermon, the minister shall reade this that foloweth.

Al ye whiche bee married, or whiche entende to take the holpe estate of matrimonie vpon you: heare what holpe scripture dooeth saye, as touchyng the duetye of housebandes towarde their wiues, and wiues towarde theyr housebandes.

Saincte Paule (in his epistle to the Ephesians the fyfth chapter) doeth geue this commaundement to al married men.

Ye housebandes loue your wiues, euen as Christ loued the churche, and hath geuen hymselfe for it, to sanctifie it, purgynge it in the fountayne of water, throughe the word, that he might make it vnto himself, a glozious congregacion, not hauing spot or wrinkle, or any such thing but that it should be holy & blameles. So men are bounde to loue their owne wiues as their owne bodies: he that loueth his owne wife, loueth himself. For neuer did any man hate his owne flesh, but nourisheth and cherisheth it, euen as the lord doeth the congregacion, for wee are membes of his bodie, of his fleshe, and of his bones. For this cause shal a man leaue father and mother, and shalbe ioynd vnto his wife, & they

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two shalbe one flethe. This mistery is great, but I speake of Christ and of the congregacion. Neuerthelesse let euery one of you so loue his owne wife, euen as himselfe.

Likewise the same Saint Paule (wryting to the Colossians) speaketh thus to al menne that be married: Ye men, loue your wiues and be not bitter vnto them. Coloß. iii.

Hearc also what saint Peter thapostle of Christ, (which was himselfe a married man,) sayeth vnto al menne that are married Ye husbandes, dwel with your wiues according to knowledge: Geuyng honoz vnto the wife, as vnto the weaker vessel, and as heyres together of the grace of lyfe, so that your prayers be not hindzed. 1 Pet. iii.

Hitherto ye haue heard the duetie of the husbände towarde the wife.

Nowe lykewise, ye wiues, heare and lerne your duetie toward your husbandes, euen as it is playnely set furth in holy scripture.

Saint Paul (in the forenamed epistle to the Ephesians) teacheth you thus: Ye weomen submit yourselues vnto your own husbandes as vnto the lord: for the husband is the wiues head, euen as Christ is the head of the church: And he also is the sauour of the whole bodye. Wherefoze as the Church, oz congregacyon, is subiecte vnto Christe: So lykewise let the wiues also be in subieccyon vnto theyz owne husbandes in all thynge. And agayn he sayeth: Let the wife reuerence her husbände. And (in his epistle to the Colossians) Saincte Paule geueth you this short lesson. Ye wiues, submit yourselues vnto your owne husbandes, as it is conueniente in the Lorde. Ephe. v.
Coloß. iii.

Of Matrimonie.

i. Peter iii.

Saincte Peter also doeth instructe you very godly, thus saying, Let wiues be subiect to theyꝝ owne husbandes, so that if any obey not the woꝝde, they may bee wonne without the woꝝde, by the conuersacyon of the wiues: Whyle they beholde your chaste conuersacyon, coupled with feare, whose apparell let it not bee outwarde, with broyded heare, and trymmyng about with golde, either in putting on of gorgeous apparell: But leat the hyd [hid] man whiche is in the hearte, be without all coꝝrupcion, so that the spirite be milde and quiete, which is a pꝛecious thing in the sight of god. For after this maner (in the olde tyme) did the holy women, which trusted in God, apparell themselves, beeing subiecte to theyꝝ owne husbandes: as Sara obeyed Abraham calling him lorde, whose daughters ye are made, doing wel, and being not dismaied with any feare.

(. . .)

The newe married persones (the same daye of their mariage) must receiue the holy communion.

 THE ORDER FOR 
the visitacion of the sicke,
and the Communion
of the same

¶ The Prieste entring into the sicke persones house, shall saye.

Peace be in this house, and to all that dwell in it.

¶ When he commeth into the sicke mannes presence, he shall saye this psalme.



Hear my prayer, (o lord,) and Consider my desire : herken vnto me for thy trueth and righteousness sake.

Domine exaudi. Psalm C.xliii.

And entre not into iudgemente with thy seruaunt : for in thy sight shal no man liuing be iustified.

For the enimie bath persecuted my soule : he hath smitten my life downe to the grounde : he hath laied me in the darkenesse, as the men that haue bene long dead.

Therefore is my spirite vexed within me : and my harte within me is desolate.

Yet doe I remembre the time paste, I muse vpon all thy woorkes : yea, I exercise myselke in the woorkes of thy handes.

I stretche forth mine handes vnto the : my soule gaspeth vnto the as a thyrstie lande.

Hear me, (o lord,) and that soone : for my spirite weareth faint : hide not thy face from me, lest I be like vnto them that goe downe into the pitte.

¶ Let me heare thy louyng-kyndenesse betimes in the morning, for in thee is my trust : shewe thou me the waie that I should walke in for I lift vp soule vnto thee.

Deliuere me, (o lord,) from myne enemies : for I flye vnto thee to hide me.

Teache me to dooe the thyng, that pleaseth thee, for thou

The visitacion of the sicke.

art my god, leate thy louing spirite leade me foorth vnto the lande of righteousnesse.

Quicken me, (o lord) for thy names sake, and for thy righteousnesse sake bring my soule out of trouble.

And of thy goodnesse slaie my enemies and destroye all them that vere my soule, for I am thy seruaunt.

Glozy to the father and to the sonne, &c.

As it was in the beginning, &c.

● With this antheme.

Remembre not Lord our iniquities, nor the iniquities of our forefathers. Spare vs good Lord, spare thy people, whom thou hast redemed with thy most precious bloud, and be not angry with vs foreuer.

Lord haue mercye vpon vs.

Christe haue mercie vpon vs.

Lord haue mercie vpon vs.

Dur father, whiche art in heauen, &c.

And leade vs not into temptacion.

Answer.

But deliuer vs from euill. Amen.

The minister.

O lord saue thy seruaunte.

Answer.

Whiche putteth his trust in the.

Minister.

Sende hym helpe from thy holy place.

Answer.

And euermore mightily defende hym.

Minister.

Leat the enemy haue none aduauntage of hym.

Answer.

Nor the wicked approche to hurte hym.

Minister.

Bee vnto hym, o lord, a strong tower.

Answer.

From the face of his enemy.

Minister.

Lord heare my prayer.

The visitacion of the sicke.

Answer.

And let my crye come vnto thee.

Minister.

Let vs praye.



Lord looke downe from heauen, beholde, visite, and releue this thy seruaunte: Looke vpon hym with the eyes of thy mercy, geue hym counferte, and sure confidence in thee: Defende him from the daunger of the enemye, and kepe hym in perpetual peace, and safetie: through Iesus Christe our Lorde. Amen.



Care vs, almighty and moſte merciful God, and Sauour: Extende thy accustomed goodnesse to this thy seruaunt, which is greued with sickenesse: Viſite hym, o Lorde, as thou diddest viſite Peters wifes mother, and the Capitaines seruaunt. And as thou preſeruedst Thobie and Sara by thy Aungel from daunger: So restore vnto this sicke person his former helth, (if it be thy will,) or els geue hym grace ſo to take thy correccion, that after this painfull lyfe ended, he maye dwell with thee in lyfe euerlaſtyng. Amen.

Then ſhall the Miniſter exhorte the sicke person after this fourme, or other lyke.



Deerly beloued, know this that almighty God is the Lorde ouer lyfe, and death, and ouer all thynges to them perteyning, as yough, ſtrength, helth, age, weakenesse, and sickenesse. Wherefore, whatſoeuer your sickenes is, knowe you certainly that it is Gods viſitacion. And for what cauſe ſoeuer this sickenesſe is ſent vnto you; whether it bee to trye your paciencie for the example of other, & that your fayth may be founde, in the day of the Lorde, laudable, glorioſus, and honourable, to the encrease of glozy, and endelesse felicitie: Or els it be ſent vnto you to correcte and amende in you, whatſoeuer doeth offende the eyes of our heauenly father: knowe you certainly, that if you truly repent you of your ſynnes, & beare your sickenes patiently, truſting in Gods mercy, for his dere ſonne Ieſus Chriſtes ſake, and rendre

The visitacion of the sicke.

