The 1549 Book of Common Prayer,

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THE
book of the common
prayer and admin-
istration of
the
Sacramentes, and other
rites and ceremonies of
the Churche: after the
use of the Churche
of England.

LONDON IN OFFICINA
Edwards Whitchurch.

A Cum privilegio ad imprimendum solum.
A ANNO DOM. 1549, M. eto.
Martiis.
THE CONTENTS OF THIS BOOKE.

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THE PREFACE.

Here was never any thing by the wit of man so well designed, or so surely established, which (in continuance of time) hath not been corrupted: as (among other things) it may plainly appeare by the common prayers in the Church, commonly called divine service: the firste original and grounde whereof, if a manne would search it out by the auncient fathers, he shall finde that the same was not adevyned, but of a good purpose, and for a great advauncement of godlines: for they so ordered the matter, that all the whole Bible (or the greatest parte thereof) should be read over once in the yeare, intending thereby, that the Clergie, and specially suche as were Ministers of the congregation, should (by often reading and meditacion of Gods woode) be stirred up to godlines themselves, and be more able also to exhorte other by wholesome doctrine, and to confute them that were adversaries to the trueth. And further, that the people (by daily hearyng of holy scripture read in the Church) should continually profite more and more in the knowledge of God, and bee the more inflamed with the loue of his true religion. But these many yeares passed this Godly and decent order of the auncient fathers, hath bee so altered, broken, and neglected, by planting in unceraine stories, Legendes, Respondes, Verses, vaine repetitions, Commemoqacions, and Synodalles, that commonly when any boke of the Bible was began: before three or foure Chapiters were read out, all the rest were unread. And in this sorte the boke of Ecclesiastes was begun in Advent, and the booke of Genesis in Septuagesima: but they were onely begun, and never read thorow. After a like sorte wer other bokes of holy scripture vfed. And moreover, whereas S. Paule would have suche language spoken to the people in the churche, as they mighte understande and have profite by hearyng the same; the seruice in this Churche of England (these many yeares) hath been read in Latin to the people, which they understood not; so that they have heard with theyr ears only; and their hartes, spirite, and minde, have not been edified thereby. And furthermore, notwithstanding that the auncient fathers had devided the psalmes into seven portions, wherof every one was called a nocturne, now of late tyne a feole of them have beene dailye sayed (and ofte repeated) and the rest utterly omitted. Moreover the nombe & hardnes of the rules called the pie, and the manifolde chaungings of the seruice, was the cause, yt to turne the boke onlpe, was so hard and intricate a matter, that many times, there was more busines to fynd out what should be read, then to read it when it was faunde out.

These inconueniences thersfore considered: here is set furth suche an order, whereby the same halfe rebressed. And for a readines in this matter, here is drawen out a Kalendar for that purpose, which is plaine and easy to be understood, wherein (so mucho as maie be) the readynge of holy scripture is to set furth, that all thynges shall be doen in order, without breaking one piece thereof from another. For this cause be cut of Anthemes, Respondes, Invitatoryes, and suche like thynges, 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: therefor certaine rules are here set furth, whiche as they be fewe in nombre; so they be plain and easy to be understood. So yt here you have an ordre for prayer (as touching the reading of holy scripture) muche agreeable to the mynde & purpose of the olde fathers, and a greate deale more profitable and commodious, then that which of late was use. It is more profitable, because here are left out many thynges, whereof some be untrue, some uncertain, some vain and supersticious: and is dispayed nothing to be read, but the very pure word of God, the holy scriptures, or that which is evidently grounded upon the same; and that in suche a language or ordre, as is moste easy & plain for the understanding, bothe of the readers and hearers. It is also more commodious, bothe for the shorthes 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 service, but this booke and the Bible: by the meanes wherof, the people shal not be at so great charge for bookes, as in tymen past they have been.

And where heretofore, there hath been great diuerstie in saying and singing in churches within this realme: some folowyng Salvbyrue bse, Some Herfull bse, some the bse of Bangor, some of Vassy, some of Lincolne: Now from hencefurth, all the whole realme shall haue but one bse. And if any would judge this waye more painfull, because that all thynges must be read upon the boke, where as befoere, by the reason of so often repetition, they could saue many thynges by heart: if those men will waye their laboure, with the proffite in knowledge, which the sayle they shal obtyn by reading upon the boke, they will not refuse the payn, in consideracion of the greate proffite that shal ensue therof.

And forasomuche as nothing can, almooste, be so plainly set forth, but doubts maie riſe in the vſe and practising of the same: to appease all suche diuerstie (if any ariſe), and for the resolution of all doubts, concerning the maner how to understande, do, and execute the thynges conteygned in this booke: the partes that so doubt, or diuerſly take any thyng, shal alwaye refere to the Bishop of the Dioceſe, who by his diſcretion shall take orde for the quietyng and appeaſying of the same: so that the same orde be not contrary to any thyng conteyng in this boke.

Though it be appointed in the aforesaid preface, that al thinges shalbe read and song in the churche, in the English tongue, to thende yt the congregacion maie be thereby edified: yet it is not meant, but when men saye Patins and Cuemong privatelie, they maye saye the same in any language that they themselves do understande. Neither that anye man shalbe bound to the saying of them, but suche as from tymne to tymne, in Cathedrall and Collegiate Churches, Parſe Churches, and Chapelles to the same annexed, shal ferte the congregacion.
AN ORDRE

for Pattyns dayly through the yere.

The Priest beynge in the quier, hall begynne with a lounde voyce the Lords prayer, called the Pater nofter.

**OUR father, whiche arte in heauen, hallowed by thy name.** Thy kyngdom come. Thy wyll be done in earth as it is in heauen. Geue us this daye oure dayly bread. And foergeue vs oure trespasses, as we foergeue them that trespasse agaynst vs. And leade vs not into temptacion. But deliuer vs from euell. Amen.

Then lykewyſe he hall saye,

O Loſde, open thou my lippes.

Aunſwere.

And my mouthe hall shewe forth thy prayse.

Priest.

O God, make speede to saue me.

Aunſwere.

O Loſde make haſte to helpe me.

Priest.

Glory be to the father, and to the soune, and to the holpe ghost. As it was in the begynning, is now, and euer halbe world without ende. Amen.

Praise ye the Loſde.

And from Easter to Trinitie Sondaye,

Alleluia.

Then halbe saied ou trong without any Inuitatory this Psalme, Venite exultemus, &c. in English, as foloweth:

Come lette us sing unto the Loſde : lette vs hartely rejoyce in the strengthe of oure saluacion.
Let vs come before his presence with thanksgivynge: and shewe oure selye glad in hym with Psalmes.

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

In his hande are all the corners of the yeareth: and the strength of the hylls is his also.

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

O come, let vs worship and fall downe: and kneele befoare the Lord 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, ye pe wyll heare his voyce, harden not your hartes: as in the pronoucation, and as in the daye of temp-tacion in the wildernes.

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

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

Unto whom I sware in my wyth: that they shoule not entre into my reft.

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: woxide without end. Amen.

¶ Then shal folow certayne Psalmes in ordre as they been appointed in a table made for y purpose, except there be proper Psalmes appointed for that day. And at the ende of euery Psalm throughout the yeare, and lykewyse in the ende of Benedictus, Benedicite, Magnificat, and Nunc Dimittis shalbe repeated.

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

¶ Then shalbe read .ii. lesons 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 appointed by the Kalender, excepte there be proper lesons assinged for that daie: The ministre that readeth the leson, stanting and turnyng hym so as he maye better be hearde of all suche as be present. And before every leson, the minister shal saye thus.
Matins.

The hymne, second, iii. or iiiii. Chapter of Genesis, or Exodus, Matthew, Partie, or other lyke as is appoynted in the Kalender. And in the ende of every Chapter, he shall saye.

¶ Here endeth suche a Chapter of suche a booke.

¶ And (to thende the people may the better heare) in such places where they doe sing, there shall the lessons be sone in a playne tune after the maner of distincte readynge; and lykewyse the Epistle and Gospele.

¶ After the hymne 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 shall be vded Benedicite omnia opera Domini Domino, in Englyshe as foloweth:

Te deum laudamus

E praise the, O God, we knowlage thee to be the Loorde.
All the earth doeth wurship thee, the father everlasting.
To thee al Angels cry aloud, the heauens and all the powers therin.
To thee Cherubin, and Seraphin continually doe crye.
Holy, holy, holy, Loorde God of Sabaoth.
Heauen and earth are replenyshed with the maiestie of thy glory,
The glouyous company of the Apostles, praise thee.
The goodly felowshyp of the Prophetes, praise thee.
The noble armie of Partyss, praise thee.
The holy churche throughout all the worlde doeth knowlage thee.
The father of an infinite maiestie.
Thy honourable, true, and onely hone.
The holy gost also becynge the countzter.
Thou art the kyng of glory, O Christe.
Thou art the everlasting hone of the father.
When thou tookest upon thee to delpue manne, thou dyddest not abhorre the virgins wombe.

Te deum laudamus
Mattyns.

When thou haddest overcome the sharpness of death, thou diddest open the kingdom of heaven to all beleuers.
Thou sittest on the ryghthande of God, in the glory of the father.
We beleue that thou shalt come to be our judge.
We therefore praye thee, helpe thy servauntes, whom thou hast redeemed with thy precious bloud.
Make them to be numbered with thy sainctes, in glory everlastynge.
O Lord, save thy people: and blesse thy heritage.
Govern them, and lift them up for ever.
Day by day we magnifie thee.
And we worship thy name ever world without ende.
Vouchsafe, O Lord, to kepe us this daie without hymne.
O Lord, have mercy upon vs: have mercy upon vs.
O Lord, let thy mercy lighten upon vs: as our trust is in thee.
O Lord, in thee have I trusted: let me never be confounded.

Benedicite omnia opera domini domino.