If the person visited be very sicke, then the curate may end his exhortacion at this place. *

unto him humble thankes for his fatherly visitacion, submytting yourselve wholly to his wil; it shal turne to your profite, & helpe you forewarde in the ryght waye that leadeth unto everlastyng lyfe. * Take therfore in good worthe, the chastement of the lord: For whom the lord loueth he chastiseth. Yea, (as saincte Paul sayth,) he scourgeth euery sonne, which he receiueth: yf you indure chastisement, he offereth himselfe unto you as unto his owne children. What sonne is he that the father chastiseth not? Yf ye be not vnder correccion (wherof all the true children are partakers), then are ye bastardes, and not children. Therfore seyng that whan our carnal fathers doe correct vs, we reuerently obey them, shall we not now much rather be obedient to our spirituall father, & so liue? And they for a fewe daies doe chastise vs after theyr owne pleasure: but he doeth chastise vs for our profite, to thentente [the intent] he maye make vs partakers of his holines. These wordes, good brother, are Gods wordes, and wyrtten in holy scripture for our counfort and instruccion, that we should patiently and with thankes geuyng, beare our heauenly fathers correccion: whansoeuer by any maner of aduersitie it shall please his gracious goodnesse to visite vs. And there should be no greater counfort to chistian persons, then to be made lyke vnto Christ, by sufferynge patiently aduersities, troubles, & sickeneses. For he himselfe wente not vp to ioy, but firste he suffered payne: he entred not into his glozy, befoze he was crucified. So truely our waye to eternall ioy is to suffre here with Christe, and our dooze to entre into eternal life: is gladly to dye with Christe, that we may ryse againe from death, and dwell with him in everlasting life. Now therfore taking your sickenesse, which is thus profitable for you, patiently: I exhorte you in the name of God, to remembre the profession, which you made vnto God in your Baptisme. And forasmuch as after this lyfe, there is accompte to be geuen vnto the ryghteous iudge, of whom all must be iudged without respecte of persons: I require you to examine yourselfe, and your state, both towarde God and man, so that

The visitacion of the sicke.

accusyng and condemnyng yourselve for your owne faultes, you may fynde mercy at our heauenly fathers hande, for Christes sake, and not be accused and condemned in that fearfull iudgement. Therfore I shall shortly rehearse the articles of our fayth, that ye maye knowe whether you doe beleue as a christian manne should beleue, or no.

Here the minister shall rehearse the articles of the fayth saying thus.

Doest thou beleue in God the father almyghtie?

And so forth as it is in Baptisme.

Then shall the minister examine whether he be in charitie with all the worlde: Exhortyng hym to forgeue from the botome of his herte al persons, that haue offended hym, and yf he haue offended other, to aske them forgeuenesse: and where he hathe done iniurye or wrong to any manne, that he make amendes to hys vttermoste power. And if he haue not afoze disposed his goodes, let him then make his will. (But men must be oft admonished that they set an ordze for their temporall goodes & landes whan they be in helth.) And also to declare his debtes, what he oweth, & what is owing to him: for discharging of his conscience & quietnesse of his executours. The minister may not forget nor omitte to moue the sicke person (and that moste earnestly) to lyberalitie towarde the poore.

This may be done befoze the minister begyn his prayers, as he shal see cause.

Here shall the sicke person make a speciall confession, yf he fele his conscience troubled with any weightie matter. After which confession, the priest shall absolue hym after this forme: and the same forme of absolucion shalbe vsed its all pryuate confessions.



Mir Lord Iesus Christ, who hath lefte power to his Church to absolue all sinners, which truely repent and beleue in hym: of his great mercy forgeue thee thyne offences: and by his autoritie committed to me, I absolue thee from all thy synnes, in the name of the father, and of the sonne, and of the holy gost. Amen.

And then the priest shall saye the collette folowyn.

Let vs praye.

The visitacion of the sicke.

O Most mercifull God, which according to the multitude of thy mercies, doest so putte away the synnes of those which truely repent, that thou remembrest them nomoze: open thy iye of mercy vpon this thy seruaunt, who moste earnestly desireth pardon and forgeuenesse: Keneue in hym, moste louyng father, whatsoeuer hath been decayed by the fraude and malice of the deuil, oz by his owne carnall, wyll & frailnesse: p̄serue and continue this sicke membze in the vnitie of thy Churche, consyder his contricion, accepte his teares, aswage his payne, as shalbe seen to thee moste expedient for him. And forasmuch as he putteth his full trust only in thy mercy: Impute not vnto him his former sinnes, but take him vnto thy fauour: through the merites of thy moste derely beloued sonne Iesus Chryste. Amen.

Then the minister shall saye this psalme.

In te domine
speraui, psal.
LXXi.

Iſſ thee, O Lorde haue I put my trust, let me neuer be put to confusion, but ridde me, and deliuer me into thy righteousnes: enclpne thyne eare vnto me, and saue me.

Be thou my strong holde (wherunto I may allwaye resorte) thou haste promysed to helpe me: for thou art my house of defence, and my castell.

Deliuere me (O my God) out of the hande of the vngodly, out of the hande of the vnrigheteous and cruell man.

For thou (O Lord God) art the thyng that I long for, thou art my hope, euen fro my youth.

Throughe thou haue I been holden vpon euer since I was borne, thou art he that tooke me out of my mothers wombe, my prayse shalbe allwaye of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth be filled with thy prayse (that I may syng of thy glozy) and honour all the daye long.

Cast me not awaye in the tyme of age, forsake me not when my strength fayleth me.

For mine enemies speake against me: and they that lay waite for my soule take their coufayle together, saying: God hath forsaken hym, persecute hym, and take hym, for

The visitacion of the sicke.

there is none to deliuer hym.

Goe not ferre fro me, O God : my God, haste thee to helpe me.
Let them be confounded and perishe, that are againste my
soule : let them be couered with shame & dishonour, that seke
to doe me euill.

As for me, I will patiently abyde alwaye, and wyll prayse
thee moze and moze.

My mouth shall dayly speake of thy righteousnes and salua-
cion, for I knowe no ende therof.

I will goe forth in the strength of the Lorde God : and will
make mencion of thy righteousnesse onely.

Thou (O God) haste taught me from my youth vntil
now, therfore wil I tel of thy wonderous workes.

Forsake me not (O God) in myne olde age, when I am
gray headed, vntill I haue shewed thy strength vnto this
generacion, and thy power to all them that are yet for to come.

Thy righteousnesse (O God) is very high, and great
thinges are they that thou haste doen : O God who is lyke
vnto thee?

O what great troubles & aduersities hast thou shewed me?
and yet diddest thou turne and refreshe me : yea, and
broughtest me from the depe of the earth agayne.

Thou haste brought me to great honour, & coumforted me on
euery side.

Therfore will I prayse thee & thy faithfulness (O God)
playing vpon an instrument of musicke, vnto thee will I
syng vpon the harpe, O thou holy one of Israel.

My lippes will be rayne, when I syng vnto thee: and so will
my soule whom thou haste deliuered.

My tounge also shall talke of thy righteousnesse all the daye
long, for they are confounded and brought vnto shame that
seke to doe me euill.

Glozy to the father, &c.

As it was in the beginnyng, &c.

Addyng this Anthem.

O Saueour of the world saue vs, which by thy crosse and
precious bloud hast redeemed vs, helpe vs we beseeche

The visitacion of the sicke.

the, **D** God.

Then shall the minister saye.

The almighty Lord, whiche is moste strong tower to all them that put their trust in hym, to whom all thynges in heauen, in earth, and vnder earth, doe bolwe and obey: be now & euermore thy defence, and make thee knowe & fele, that there is no other name vnder heauen geuen to man, in whom & through whom thou mayest receyue helth and saluacion, but only the name of our Lorde Iesus Christe. Amen.