O All ye works of the Lord, speake good of the Lord: praise hym, and set hym up for ever.
O ye Angels of the Lord, speake good of the Lord: praise hym, and set hym up for ever.
O ye heavens, speake good of the Lord: praise hym, and set him up for ever.
O ye waters that be above the firmamente, speake good of the Lord: praise hym, and set hym up for ever.
O all ye powers of the Lord, speake good of the Lord: praise hym, and set hym up for ever.
O ye Sonne and Moone, speake good of the Lord: praise him, and set him up for ever.
O ye sterres of heauen, speake good of the lord: praise him, and set him up for ever.
O ye showers, and dewe, speake good of the Lord: praise him, and set him up for ever.

O ye windes of God, speake good of the Lord: praise him, and set him up for ever.

O ye fier and heate, prayse ye the Lord: praise him, and set him up for ever.

O ye winter and summer, speake good of the Lord: praise him and set him up for ever.

O ye dewes and frostes, speake good of the Lord: praise him, and set him up for ever.

O ye frost and cold, speake good of the Lord: praise him, and set him up for ever.

O ye ye and snow, speake good of the Lord: praise him, and set him up for ever.

O ye nyghtes and dayes, speake good of the Lord: praise him, and set him up for ever.

O ye light and darkenes, speake good of the Lord: praise him, and set him up for ever.

O ye lighteninges & cloudes, speake good of the Lord: praise him, and set him up for ever.

O let the yeartye speake good of the Lord: yea, let it praise him, and set him up for ever.

O ye mountaynes and hilles, speake good of the Lord: praise him, and set him up for ever.

O all ye greene thynges upon the earth, speake good of the Lord: praise him, and set him up for ever.

O ye welles, speake good of the Lord: praise him, and set him up for ever.

O ye seas, and floudes; speake good of the Lord: praise him, and set him up for ever.

O ye whales, and all that move in the waters, speake good of the Lord: praise hym, and set hym up for ever.

O all ye foules of the ayre, speake good of the Lord: praise him, and set him up for ever.

O all ye beastes, and catell, speake ye good of the Lord: praise him, and set him up for ever.
Mattins.

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

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

O ye priests of the lord, speake good of the lord: prayse him, and set him vp for euer.

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

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

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

O Ananias, Aarias, and Miasael, speake ye good of the lord: prayse ye him, and set him vp for euer.

Glopy be to the father, and to the sonne: and to the holy goft.

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

And after the seconde le<+son, throughout the whole yere, shalbe used

Benedictus dominus deus Iſrael, &c. in Englishe as followeth:

Leſted be the lord God of Iſrael: for he hath visited and redeemed his people.

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

As he spake by the mouth of his holy Prophetes: which hath bene fyns 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 delivered 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, halte bee called the prophete of the highest: for thou halte goe before the face of the Lord, to prepare his wayes.

To gene knowledge of saluacion unto his people: for the remission of their sines.

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

To gene 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 beginnyng, &c.

Then halbe said dayle through the yere the prayers following, aswell at euentong as at Matins, all deuoutely kneelyng.

Loade haue mercie vpon vs. Christe haue mercie vpon vs. Loade, haue mercie vpon vs.

Then the minister shal lay the Crede and the Loydes praiyer in englishe, with a loude voice, &c.

Antwere.

But deliuer vs from euill. Amen.

Priest.

O Lorde, shewe thy mercie vpon vs.

Antwere.

And graunt vs thy saluacion.

Priest.

O Loyde saue the kyng.

Antwere.

And mercifully heare vs when we cal upon thee.

Priest.

Indue thy ministers with rightheousnes.

Antwere.

And make thy chosen people joyfull.

Priest.

O Loyde, saue thy people.

Antwere.

And blesse thyne inheritance.

Priest.

Geue peace in oure time, O Loyde.
Patins.

Answer.

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

Priest.

O God, make cleane our hartes within vs.

Answer.

And take not thyne holye spirite from vs.

Priest.

The loxe be with you.

Answer.

And with thy spirite.

Then shal daly proude three Collectes. The fyrste of the day, which shalde the same that is appointed at the Communion. The seconde for peace. The thirde for grace to lyue wel. And the two lasste Collectes shal neuer alter, but dalye bee saide at Patins throughout at the yer as foloweth. The priect stondyng up, and saying,

Let vs praye.

Then the Collect of the daie.

The seconde Collect: for peace.

God, which art author of peace, and lover of concorde, in knowledge of whome standeth oure eter-nall life, whose service is perfect fredome: defende vs, thy humble seruantes, in al assaults of our enemies, that wee surely trystyng in thy defence, maye not feare the power of any adversaries: through the myght of Jesu Christ our loxe. Amen.

The thyrde Collect: for grace.

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

For Euentong through-
out the yeare.
The píe¢e hall saye.

OVRE FATHER .ÉC.

Then likewise he shall saye.

O God, make spede to saue me.

Answere.

O Lo°de, make haste to helpe me.

Píeste.

Glace be to the father, and to the somne : and to the holy
ghost. As it was in the beginning, is now: and ever shall be,
twołde without ende. Amen.

And from Easter to Trinitie sunday.

Alleluya.

As befove is appointed at Matins.