If the sicke person desyre to be annoynted, then shall the priest annoynthe him vpon the forehead or brest only, makynge the signe of the crosse, saying thus,

AS with this visible oyle thy body outwardly is annoynted: so our heauenly father almyghtye God, graunt of his infinite goodnesse, that thy soule inwardly may be annoynted with the holy gost, who is the spirite of al strength, counforte, reliefe, and gladnesse. And vouchesafe for his great mercy (yf it be his blessed will) to restore vnto thee thy bodely helth, and strength, to serue him, & sende thee release of al thy paines, troubles, and diseases, both in body & minde. And howsoeuer his goodnesse (by his diuyn & vnderchable prouidence) shall dispose of thee: we, his vnworthy ministers & seruaunts, humbly beseeche the eternall maiestie, to doe with thee according to the multitude of his innumerable mercies, and to pardon thee all thy sinnes & offences, committed by all thy bodily senses, passions, & carnall affections: who also vouchsafe mercifully to graunt vnto thee gostely strength, by his holy spirite, to withstand & ouercome al temptacions and assaultes of thine aduersarye, that in no wise he preuaile against thee, but that thou mayest haue perfit victory & triumph against the deuil, sinne, and death, through Christ our Lord: Who by his death hath ouercomed the Prince of death, and with the father, and the holy gost euermore liueth and reigneth God, worlde without ende. Amen.

Ufque quo,
domine. psal.
xiii.

How long wilt thou forget me, (**D** Lord?) for euer? How long wilt thou hyde thy face from me? How long shall I seke counsell in my soule? & be so vexed in myne

The communion of the sicke.

herte? how long shall myne enemye triumph ouer me? Consydye, & heare me, (O Lord my God) lighten myne eyes, that I slepe not in death. Leste myne enemye saye: I haue preuayled against hym: for yf I be cast downe, they that trouble me will reioyce at it. But my trust is in thy mercy, & my herte is ioyfull in thy saluacion. I will sing of the Lord, because he hath delte so louingly with me. Yea, I wyll prayse the name of the Lord the most highest. Glory be to the, &c. As it was in the, &c.

The communion of the sicke.



As muche as all mortal men be subiect to many sodaine perils, diseases, and sickeneses, and euer uncertaine what time they shall departe out of this lyfe: Therfore to thentent they may be alwayes in a readinesse to dye, whensoever it shall please almighty God to call them: The curates shall diligently from tyme to tyme, but specially in the plague tyme, exhorte theyr parryshoners to the ofte receyuyng (in the churche) of the holy communion of the body and bloud of oure Sauoure Christe: whiche (yf they doe) they shall haue no cause in theyr sodaine visitacion, to be vnguyeted for lacke of the same. But if the sicke person be not hable to come to the churche, and yet is desirous to receyue the communion in his house, then he must geue knowlage ouer night, oz els early in the morning to the curate, signifying also holwe many he appoynted to communicate with hym. And yf thesame daye there be a celebracion of the holy communion in the churche, then shall the priest reserue (at the open communion) so muche of the sacrament of the body and bloud, as shall serue the sicke person, & so many as shall communicate with hym (yf there be any.) And so soone as he conueniently may, after the open communion ended in the church, shall goe and minister the same, firste to those that are appoynted to communicate with the sicke (yf there be any), and last of all to the sicke person himselke. But befoze the curate distribute the holy communion: the appoynted generall confession must be made in the name of the communicantes, the curate addyng the abfolucion with the coumfortable sentences of scripture folowynge in the open communion, and after the communion ended, the collecte.

Almightie & euerlyuyng God, we moste hertely thanke thee, &c.

But yf the daye be not appoynted for the open communion vs the churche, then (upon conuenient warning geuen) the curate shal come and visite the sick person afoze noone. And hauing a conuenient place in the sicke mans house (where he may reuerently celebrate) with all thinges necessary for the same, and not beyng otherwys letted with the publike seruice, oz any other iust impediment; he shal there celebrate ye holy communion after sicke forme and sorte as hereafter is appoynted.

THE CELEBRA=

cion of the holy communion for the sicke.



Prayse the Lorde, all ye nacions, laude hym, all ye people: for his mercifull kyndenesse is confyrmmed towarde vs, and the trueth of the Lorde endureth for euer. Glozy be to the father, &c.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

} Without any moze repeticion.

The priest.

The Lorde be with you.

Answer.

And with thy spirite.

Let vs pray.



Almightie euerlyuing God, maker of mankynde, which doest correcte those whom thou doest loue, and chatifest euery one whome thou doest receyue: we beseeche the to haue mercy vpon this thy seruaunte visited with thy hande, and to graunt that he may take his sicknesse patiently, and recouer his bodily helth (if it be thy gracious will), and whansoeuer his soule shall departe from the body, it may without spotte be presented vnto thee: through Iesus Christe our Lord. Amen.

The Epistle.

Hebr. xii.



Thou sonne, despise not the correction of the Lorde, neyther fainte when thou art rebuked of hym: for whom the Lorde loueth, hym he correcteth, yea and he scourgeth euery sonne, whom he receyueth.

The gospel.

Iohn v.

Verely verely I saye vnto you, he that heareth my woorde, and beleueth on hym that sente me, hath euerlasting life, and shall not come vnto damnacion, but he passeth from death vnto life.

The communion of the sicke.

The Preface.

The Lorde be with you.

Answer.

And with thy spirite.

Lifte vp your hertes, &c.

Unto the ende of the Canon.

¶ At the tyme of the distribucion of the holy sacrament, the prieste shall firste receyue the communion hymselfe, & after minister to them that be appoynted to communicate with the sicke (yf there be any), and then to the sicke person. And the sicke person shall all wayes desyre some, eyther of his owne house, ozels of his neyghbours, to receyue the holy communion with hym, for that shall be to hym a singuler great counfozte, & of theyr parte a great token of charitie.

¶ And yf there be moe sicke persons to be visited thesame day that the curate doth celebrate in any sicke mans house; then shall the curate (there) reserue so muche of the sacramente of the body and bloud: as shall serue the other sicke persons, and suche as be appoynted to communicate with them (yf there be any.) And shall immediatly cary it, and minister it vnto them.

¶ But yf any man eyther by reason of extremitie of sickenesse, oz for lacke of warnyng geuen in due tyme, to the curate, oz by any other iust impedimente, doe not receyue the sacramente of Christes bodye and bloud then the curate shall instruct hym, that yf he doe truely repent hym of his sinnes and stedfastly beleue that Iesus Christ hath suffered death vpon the cosse for hym: and shed his bloud for his redempcion, earnestly remembryng the benefites he hath therby, and geuing hym hertie thankes therfore; he doeth eate and drynke spiritually the bodye and bloud of our sauoure Christe, profitably to his soules helth, although he doe not receyue the sacrament with his mouth.

¶ When the sicke persone is visited and receiueth the holy communion, all at one tyme: then the priest for moze expedicion shall vse this ordre at the visitacion.

The communion of the sicke.

The Anthem.

Remember not Lorde, &c.

Lorde haue mercy vpon vs.

Christe haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father whiche art in heauen, &c.

And leade vs not into temptacion.

Answer.

But deliuer vs from euill. Amen.

Let vs praye.

Our Lorde, looke downe from heauen, &c.

With the firste parte of the exhortacion and all other thynges
vnto the Psalm:

In thee o Lorde haue I put my trust, &c.

And yf the sicke desyre to be annoynted, then shall the priest vse
thappoynted prayer without any Psalm.

THE ORDRE FOR

The buriall of the dead.

The priest metyng the Corps at the Churche stile, shalt say: Or els the priestes and clerkes shalt sing, andso goe either into the Churche, oz towarde the graue.



I Am the resurreccion and the life (sayth the Lord): he that beleueth in me, yea though he were dead, yet shall he liue. And whosoever lyueth and beleueth in me: shall not dye for euer.

John xi.