Then Psalmes in o°de as they bee appointed in the Table for
Psalmes, except there be proper psalmes appointed for that daye.
Then a le±on of the olde testamente, as is appointed likewise in the
kalender, except there be proper lessons appointed for that daye.
After that, (Magnificat anima mea dominum) in Enliishe, as foloweth.

Ye soule doth magnifie the loyde.

And my spirite hath rejoyned in God my
fauioure.

For he hathe regarded the lowelinele of hys hande-
maiden.

For beholde from henceforth all generacions hal cal me
blessed.

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

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

Magnificat

Luc. i.
Euenfong.

He hath shewed strength with his arme, he hath scattered 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 killed the hungrye, with good thynges: and the riche he hath sente awaie emptye.
He remembering his mercie, hath holpen his seruaunt Israel : as he promised to oure fathers, Abraham and his seede for ever.
Glory be to the father and to the sonne and to the holy goft.
As it was in the beginning, & is now, and ever shall be worlde without ende. Amen.

Then a leson of the newe testamente. And after that (Nunc dimittis seruum tuum) in Englishe as foloweth.

Oorde, nowe lettest thou thy seruaunte departe in peace : according to thy woode.
For myne yses have sene thy saluacion.
Whiche thou hast prepared, before the face of all thy people;
To be a lyght to to lighten the Gentiles : and to bee the gloype of thy people of Israel.
Glory be to the father, &c.
As it was in the beginnyng, &c.

Then the suffrages before assigned at Matins, the clerkes kneelyng likewise, with three 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 Euenfong without alteracion.

The seconde Collecte at Euenfong.

God from whom all holy desyres, all good counsayles, and all inste workes do procede: Gene unto thy seruauntes that peace, which the world cannot gene, that both our hartes maye be sette to obey thy
Euenfong.

commandementes, and alsoe that by thee, we being defended from the feare of oure enemies, may passe oure time in rest and quietnesse; though the merites of Jesu Christe our sauiour. Amen.

The thirde Collect for ayde agaynste all perilis.

Yghten our darkenes we beseeche thee, O Lord, & by thy great mercy defende vs from all perillies and daungers of thys nyght, for the loue of thy onely saume, our sauiour Jesu Christ. Amen.

In the feastes of Chri/longskmas, Thepifhanie, Easter, Thafencion, Pentecoff, and upon Trinitie Sonday, shalbe song of sayd immediatly after Benedictus, this confession of our christian sayth.

Hosoeuer will be saued : before all things it is necessarype that he holde the Catholyke sayth. Whiche sayth except euery one dooe kepe holy and undefyled : without doubt he shal perishe euerlastingly.

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

Neyther confounding the persones : nor deuidyng the substance.

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

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

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

The father uncreate, the sonne uncreate : and the holy goft uncreate.

The father incomprehensible, the sonne incomprehensible and the holy goft incomprehensible.
Euensong.

The father eternall, the sonne eternall : and the holy go\nt
eternall.
And yet they are not three eternalles : but one eternall.
As also there be not three incomprehensibles, nor three
uncreated : but one uncreated, and one incomprehensible.
So lykwise, the father is almyghtie : the sonne al-
mightie, and the holy go\nt almightie.
And yet are they not three almyghtyes : but one al-
mightie.
So the father is God, the sonne God: and the holye go\nt God.
And yet are they not three Goddes : but one God.
So lykewise the father is Lord, the sonne Lord : and the
holy go\nt Lo\nde.
And yet not three Lordes : but one Lo\nde.
For like as we be compelled by the christian veritie : to
acknowlege every 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 : nyther created nor be-
gotten.
The sonne is of the father alone : not made nor created,
but begotten.
The holy go\nt is of the father and of the sonne : nyther
made nor created, nor begotten, but proceeding.
So there is one father, not three fathers; one sonne, not
three sonnes : one holy go\nt, not three holy go\ntes.
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
equall.
So that in all things, as it is afore\n\nd : the un\tue in
trinitie, and the trinitie in un\tue is to be worshipped.
He therefore that will bee saued : must thus thinke of the
trinitie.
Enfong.

Furthermore, it is necessary to everlasting salvation: that he also beleue rightly in the incarnation of our Lord Jesus Christ.

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

God of the substance of the father, begotten before the worlds: and man of the substance of his mother, borne in the world.

Perfecte God, and perfecte man: of a reasonable soule, and humayne flesh subsisting.

Equall to the father as touching his Godhead: and inferiour to the father touching his manhood.

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

One, not by conversion of the Godhead into flesh: but by taking of the manhood into God;

One altogether, not by confusion of substance: but by unitie of person.

For as the reasonable soule and flesh is one man: So God and man is one Christ.

Who suffered for our salvation: descended into hell, rose agayne the third daye from the dead.

He ascended into heaven, he sitteth on the right hand of the father, God almighty: from whence he shall come to judge the quick and dead.

At whose commyng all men shall rys agayne with theyr bodies: and shall gene accompt of theyr owne workes.