I knowe that my redemer lyueth, and that I shall ryse out of the yearth in the last daye, and shall be couered again with my skinne and shall see God in my flesh: yea and I my selfe shall beholde hym, not with other but with these same eyes.

Iob XIX.

What we carpe nothyng into this worlde, neyther may we carpe any thyng out of this worlde. The Lord geueth, and the Lord taketh awaie. Euen as it pleaseth the Lorde, so cummeth thynges to passe: blessed be the name of the Lorde.

i. Tim. vi.

Iob i.

When they come at the graue, whyles the Corps is made readie to be layed into the earth, the priest shall saye, oz els the priest and clerkes shall syng.



A that is bozne of a woman, hath but a shorte tyme to lyue, and is full of miserye: he cummeth vp and is cut downe lyke a floure; he flyeth as it were a shadowe, and neuer continueth in one stape.

Iob iX.

In the myddest of lyfe we be in death, of whom may we seke for succour but of thee, o Lord, whiche for our synnes iustly art moued? yet o Lord God moste holy, o Lord moste mighty, o holy and moste merciful sauour, delyuer vs not into the bitter paines of eternal death. Thou knowest, Lord, the secretes of our hartes, shutte not vp thy mercyfull eyes to our praiers: But spare vs, Lord most holy, o God moste mighty, o holy & mercifull sauour, thou moste worthy iudge eternal, suffre vs not at our last houre for any paines of death to fal from the.

At the buriall.

Then the priest castyng earth vpon the Corps, shall saye.



Commende thy soule to God the father almighty, and thy body to the grounde, earth to earth, ashes to ashes, dust to dust, in sure and certayne hope of resurreccion to eternall life, through our Lord Iesus Christ, who shall chaunge our vile body, that it may be lyke to his glorious body, accordyng to the myghtie workyng wherby he is hable to subdue all thynges to himselfe.

Then shalbe sayed or song.

Apoca. xiiii.



Hearde a voyce from heauen saying, vnto me: Wryte, blessed are the dead whiche dye in the Lorde. Euen so saueth the spirite, that they rest from theyr labours.

Let vs praye.



Commende into thy handes of mercy (moste mercifull father) the soule of this our brother departed .ʒ. And his body we commit to the earth, besechyng thyne infinite goodnesse, to geue vs grace to lyue in thy feare and loue, and to dye in thy fauoure: that when the iudgmente shall come which thou haste commytted to thy welbeloued sonne, both this our brother, & we may be found acceptable in thy sight, and receiue that blessing, whiche thy welbeloued sonne shall then pronounce to all that loue and feare thee, saying: Come ye blessed children of my Father: Receyue the kingdome prepared for you befoze the beginning of the worlde. Graunt this, mercifull father, for the honour of Iesu Christe our onely sauioz, mediatoz, and aduocate. Amen.

This praier shalt also be added.



Almighty God, we geue thee hertie thanks for this thy seruaunte, whom thou haste delyuered from the miseries of this wretched world, from the body of death and all temptacion. And, as

At the buriall.

we trust, hast brought his soule whiche he committed into thy holpe handes, into sure consolacion and reste: Graunte we beseeche thee, that at the daye of iudgement his soule and all the soules of thy electe, departed out of this lyfe, may with vs and we with them, fully receiue thy promisses, and be made perfite altogether thozow the gloriois resurreccion of thy sonne Iesus Christ our Lorde.

These psalmes with other suffrages folowynge are to be sayed in the churche either befoze or after the buriall of the corps.

I Am well pleased that the lorde hath hearde the voyce of my prayer. Dilexi, quoniam. Pfal. cxvi.

That he hath enclined his eare vnto me, therefore wil I call vpon him as long as I liue.

The snares of death compased me round about, and the paynes of hel, gatte holde vpon me : I shal finde trouble and heauines, and I shal call vpon the name of the lorde, (O Lorde) I beseeche thee deliuer my soule.

Gracious is the lord, and righteous, yea, our god is mercifull.

The lord preserueth the simple : I was in misery and he helped me.

Turne agayn then vnto thy rest, o my soule, for the lord hath rewarded thee.

And why? thou hast deliuered my soule from death, mine eyes from teares, and my feete from falling.

I will walke befoze the lorde in the lande of the liuing.

I beleued, and therefore wil I speake : but I was sore troubled. I sayd in my haste : all menne are lyers.

What rewarde shall I geue vnto the lorde, for al the benefites that he hath doen vnto me?

I wil receiue the cup of saluacion, & call vpon the name of the lorde.

I will pay my vowes now in the presence of all his people : right dere in the sight of the lord is the death of hys Saintes.

At the buriall.

Beholde (O lord) how that I am thy seruaunte : I am thy seruaunt, and the sonne of thy handmayde, thou hast broken my bondes in sunder.

I will offer to thee the sacrifice of thankes geuyng, and will call vpon the name of the Lorde.

I will pay my vowes vnto the lord, in the syghte of all his people, in the courtes of the lordes house, euen in the middest of thee, O Hierusalem.

Glorie to the father, &c.

As it was in the beginning, &c.

Lauda anima,
mea. psal.
cXlvi.

☞ Note that
this psalme is
to be faied af-
ter the others
that foloweth.

Prayse the lord, (o my soule), while I liue wil I prayse the lord : yea, as long as I haue any being, I wil sing prayses vnto my god.

Put not your trust in princes, nor in any childe of man, for there is no helpe in them.

For when the breath of man goeth furth, he shall turne agayn to his yearth, and then all his thoughtes perish.

Blessed is he that hath the God of Iacob for hys helpe : and whose hope is in the lord hys god.

Which made heauen and earth, the sea, and al that therein is: whiche kepeth his promise for euer.

Whiche helpeth them to right that suffer wrong, which feedeth the hungrie.

The lord looceth men out of prison, the lord geueth sight to the blynde.

The lord helpeth them vp that are fallen, the lord careth for the righteous.

The lord careth for the straungers, he defendeth the fatherlesse and widdowe : as for the waye of the vngodly, he turneth it vpsyde downe.

The lord thy God, O Sion, shalbe kynge for euermore, and throughout all generacions.

At the Burial.

Glozy to the father, &c.

As it was in the beginning, &c.



Lord, thou hast searched me out, and knowen me.
Thou knowest my downsitting, and mine vprising :
thou vnderstandest my thoughtes long befoze.

Domine, pro-
bati. Psalm
cxxxix.

Thou art about my pathe, and about my bed, and spiest out
al my waies.

Foz loe, there is not a woord in my tounge, but thou (o
lozde) knoweste it altogether.

Thou hast fashioned me, behinde and befoze, and layed thine
hande vpon me.

Such knowelage is to woonderfull and excellente foz me : I
cannot attaine vnto it.

Whither shall I goe then from thy spirite? or whither shal I
goe then from thy presence?

If I clime vp into heauen, thou art there : If I goe down to
hel, thou art there also.

If I take the winges of the morning, and remaine in the
vttermoste partes of the sea;

Euen there also shal thy hande leade me, and thy righte
hande shall holde me.

If I saye : paraduenture the darkenesse shall couer me, then
shall my night bee turned to daye.

Yea the darkenesse is no darkenesse with thee: but the night
is all clere as the daye, the darkenesse and lyghte to thee are
bothe alike.

Foz my reynes are thine, thou hast coured me in my mo-
thers wombe, I wyll geue thankes vnto thee : foz I am
fearefully and woonderously made: meruailous are thy
woorkes, and that my soule knoweth right well.

My bones are not hidde from thee, though I bee made
secretely, and fashioned beneath in the yearth.

Thine eyes did see my substaunce, yet being vnperfecte : and
in thy booke were al my membez wozitten.

Whiche daye by daye were fashioned, when as yet there
was none of them.

Holwe dere are thy counceils vnto me, O God? O holwe
greate is the summe of them?

At the Buriall.

If I tell them, they are moe in noubze then the sande when I wake vp, I am present with thee.

Wilt thou not slep the wicked, O God? departe from me, ye bloude thristie men.

Foz they speake vnrightheously againste thee : and thyne enemies take thy name in vaine.

Dooe not I hate them, O Lord, that hate thee? and am not I greued with those that ryle vp against thee?

Yea I hate them righte sore, euen as though they were myne enemies.

Trye me, O God, and seeke the grounde of myne harte : proue me and examine my thoughtes.

Looke well if there be any way of wickednes in me, and leade me in the waye euerlasting.

Glozy to the father, &c.

As it was in the beginning, &c.

Then shall folowe this lesson, taken out of the xv. Chapter to the Cozinthians, the firste Epistle.

i. Cor. xv.



Christe is risen from the dead, and become the first fructes of them that slepte. Foz by a man came death, and by a man came the resurreccion of the deade. Foz as by Adam all dye: euen so by Christ shal al be made aliue, but euery manne in his owne ordze. The firste is Christe, then they that are Christes, at hys comming. Then commeth the ende, when he hath deliuered vp the kyngdome to God the father, when he hath put downe al rule and al authoritie and polwer. Foz he must reygne til he haue putte al his enemies vnder his feete. The laste enemye that shal bee destroyed, is death. Foz he hath putte all thinges vnder his feete. But when he sayeth al thinges are put vnder him, it is manifeste that he is excepted, whiche dyd putte all thinges vnder him. When all thynges are subdued vnto hym, then shall the sonne also hymselfe bee

At the buriall.

subiecte vnto hym that put all thynges vnder him, that god mai be all in all. Elles what doe they, whiche are baptized ouer the dead, if the dead rylse not at all? Why are they then baptized ouer them? Yea, and why stand we alway then in ieoperdie? By our reioysing whiche I haue in Christ Iesu oure lorde, I dye dayly. That I haue fought with bestes at Ephesus after the maner of men, what auantageth it me, if the dead rylse not agayn? Let vs eate and drynke, for to morowe we shall dye. Be not ye deceiued: euill wordes corrupt good maners. Awake truly out of slepe, & sinne not. For some haue not the knowledge of God. I speake this to your shame. But some man will say: how arylse the dead? with what bodye shall they come? Thou foole, that whiche thou sowest, is not quickened, except it dye. And what sowest thou? Thou sowest not that body that shall be; but bare corne as of wheate, oz of some other: but god geueth it a bodie at hys pleasure, to euery seede his owne body. All fleshe is not one maner of fleshe: but there is one maner of fleshe of men, another maner of fleshe of bestes, another of fishes, another of birdes. There are also celestiall bodies, and there are bodies terrestriall. But the glozpe of the celestiall is one, and the glozpe of the terrestriall is another. There is one maner glozpe of the sonne, and another glozpe of the moone, and another glozpe of the sterres. For one sterre differeth from another in glozie. So is the resurreccyon of the dead. It is sowen in corrupcion, it rylseth again in incorrupcion. It is sowen in dishonour, it rylseth agayne in honour. It is sowen in weakenesse, it rylseth agayn in power. It is sowen a naturiall bodie, it rylseth agayn a spirituall bodie. There is a naturall bodie, and there is a spirituall bodye: as it is also wrytten: the firste manne Adam was made a liuing soule, and the last Adam was made a quickning spirite. Howebeit, that is not firste which is spiritual: but that which is naturall, and then that whiche is spirituall. The firste man is of the earthe, yearthy: The seconde manne is the Lorde from heauen (heauenly). As is the earthy, such are they that are

At the buriall.

yearthy. And as is the heauenly, such are they that are heauenly. And as we haue bozne the image of the yearthy, so shal we beare the image of the heauenly. This say I bzethren, that fleshe & bloud cannot enherite the kyngdome of God: Neyther doeth corruption enherite vncorruption. Behold, I shewe you a mistery. We shall not all slepe: but we shal al be chaunged, and that in a momente, in the twynkeling of an eye by the last trumpe. For the trumpe shall blowe, and the dead shall ryse incorruptible, and we shall be chaunged. For this corruptible must put on incorruption: and this mortall must put on immortalitie. When this corruptible hath put on incorruption, and this mortall hath put on immortalitie: then shall bee brought to passe the saying that is witten: Death is swallowed vp in victorpe: Death where is thy styng? Hell where is thy victorpe? The styng of deathe is sinne: and the strength of sinne is the lawe. But thankes be vnto god, whiche hath geuen vs victorpe, through our Lorde Jesus Christ. Therefore my dere bzethren, be ye stedfast and vnmouable, alwaies ryche in the woork of the lorde, forasmuch as ye know that your labour is not in vayne, in the lorde.

The lesson ended then shall the Priest say.

Lorde, haue mercie vpon vs.
Christe, haue mercie vpon vs.
Lorde, haue mercie vpon vs.

Our father whiche art in heauen, &c.

And leade vs not into temptacion.

Answer.

But deliuer vs from euil. Amen.

Priest.

Entre not (o lorde) into iudgement with thy seruaunt.

At the buriall.

Answer.

For in thy sight no liuing creature shalbe iustified.

Priest.

From the gates of hell.

Answer.

Deliuere theyr soules, o lord.

Priest.

I beleue to see the goodnes of the lord.

Answer.

In the lande of the liuing.

Priest.

O lord, graciously heare my prayer.

Answer.

And let my crye come vnto thee.

Let vs pray.

O Lord, with whome dooe lyue the spirites of them that be dead: and in whome the soules of them that bee elected, after they be deliuered from the burden of the fleſhe, be in ioy and felicitie: Graunte vnto vs thy ſeruaunte, that the finnes whiche he committed in this world be not imputed vnto him, but that he, eſcaping the gates of hell and paynes of eternall derkenesse: may euer dwel in the region of highte, with Abraham, Isaac, and Iacob, in the place where is no wepyng, ſorowe, nor heauineſſe: and when that dreadefull day of the generall reſurreccion ſhall come, make him to ryſe alſo with the iuſt and righteous, and receiue this bodie agayn to glozy, then made pure and incorruptible, ſet him on the right hand of thy ſonne Jeſus Chriſt, emong thy holy and elect, that then he may heare with them theſe moſt ſwete and counfortable wordes: Come to me ye bleſſed of my father, poſſeſſe the kingdome whiche hath bene prepared for you from the beginning of the worlde: Graunte thys we beſeche thee, o mercifull father: through Jeſus Chriſte our mediatour and redemer. Amen.


THE CELEBRACI

 on of the holy communion when
 there is a burial of the dead.

Quemad-
 modum.
 Psalm xlii.

Like as the hart desireth the water-brookes, so longeth
 my soule after thee, o God.

My soule is athirst for god, yea, euen for the liuing god :
 when shal I come to appeare before the presence of god?
 My teares haue beene my meate day and nighte, whyle
 they dayly say vnto me, Where is now thy god?
 Nowe when I thinke thereupon, I powze out my hart by
 my selfe : for I went with the multitude, and brought them
 furth vnto the house of god, in the voyce of praise and
 thankesgeuing, emong suche as kepe holy day.
 Why art thou so full of heauines, (O my soule) : and why
 art thou so vnquiete within me?
 Put thy trust in god, for I wil yet geue him thanks, for the
 helpe of his countenance.

My God, my soule is vexed within me : therefore will I re-
 member thee concerning the land of Iordane, and the litle
 hill of Hermonim.

One deepe calleth another, beecause of the noyse of thy
 water pypes, all thy waues & stormes are gone ouer me.
 The lord hath graunted his louing kyndenesse on the daye
 tyme, and in the nighte season dyd I syng of hym, and made
 my prayer vnto the god of my lyfe.

I wil say vnto the God of my strength, why haste thou
 forgotten me? why goe I thus heuelye, whyle the enemye
 oppresseth me?

My bones are smitten asunder, whyle myne enemies (that
 trouble me) cast me in the teeth, namely while they say
 dayly vnto me : where is nowe thy God?

Why art thou so vexed, (O my soule) and why arte thou so
 disquieted within me?

O put thy trust in god, for I will yet thanke him which is
 the helpe of my countenance, and my God.