And they that have done good, shall goe into life everlasting: and they that have done evil, into everlasting 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 begynnyng, &c.
Thus endeth the ordre of Matyns and Guenlong, through the whole yere.
THE SVPPER

of the Lo°de, and the holy Com-

union, commonly cal-

led the Pastel.

O many as intende to bee partakers of the holy Com-

munion, shall signify their names to the Curate, 

over night: or else in the morning, afrore the beginning of 

Matins, or immediately after.

And if any of those be an open and notorious evil 

liuer, so that the congregacion by hym is offended, or have doen any 

wrong to his neighbours, by word, or deed: The Curate shall call 

hym, a abuertite hymn, in any wise not to presume to the ladys table, 

untill he have openly declared hymselfe, to have truly repented, and 
amended his former naughtie life: that the congregacion maie thereby 
be satisfied, whiche afore were offended: and that he have recompenced 
the parties, whom he hath doen wrong unto, or at the least bee in full 
purpose to doe, as soon as he conveniently maie.

The same ode shall the Curate vse, with those betwixt whom he 
perceiueth malice, and hatred to reigne, not suffering them to bee 
partakers of the Ladys table, untill he knowe them to bee reconciled. 
And yf one of the partie s be at variance, be content to forgoe from 
the bottome of his harte all that the other hath trespassed against hym, 
and to make amends for that he hymself hath offended: and the other 
partie will not bee perfwaded to a godly unitie, but remaigne still in 
his frowardues 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 tymte appointed for the ministracion of 
the holy Communion, the Priest that shall execute the holy ministry, 
shall put upon hym the vesture appointed for that ministracion, that 
is to saie: a white Albe plain, with a vestement or Cope. And where 
there be many Priests, or Decons, there to many shalbe ready to 
help the Priest, in the ministracion, as halbee requisite: And shal 
have upon them lybeketid, the vestures appointed for their ministry, 
that is to saie, Albes with tunacles. Then shall the Clerkes hyng in 
Engliše for the office, or Introite, (as they call it) a Psalmie ap-
pointed for that daie.
The Priest standing humbly afofe the middes of the Altar, shall
sae the Lordes pрайer, with this Collect.

Lmighty GOD, unto whom all hartes bee
open, and all desyres knowne, and from
whom no secrets are hid: cleanse the
thoughtes of our hartes, by the inspiration
of thy holy spirite: that we may perfectly
love thee, and worthely magnifie thy holy name: Through
Christ our Lord. Amen.

Then shall he saie a Psalme appointed for the introite: whiche
Psalme ended the Priest shal saye, or els the Clerkes shal sayng,

iii. Lord haue mercie vpon vs.
iii. Christ haue mercie vpon vs.
iii. Lord haue mercie vpon vs.

Then the Priest stondyng at Goddes boede shall begin,

Glory be to God on high.

The Clerkes.

And in yeartth peace, good will towards men.

We praise thee, we bleste thee, we worship thee, we glorifie
thee, wee geue thankes to thee for thy greate glory, O Lord
GOD, heavenly kyng, God the father almightie.

O Lord the onely begotten sonne Jesu Christe, O Lord
God, Lambe of GOD, sonne of the father, that takest
awaye the hymes of the world, haue mercie vpon vs: thou
that takest awaye the hymes of the world, receiue our
pрайer.

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

Then the priest shall turne him to the people and saye,

The Lo\(r\)de be with you.

The Amenwer.
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.

L\(m\)ightie God, whose kingdom is everlastinge, and power infinite, haue mercie vpon the whole congregacion, and to rule the heart of thy chosen seruaunt Edward the sxt, our kyng and gouernour: that he (knowyng whose minister he is) maie aboue al thinges, seke thy honour and glo\(z\)y, & that we his subiectes (duly considering whose aucto\(t\)itie he hath) maye faithfully serue, honour, and humbly obeye him, in thee, and for thee, according to thy blessed wo\(z\)d and ordinaunce: Through Jesus Christe oure Lo\(z\)de, who with thee, and the holy ghoste, liueth and reigneth, euer one God, wo\(z\)lde without ende. Amen.

L\(m\)ightie and everlastinge GOD, wee bee taught by thy holy wo\(z\)de, 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 sxt, thy seruaunt, our Kyng and gouernour, that in all his thoughtes, wo\(z\)des, and wo\(z\)kes, he maye euer seke thy honour and glo\(z\)y, and study to preserue thy people, committed to his charge, in wealth, peace, and Godlynes: Graunt this, O mercifull father, for thy dere somes sake, Jesus Christ our Lo\(z\)de. Amen.
The Collectes ended, the priest, or he that is appointed, shall read the Epistle, in a place assigned for the purpose, saying,

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

The Deacon then shall read the Epistle. Immediately after the Epistle ended, the priest, or one appointed to read the Gospel, shall say,

The holy Gospel, written in the Chapter of.

The Clerkes and people shall answer,

Glosy be to thee, O Lord.

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

I beleue in one God.

The clerkes shall sing the rest.