Glorie to the Father, &c.
 As it was in the beginning, &c.

At the Buriall.

Collette.

O Mercifull god the father of oure lordes Iesu Christ; who is the resurreccion and the life: In whom whosoever beleueth shall liue though he dye: And whosoever liueth, and beleueth in hym, shall not dye eternallye: who also hath taughte vs (by his holye Apostle Paule) not to bee sozry as men without hope for them that slepe in him: We mekely beseeche thee (o father) to raise vs from the death of sin, vnto the life of righteousnes, that when we shall departe this hyfe, we maye slepe in him (as our hope is this our brother doeth) & at the general resurreccion in the laste daie, bothe we and this oure brother departed, receiuyng agayne oure bodie, and rising agayne in thy moste gracious fauoure: maye with all thine elect Saynctes, obtaine eternall ioye. Graunte this, o Lordes god, by the meanes of our aduocate Iesu Christ: which with thee and the holy ghooste, liueth and reigneth one God for euer. Amen.

The Epistle.



Woulde not brethren that ye shoulde bee ignorant concernyng them which are fallen aslepe, that ye sorowe not as other doe, whiche haue no hope. For if we beleue that Iesus dyed, and rose agayne: euen so them also whiche slepe by Iesus, will God bring again with him. For thys saie we vnto you in the word of the Lord: that we whiche shall lyue, and shall remain in the comyng of the Lord, shall not come ere they which slepe. For the Lord himselfe shall descende from heauen with a shoute, and the voice of the Archangell & troump of God. And the deade in Christe shall arise first: then we whiche shall lyue (euen wee whiche shall remayne) shall bee caughte vp wyth them also in the cloudes, to meete the Lord in the ayre. And so shall wee euer be with the Lord. Wherefore coumforte youre selues one another wyth these woordes.

i. Theff. iiii.

At the Burial.

¶ The gospel.

Iohn vi.



Iesus saied to his disciples and to the Jewes: Al that the father geueth me, shall come to me: and he that commeth to me, I cast not away. For I came down from heauen: not to do that I wil, but that he wil, which hath sent me. And this is the fathers wyll whiche hath sente me, that of all whiche he hath geuen me, I shal lose nothing: but raise them vp again at the last day. And this is the wil of him that sent me: that every one which seeth the sonne and beleueth on him, haue euerlasting life: And I wil raise him vp at the laste daye.

(.∴.)



THE ORDER OF THE

Purificacion of weomen.

The woman shall come into the churche, and there shall knele downe in some conueniente place, nygh unto the quier dooze: and the prieste standyng by her shall saye these woordes, or suche lyke, as the case shall require.

Foasmuche as it hath pleased almightie god of hys goodnes to geue you safe deliueraunce: & your childe baptisme, and hath preserued you in the greate daunger of childebirth: ye shall therefore geue hartie thankes vnto god, and pray.

Then shall the prieste saue this psalme.

I haue lifted vp mine eyes vnto the hilles, from whence
cummeth my helpe? Leuau i oculos.
psal. cxxi.

By help cummeth euen from the lord, which hath made heauen and earth.

He will not suffer thy foote to be moued, and he that kepeth thee wil not slepe.

Beholde he that kepeth Israel, shall neither slumber nor slepe. The lord himselfe is thy keeper, the lord is thy defence vpon thy right hande.

So that the sonne shall not burne thee by daye, neyther the moone by nyght.

The lord shall preserue thee from al euil, yea it is euen he that shall kepe thy soule.

The lord shall preserue thy going out, and thy cumming in, from this tyme furth for euermore.

Glorie to the father, &c.

As it was in the beginning, &c.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Our father whiche art in heauen, &c.

And leade vs not into temptacion.

Answer.

But deliuer vs from euil. Amen.

Priest.

O lord saue this woman thy seruaunt.

Purificacion

Answer.

Whiche putteth her trust in thee.

Priest.

See thou to her a strong tower.

Answer.

From the face of her enemye.

Priest.

¶ Lozde heare our prayer.

Answer.

And let our crye come to thee.

Priest.

¶ Let vs pray.

O Almighty God, which hast deliuered this woman thy seruant from the great payne and peril of childbirth: Graunt, we beseeche thee (most mercifull father), that she through thy helpe may both faithfully lyue, & walke in her vocacyon accordynge to thy will in thys lyfe presente; and also may be partaker of euerlastyng glozpe in the lyfe to come: through Jesus Christ our lozde. Amen.

The woman that is purifyed, must offer her Crysome and other accustomed offeringes. And if there be a communion, it is conuenient that she receiue the holy communion.

The firste daie of lente com= monly called Ashe= wednesdaye.

● After mattens ended, the people beeyng called together by the ryngyng of a bel, and assembled in the churche: Whinglythe letanye shall be sayed after thaccustomed maner: whiche ended, the prieste shal goe into the pulpitte and saye thus:

Brethren, in the pymitiue churche there was a godlye disciplyne, that at the begynnynge of lente suche persones as were notozious synners, were put to open penaunce, and punished in this worlde, that theyz soules myght bee saued in the day of the lord. And that other, admonished by theyz example, might be moze afrayed to offende. In the steede whereof until the saide disciplyne maye bee restored agayne; (whiche thynge is muche to bee wyshed,) it is thoughte good, that at thys tyme (in your presence) shoulde bee read the general sentences of goddes cursyng agaynste impenitente sinners, gathered out of the xxvii Chapter of Deuteronomie, & other places of scripture. And that ye shoulde aunswere to euery sentence, Amen: To thentente that you beeyng admonished of the greate indignacion of God agaynste sinners: may the rather be called to earneste and true repentaunce, and maye walke moze warily in these daungerous dayes, fleyng from suche vices, for the whiche ye affirme with your owne mouthes: the curse of god to be due.

● Cursed is the man that maketh any carued or molten image, an abominacion to the Lorde, the woork of the handes of the craftes manne, and putteth it in a secrete place, to wurship it.

And the people shal aunswere, and saye,

Amen.

Minister.

The first daye of lente.

Cursed is he that curseth his father, and mother.

Answer.

Amen.

Minister.

Cursed is he that remoueth awaye the marke of hys neighbours land.

Answer.

Amen.

Minister.

Cursed is he that maketh the blinde to goe oute of hys waye.

Answer.

Amen.

Minister.

Cursed is he that letteth in iudgemente the right of the straungier, of them that be fatherlesse, and of widowes.

Answer.

Amen.

Minister.

Cursed is he that smiteth his neighbour secretely.

Answer.

Amen.

Minister.

Cursed is he that lieth with his neighbour's wyfe.

Answer.

Amen.

Minister.

Cursed is he that taketh rewarde to slea the soule of innocent bloude.

Answer.

Amen.

Minister.

Cursed is he that putteth his truste in man, and taketh manne for his defence, and in his harte goeth from the Lorde.

The first day of lent.

Answer.

Amen.

Minister.

Cursed are the vnnmercifull, the fornicatoꝝ and aduouterers, the couetous persones, the wurthyppers of images, slaunderers, dzunkardes, and extorcioners.

Answer.

Amen.

The minister.

Nowe seeing that all they bee accursed (as the Prophete David beareth witnesse) whiche doe erre and goe astray from the commaundementes of God, let vs (remembering the dredefull iudgement hanging ouer our heades, and beyng allwayes at hande) returne vnto our loꝝde God, with all contricion and mekenes of heart, bewailing and lamenting our sinful life, knowlaging and confessing our offences, and seekyng to byng furth worthie frutes of penance. For euen now is the axe put vnto the roote of the trees, so that euery tree whiche byngeth not furth good fruite, is helwen downe and cast into the fyer. It is a fearefull thing to fall into the handes of the liuing God: he shal powze downe rayne vpon the sinners, snares, fyer and bymstone, stozme and tempest: this shalbe theyꝝ porcion to dzynke. For loe the loꝝde is cummen out of his place, to visite the wickednes of such as dwell vpon the earth. But who may abyde the daye of his cumming? who shalbee hable to endure whan he appeareth? His fanne is in his hande, and he wil pouрге his flooze, and gather his wheate into the barne, but he will burne the chaffe with vnquencheable fier. The daye of the loꝝde cummeth as a thiefe vpon the night, & when men shall say peace, and all thynges are safe, then shall sodayne destruccion come vpon them, as sorowe cometh vpon a woman trauaylyng with chylde, and they shall not escape: then shall appeare the wꝝathe of God in the daye of vengeance, whiche obstinate synners, through the stubbernes of theyꝝ hearte, haue heaped vnto themselke, which despised the

Pfal. cXviii.

Mat. iii.

Hebru. x.

Pfal. x.

Efai. xxvi.

Mala. iii.

Mat. iii.

Theffa. v.

Roma. ii.

The first day of lent.

goodnesse, patience & long sufferance of god, when he called them continually to repentaunce. Then shall they cal vpon me (sayth the lord), but I wil not heare: they shal seke me early, but thei shal not finde me, & that because they hated knowlage, & receiued not the feare of the lord, but abhorred my counsell & despised my correccion: then shal it be to late to knocke, when the dooze shalbe shut, & to late to cry for mercy, when it is the tyme of iustice. A terrible voice of most iust iudgement, which shalbe pronounced vpon them when it shalbe sayde vnto them. Go ye cursed into the fyer euerlasting, which is prepared for ye deuil & his angels.

Prouer. i.

Mat. xxv.

ii. Cor. vi.
John ix.

Mat. xxv.

Efai. i.

Efech. xviii.

i. Iohn ii

Efai. liii

Mat. xi.

Wherfore brethren, take we hede by time, while the day of saluacion lasteth, for the night cometh when none can worke: but let vs while we haue the light, beleue in the light, & walke as the children of the light, that we be not cast into the vtter derkenes, where is weping and gnashing of teeth. Let vs not abuse the goodnes of god, whiche calleth vs mercifully to amendement, & of his endlesse pitie, promiseth vs forgeuenes of that which is past: if (with a whole mind & a true hert) we returne vnto him: for though our sinnes be red as scarlet, they shalbe as white as snowe, & though they be lyke purple, yet shall they be as whyte as woolle. Turne you cleane (sayth ye lord) from all your wickednes, and your synne shall not be your destruccion Cast away from you all your vngodlines that ye haue doen, make you new hertes & a new spirite: wherfore will ye dye, O ye house of Israel? seing I haue no pleasure in the death of him that dieth (sayth the Lord God). Turne you then, & you shall lyue. Although we haue sinned yet haue we an aduocate with the father Iesus Christ the righteous, & he it is that obteyneth grace for our sinnes; for he was wounded for our offences, & smitten for our wickednes: let vs therfore returne vnto him, who is the merciful receiuer of al true penitent sinners, assuring our selve that he is ready to receiue vs, & most willing to pardon vs, if we come to him with faithfull repentaunce: if we wil submit ourselues vnto him, & from henceforth walke in hys waies: if we wil take his easy yoke &

The fyrste daye of lente.

light burden vpon vs to folowe hym in lowlynesse, pacience, and charitie, and bee ordred by the gouernaunce of his holy spirite, seking alwayes his glorie, and seruing him duely in our vocacion with thankes geuyng. This yf we doe, Christe wil deliuer vs from the curse of the law, and from the extreme malediccion whiche shall lyght vpon them that shalbee set on the left hand: and he wyl set vs on his right hand, and geue vs the blessed benediccion of hys father, commaundyng vs to take possessions of hys glorious kyngdome, vnto the whiche he vouchsafe to byrnyng vs al, for hys infinite mercye. Amen.

Math. xxv.

¶ When shall they all kneele vpon theyr knees: And the prieste and clerkes kneelyng (where they are accustomed to saye the letanye) shall saye this psalme.



Mercy vpon me, (O God,) after thy greate goodnesse according to the multitude of thy mercies, do away mine offences. Washe me throwly from my wickednes, and clense me from my synne.

Miserere
mei deus.
Pfal. li.

For I knowlage my faultes, and my sinne is euer befoze me. Agaynst thee only haue I synned, and done this euyl in thy syght: that thou myghtest bee iustified in thy saying, and clere when thou art iudged.

Behold, I was shapen in wickednes, and in synne hath my mother conceiued me.

But loe, thou requirest trueth in the inward partes, and shalte make me to vnderstande wysedome secretelye.

Thou shalt pouрге me with Ioye, & I shall bee cleane thou shalt washe me, and I shal bee whyter then snowe.

Thou shalte make me heare of ioye and gladnesse, that the bones whiche thou haste broken, maye reioyce.

Turne thy face from my synnes, and putte out all my mysdedes.

Make me a cleane herte, (O God) and renue a ryght spyzite within me.

Caste me not awaye from thy presence, and take not thy

The first daye of lente.

holy spirite from me.

¶ geue me the counforte of thy helpe agayne, and stablishe me wyth thy free spirite.

¶ Then shal I teache thy waies vnto the wicked, and sinners shal bee conuerted vnto thee.

¶ Deliuere me from bloud guiltinesse, (¶ God,) thou that art the god of my health : and my tounge shal syng of thy righteousnesse.

¶ Thou shalt open my lippes, (¶ Lorde) my mouthe shal shewe thy prayse.

¶ For thou despyreste no sacrifice, els would I geue it thee : but thou delitest not in burnt offerpng.

¶ The sacrifice of God is a troubled spirite, a broken and contrite herte, (¶ God), shalt thou not despise.

¶ Bee fauourable and gracious vnto Syon, build thou the walles of Hierusalem.

¶ Then shalt thou be pleased with the sacrifice of righteousness, wyth the burnt offeringes and oblacions : then shall they offre young bullockes vpon thyne aultare.

Glorie to the father, &c.

As it was in the beginning, &c.

¶ Lorde haue mercie vpon vs.

¶ Christe haue mercie vpon vs.

¶ Lorde haue mercie vpon vs.

¶ Our father whiche art in heauen, &c.

¶ And leade vs not into temptacion.

Answer.

¶ But deliuere vs from euyll. Amen.

¶ Minister.

¶ Lorde saue thy seruauntes.

Answer.

¶ Whiche put theyr truste in thee.

¶ Minister.

¶ Sende vnto them helpe from aboue.

The fyrst daye of lente.

Answer.

And euermore mightily defende them.

Minister.

Helpe vs O God our sauour.

Answer.

And for the glory of thy names sake deliuer vs, be mercifull vnto vs synners for thy names sake.

Minister.

O Lorde heare my prayer.

Answer.

And let my crye come to thee.

Let vs praye.



Lord, we beseeche thee mercifully heare our prayers, and spare all those which confesse theyr synnes to thee, that they (whose consciences by synne are accused), by thy mercifull pardon may be absouled, through Christe our Lorde. Amen.

O Most mightie god and mercifull father, which hast compassion of all menne, and hateste nothyng that thou haste made: whiche wouldeste not the death of a sinner, but that he shoulde rather turne from sinne and bee saued: mercifully forgeue vs oure trespasses, receyue and comforte vs, whiche bee grieued and weried with the burden of our sinne: Thy proprietie is to haue mercie, to thee onely it apperteineth to forgeue sinnes: spare vs therfore, good Lorde, spare thy people whome thou hast redemed. Enter not into iudgemente with thy seruantes, which be vile yearth, and miserable sinners: But so turne thy ire from vs, which mekely knowlage our vilenes, and truely repent vs of our fautes: so make hast to helpe vs in this worlde: that wee may euer liue with thee in the worlde to come: through Iesus Christe our Lorde. Amen.

Then shal this antheme be sayed or song.

The fyrst day of Lente.



Urne thou vs, good Lord, and so shall we be turned: bee fauourable (O Lorde) be fauourable to thy people, whiche turne to thee in wepyng, fasting and praying: for thou art a mercifull God, full of compassion, long sufferynge, and of a great pietie. Thou sparest when we deserue punishment, and in thy wrathe thynkest vpon mercy. Spare thy people, good Lorde, spare them, and lette not thy heritage bee brought to confusion:

Hearre vs (O Lorde) for thy
mercy is great, and after
the multitude of thy
mercyes looke
vpon vs.