The father almighty, maker of heaven and earth, and of all things visible, and invisible: And in one Lord Jesus Christ, the only begotten Son of God, begotten of his father before all worlds, God of God, light of light, very God of very God, begotten, not made, begotten of one substance with the father, by whom all things were made, who for us men, and for our salvation, came downe from heaven, and was incarnate by the holy Ghoste, of the Virgin Mary, and was made manne, and was Crucified also for us under Pontius Pilate, he suffered and was buried, and the thirde daye he arose again according to the scriptures, and ascendid into heaven, and sitteth at the right hande of the father: and he shall come again with glory, to judge both the quick and the dead.

And I beleue in the holy ghost, the Lord and genere of life, who proceeded 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 Churche. I acknowlege one Baptisme, for the
The Communion.

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

After the Crede ended, shal folowe the Sermon at Homely, at some portion
of one of the Homelyes, as theye shalbe herafter benedicted: wherefore if the
people bee not exhorted, to the wyrthly receyving of the holy Sacrament of
the bodye & bloude of our savior Chryst: then shal the Curate geue this
exhortation, to those yt be minded to receiue ye same.

Erely beloved in the Lord, ye that mynde to
come to the holy Communion of the bodye
and bloude of our savior Christe, must con-
sider what S. Paule writeth to the Corin-
thians, how he exhorteeth all personees dil-
gently to trie & examine themselves, before they presume to
eate of that bodade, and drinke of that cup: for as the benefite
is great, if with a truly penitent heart, & liuely faith, we
receive that holy Sacrament; (for then we spiritually eate
the fleche of Chryst, & drinke his bloude, then we dwell in
Chryst & Chryst in vs, wee bee made one with Chryst, and
Chryst with vs) so is the damarger great, yt we receyue the
same unworthyly; for then we become gyttie of the body
and bloud of Chryst our savior, we eate and drinke our owne
damacion, not considering the Lordees bodye. We kyndle
Gods wra theuer vs, we prouoke him to plague vs with
diverse dyseases, and sondery kyndes of death. Therefore if
any here be a blasphemer, advouterer, or bee in malype, or
enemie, or in any other greuous cryme (excepte he bee truly
sary therefore, and earnestly mynded to leaue the same
vices, and do tryst him selve to be reconciled to all mightie
God, and in Charitie with all the worlde), lette him
bewyple his synnes, and not come to that holy table: lest
after the taking of that most blessed bodade: the deuyll enter
into him, as he dyd into Judas, to fiyll him full of all
iniquitie, and hyppge him to destruccon, bothe of body and
soule. Judge therefore yourselves (hezhen) that ye bee not
judged of the lord. Let your mynde be without desire to
synne, repent you truely for your synnes past, haue an
earnest and true faith in Christ our Saviour, be in perfect charitie with all men, so shall ye be mete partakers of those holy mysteries. And above all thinges: ye must give most humble and hartie thankes to God the father, the sonne, and the holy ghost, for the redemption of the worlde, by the death and passion of our Saviour Christ, both God and man, who did humble himself even to the death upon the crosse, for us miserable sinners, which laie in darknes and shadowe of death, that he myghte make us the children of God: and exalt vs to everlastinge life. And to think that wee should alwaye remenber the exceeding love of our master, and onely Saviour Iesu Christe, thus dying for vs, and the innumerable benefites (whiche by his precious bloud-thaneg) he bath obteigned to vs, he hath left in those holy Mysteries, as a pledge of his love, a continual remembrance of the same his owne blest body, precious bloud, for us to rede upon spiritually, to our endles comfort and consolation. To him therefore, with the father and the holy ghost, let vs geue (as we are most bounden) continual thankes, submitting ourselues wholly to his holy will and pleasure, studying to serve hym in true holines and righteousness, at the daies of our life. Amen.

In Cathedal churches or other places, where there is dailie Communion it shalbe sufficient to read this exhortacion aboue written, once in a moneth. And in parishes churches, upon the weke daies it may be lefte unspayed.

And if upon the Sunday or holy daye the people be negligent to come to the Communion: Then shal the Priest earnestly exhort his parishioners, to dispose themselves to the receiving of the holy communion more diligently, sayinge these or like woordes unto them.

Deare frendes, and you especialy upon whose soules I have cure and charge, on next, I do intende by Gods grace, to offre to all suche as haue godlie disposed, the moste comfortabole Sacrament of the body and bloud of Christ, to be taken of them in the remembrance of his moste fruitfull and glorious Passion: by the whiche passion we
The Communion.

have obtained remission of our synnes, and be made partakers of the kyngdom of heauen, whereof wee bee assured and asserteigned, yt wee come to the sayde Sacrament, with hartie repentance for our offences, redfast faith in Goddes mercy, and earnest mynde to obeye Goddes will, and to offende no more. Wherefore our duty is, to come to these holy misteries, with most heartie thanks to be geuen to allmighty GOD, for his infinite mercie and benefites geuen and bestowed upon vs his unworthy servauntes, for whom he hath not onely geuen his body to death, and shed his bloude, but also dooth vouchsaue in a Sacrament and Myster, to geue vs his sayd body and bloud to feede upon spiritually. The whyche Sacrament being so Divine and holy a thyng, and so comfortabe to them whiche receyue it worthye, and so daungerous to them that wyll presume to take the same unworthyly: By duty is to exhort 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 GOD: But as they whiche shoulde come to a most Godly and heavenly Banket, not to come but in the mariage 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 allmighty God, youre synnes and unkyndnes towards his Majestie committed, either by will, word or deed, infirmitie or ignorance; and that with inward sorrow & tears you bewail your offences, & require of allmighty God mercie & pardon, promising to him (from the botome of your hartes) thamendment of your former lyfe. And amonge all others, I am commaunded of God, especially to move and exhort you to reconcile yourselves to your neighbors, whom you have offended, or who hath offended you, putting out of your heartes all hatred and malice against them, and to be in
love and charity with all the world, and to forgive other, as you would that God should forgive you. And if any man have done wrong to any other, let him make satisfaction, and due restitution of all lands and goods, wrongfully taken away or with holden, before he come to God's boste, or at the least be in full mind and purpose to do, as one as he is able, or else let him not come to this holy table, thinking to deceive God, who seeth all men's hearts. For neither the absolution of the priest, can any thing avail them, nor the receiving of this holy sacrament doth any thing but increase their damnation. And if there be any of you, whose conscience is troubled and grieved in any thing, lacking comfort or counsel, let him come to me, or to some other discreet and learned priest, taught in the law of God, and confess and open his sin and grief secretly, that he may receive such ghostly counsel, advice, and comfort, that his conscience may be relieved, and that of us (as of the ministers of God and of the church) he may receive comfort and absolution, to the satisfaction of his mind, and avoiding of all scruple and doubts; requiring such as shall be satisfied with a general confession, not to be offended with them that do use, to their further satisfying, the auricular and secret confession to the Priest; nor those also which think needful or convenient, for the quietness of their own consciences, particularly to open their sins to the Priest; to be offended with them that are satisfied, with their humble confession to God, and the general confession to the church. But in all things to follow and keep the rule of charity, and every man to be satisfied with his own conscience, not judging other men's minds or consciences; where as he hath no warrant of God's word to the same.
The Communion.

Then shall follow for the Offertory, one or more, of these Sentences of holy Scripture, to be sung whilst the people do offer, or else one of them to be said by the minister, immediately after the offering.

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

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

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

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

Zacheus stood furthe, and said unto the Lord: Behold, the half of my goods I give to the poor, and if I have done any wrong to any man, I restore fourfold. Luc. xix.

Who goeth a warfare at any time at his own cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? i. Cor. ix.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? i. Cor. ix.

Do ye not know, that they which minister about holy things, live of the sacrifice? They which wait at the altar are partakers with the altar? even so hath the Lord also ordained: that they which preach the Gospel, should live of the Gospel. i. Cor. ix.

He which soweth little, shall reap little, and he that soweth plentifully, shall reap plentifully. Let every manne ii. Cor. ix.
do accordyng as he is disposed in his hearte, not grudgyngly, or of necessitie; for God loueth a cherefull gever.

Gala. vi. Let him that is taught in the woode, minister unto hym that teacheth, in all good thinges. Be not deceived; GOD is not mocked. For whatsoever a man soweth, that shall he reap.

Gala. vi. While we have tyme, let vs do good unto all men, and specially unto them, which are of the household of fayth.

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

i. Timo. vi. Charge them which are riche in this woilde, that they bee ready to give, and glad to distribute, laying vp in store for themselves a good foundation, against the time to come, that they maie attain eternall lyfe.

Hebre. vi. GOD is not unrighteous, that he will forget youre woorkes and labours, that proceedeth of love, whiche loe ye haue shewed for his names sake, whiche haue ministered unto the saints, 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 woildes good, and seeth his brother haue neede, & shutteth vp his compassion from hym, how dwelleth the loue of God in him?

Toby iii. Geue almos of thy goodes, and turne neuer thy face from any poore man, and then the face of the Lord shall not be turned awaie from thee.

Toby iii. Bee mercifull after thy power: if thou haist muche, geue plenteously, if thou haist little, do thy diligence gladly to geue of that little: for so gatherest thou thyselfe a good reward, in the daie of necessitie.

Prouerbes xix. He that hath pitie vpon the poore, lendeth unto the Lord; and loke what he laieth out, it shal be paied hym again.
The Communion.

Blessed be the man that provideth for the sick and nedy, the Lord shall deliver him, in the time of trouble.

Where there be Clerkes, they shall sing one, or many of the sentences above written, according to the length and shortnesse of the time, that the people be offering.

In the meane time, whyles the Clerkes do sing the Offertory, so many as are disposed, shall offer unto the poore mennes baze every one according to his habilitie and charitable mynde. And at the offering daies appointed: every manne and woman shall paye to the Curate, the due and accustomed offerings.