(. .)

OF CEREMONIES

why some be abolished
and some retayned



If suche Ceremonies as be vsed in the Church, and haue had their beginning by thinstitution of man: Some at the first were of godly intent and purpose deuised, and yet at length turned to vanitie and supersticion: Some entred into the Church by vndiscrete deuotion, and suche a zele as was without knowlage, and forbecause they were winked at in the beginning, they grewe dayly to moze and moze abuses, which not onely for their vnprofitableness, but also because they haue muche blynded the people, & obscured the glozy of God, are worthy to be cut awaye, and cleane reiected. Other there be, which although they haue been deuised by man: yet it is thought good to reserue them still aswell for a decent ordze in the Church (for the which they were first deuised) as because they pertayne to edificacion. Wherunto all thynges doen in the Church (as the Apostle teacheth) ought to be referred. And although the keeping or omytting of a ceremonie (in itselke considered) is but a small thyng: Yet the wilfull and contemptuous transgression, and breakyng of a common ordze, and discipline, is no small offence before God. Let all thynges bee done among you (sayeth Sainte Paule) in a semely and due ordze. The appoyntemente of the whiche ordze pertayneth not to pꝑuate menne: Therfore no manne ought to take in hande nor presume to appoynte or alter any publyke or common ordze in Christes Church, excepte he be lawfully

Of Ceremonies.

called and authorized thereunto. And whereas in this our tyme, the myndes of menne bee so diuerse, that some thynke it a greate matter of conscience to departe from a peece of the leaste of theyr Ceremonies (they bee so addicted to their olde customes), and agayne on the other syde, some bee so newe fangle that they woulde innouate all thynge, and so doe despyse the olde that nothynge canne lyke them, but that is newe: It was thought expediente not so muche to haue respecte howe to please and satisfie eyther of these partyes, as howe to please God, and profite them bothe. And yet lest any manne should bee offended (whom good reason might satisfie), here be certayne causes rendered, why some of the accustomed Ceremonies be put awaye, and some be retayned and kept still.

Some are put awaye, because the great excesse and multytude of them hath so encreased in these latter dayes, that the burden of them was intollerable: wherof saincte Augustine in his tyme complayned, that they were growen to suche a noubre : that the state of christian people was in wurse case (concernyng that matter) then were the Jewes. And he counsayled that suche yoke and burden should be taken awaye: as tyme woulde serue quietly to doe it. But what woulde saincte Augustine haue sayed if he hadde seen the Ceremonies of late dayes vsed among vs? wherunto the multitude vsed in his time was not to bee compared. This our excessiue multitude of Ceremonies, was so great, and many of them so darke: that they dyd more confounde and darken, then declare and sette forth Christes benefites vnto vs. And besides this, Christes Gospell is not a Ceremoniall lawe (as muche of Moses lawe was,) but it is a relygion to serue God, not in bondage of the figure or shadowe: but in the freedome of spirite, beeyng contente onely wyth those ceremonyes whyche dooe serue to a decente ordre and godlye discipline, and suche as bee apte to stirre vpp the dulle

Of Ceremonies.

mynd of manne to the remembraunce of his duetie to God, by some notable and speciall significacion, whereby he myght bee edified.

¶ Furthermore, the most weightye cause of the abolishment of certayne Ceremonies was, that they were so farre abused, partely by the superstitious blyndenes of the rude and vnlearned, and partely by the vnfaciable auarice of suche as soughte more theyr owne lucre than the glozpe of God; that the abuses coulde not well bee taken awaye, the thynge remainyng still. But nowe as concernyng those persones, whiche peradventure will bee offended for that some of the olde Ceremonies are retayned still: If they consyder, that wythoute some Ceremonies it is not possible to kepe anye ordze or quyete dyscyplyne in the churche: they shall easilye perceyue iuste cause to reforme theyr iudgements. And yf they thynke muche that anye of the olde dooe remaine, and woulde rather haue all deuised anewe: then such menne (grauntynge some Ceremonyes conueniente to bee hadde), surelye where the olde maye bee well vsed: there they cannot reasonablelye reprove the olde (onelye for theyr age) wythoute bewraynyng of theyr owne folye. For in suche a case they oughte rather to haue reuerence vnto them for theyr antyquitye, yf they wyll declare themselues to bee more studious of vnitie and conorde, then of innouacions and newe fanglenesse, whiche (as muche as maye bee wyth the trewe settynge forth of Christes religion) is alwayes to bee eschewed. Furthermore, suche shall haue no iuste cause wyth the Ceremonies reserued, to bee offended: for as those bee taken awaye whiche were moste abused, and dydde burden mennes consciences wythoute any cause: So the other that remaine are retained for a discipline, & ordze, which (upon iust causes) may be altered and chaunged, & therfore are not to be esteemed equal with goddes lawe. And mozeouer

Of Ceremonies.

they be neyther darke noꝝ dumme ceremonies, but are so set forth that euery man may vnderstande what they dooe meane, and to what vse they do serue. So that it is not like that thei, in time to come, shoulde bee abused as the other haue been. And in these all our dooynges wee condemne no other nacions, noꝝ prescribe anye thynge, but to oure owne people onelye. For we thinke it conueniente that euery countreye should vse such ceremonies, as thei shal thynke beste to the setting forth of goddes honoꝝ, and gloꝝye: and to the reducyng of the people to a moſte perfecte and Godly liuing, without errour oꝝ supersticion: and that they shoulde putte awaye other thyngeſ, which from time to time they perceiue to be moſt abused, as in mennes ordinaunces it often chaunceth diuerſelye in diuerſe countreyes.

(. . .)

CERTAYNE NOTES

foz the moze playne explication and
decent ministracion of thinges, contained
in thys booke.



P the saying or singing of Matens & Euen-song, Baptizyng and Burying, the minister, in parvthe churches and chapels annexed to the same, shall vse a Surples. And in all Cathedral churches and Colledges, tharchdeacons, Deanes, Prouestes, Maisters, Prebendaryes, and fellows, being Graduates, may vse in the quiere, beside theyr Surples, such hoodes as pertaineth to their seuerall degrees, which they haue taken in any vniuersitie within this realme. But in all other places, euery minister shall be at libertie to vse any Surples or no. It is also seemely that Graduates, when they dooe preache, shoulde vse such hoodes as pertaineth to theyr seuerall degrees.

And whensoeuer the Bishop shall celebrate the holpe communion in the churche, or execute any other publique minystracyon, he shall haue vpon hym, besyde his rochette, a Surples or albe, and a cope or vestment, and also his pastozall staffe in his hande, or elles bozne or holden by his chapelepyne.

As touching kneeling, crossing, holding vp of handes, knocking vpon the brest, and other gestures: they may be vsed or left as euery mans deuocion serueth without blame.

Also vpon Christmas day, Ester day, the Ascension daye, whitsonday, and the feaste of the Trinitie, may bee vsed anye parte of holpe scripture hereafter to be certaynly limited and appoynted, in the stede of the Letany.

If there bee a sermone, or foz other greate cause, the Curate by his discrecion may leaue out the Letanye, Glozia in excelsis, the Crede, thomely, and the exhortation to the communion.

Finis.

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Fletestrete, at the figne of the Sunne ouer against
the conduyte, by Edwarde VWhitchurche.

Thefeuenth daye of Marche, the
yeare of our Lorde,

1549.

The Kynges Maiestie, by
the aduysē of his moste deare vncle the Lord Pro-
tectoꝝ and other his highnes Counsell, streightly
chargeth and commaundeth, that no maner
of person do sell this present booke vn-
bounde, aboue the pꝛice of .ii. Shyl-
lynges the piece. And thesame
bounde in paste oz in booz-
des, not aboue the pꝛice
of three shylllynges
and fourepence
the piece.

God faue the Kyng.