Then so manye as be partakers of the holy Communion, shall tary still in the quire, or in some convenient place, nigh the quire, the men on the one side, and the women on the other side. 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 shall suffice for the persons appoynted to receiue the holy Communion, laying the budeau upon the corporas, or else in the paten, or in some other comely thing, prepared for that purpose. And putting ye wyne into the Chalice, or else in some faire or convenient cup, prepared for that use (if the Chalice will not serve), putting thereto a little pure and cleane water: And setting both the breade and wyne upon the Alter: then the Priest shall saye.

The Lord be with you.
Amenwere.

And with thy spirit.
Priest.

Lift up your heartes.
Amenwere.

We lift them up unto the Lord.
Priest.

Let vs give thankes to our Lord God.
Amenwere.

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 thankes to thee, O Lo°de, holy father, almightie euuerla°yng God.

There shal folowe the proper preface, accordyng to the tyme (if there bee any specially appoynted), or els immediatly shal folowe, Therefore with Angelles, etc.

**PROPRE**

Prefaces.

Upon Christmas Daie.

Ecau°e thou diddest geue Jesus Christe, thyne onely sone, to bee borne as this daie for vs, who by the operacion of the holy gho°te, was made very man, of the subsaunce of the Virgyn Mari his mother, and that without spot of sone to make vs cleane from all synne. Therefore etc.

Upon Easter daie.

Ut chiefly are we bound to praiye thee, for the glorious resurrection of thy sone Jesus Christe, our Lo°de, for he is the very Pasca° Lambe, which was offered for vs, and hath taken awaie the synne of the wo°lde, who by his death hath destroyed death, and by his rising to life agayne, hath restored to vs euuerla°yng life. Therefore etc.
The Communion.

Upon the Ascension Day.

Through thy most dere beloved Sonne, Jesus Christ our Lord, who after his most glorious resurrection manifestly appered to all his disciples, and in their sight ascended up into heaven, to prepare a place for us, that where he is, thither might we also ascende, and reigne with hym in glory. Therfore &c.

Upon Whitsondaye.

Through Jesus Christe our Lord, accordyng to whose most true promise, the holy Choyte came downe this daie from heauen, with a sodain great sound, as it had been a mightie wynde, in the likenes of fiery tonguues, lightyng vpon the Apostles, to teache them, and to leade them to all trueth, geuyng them bothe the gifte of diverse languages, and also boldnes with fervent zeale, constantly to preache the Gospele unto all nations, whereby we are brought out of darkenes and errore, into the cleare light and true knowlege of thee, and of thy Sonne Jesus Christ. Therfore &c.

Upon the feast of the Trinitie.

It is very meete, righte, and oure bounden duetie, that we shoule at al tymes, and in al places, gene thanks to thee O Lord, almightye everlaung God, whiche arte one God, one Lord, not one onely person, but three persones in one substaunce: For that which we beleue of the glory of the father, the same we beleue of the Sonne, and of the holy ghoft, 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 companye of heaven: we laude and magnify thy glorious name, evermore praising thee, and saying,

Holy, holy, holy, Lord God of Holles: heaven (+ earth) are full of thy glory: Olanna, in the highest. Blessed is he that commeth in the name of the Lord: Glory to thee, O Lord in the highest. This the Clerkes shal also syng.

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

Let vs praise for the whole state of Christes churche.

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

Lmightie and everliuyng God, whiche by thy holy Apostile haaste taught vs to make prayers and supplications, and to geue thankes for al menne: We humbly beseeche thee most mercifully to receive these our prayers, which we offre unto thy diuine Priestie, beseeching thee to inspire continually the univerfal churche, with the spirite of trueth, unitie, and concorde: And graunt that al they that do confesse thy holy name, maye agree in the trueth of thy holy woerde, and live in unitie and godly loue. Specially we beseeche thee to save and defende thy seruaunt Edwarde our Kyng, that under hym we maye be Godly and quietly gouverned. And graunt unto his whole counsaile, and to all that he put in auctoritie under hym, that they maye truely and indifferently minister injustice, to the punishmente of wickednesse and vice, and to the maintenance of Goddes true religion and vertue. Geue grace (O heuenly father) to all Bishoppes, Pastors, and Curates, that thei maie bothe by their life and doctrine, set furthe thy true and lively woerde, and rightely and duely administer thy holy Sacra-
mentes: And to all thy people give thy heavenly grace, that
with meek heart and due reverence they may hear and
receive thy holy word, truly serving thee in holiness and
righteousness, all the days of their life: And we most
humbly beseech thee of thy goodnes (O Lord) to comfort
and succour all them, whereby in thy transitory life be in
trouble, sorrow, need, sickness, or any other adversities. And
especially we commend unto thy merciful goodnes, this
congregation which is here assembled in thy name, to cele-
brate the commemoration of the most glorious death of thy
sonne: And here we do give unto thee most high praise, and
heartie thanks for the wonderfull grace and vertue, de-
clared in all thy saints, from the beginning of the world:
And chiefly in the glorious and most blessed virgin Mary,
mother of thy sonne JESUS CHRIST our Lord and God, and in
the holy Patriarches, Prophets, Apostles and Martyrs,
whose examples (O Lord) and steadfastness in thy faith,
and keeping thy holy commandements, grant us to
follow. We commend unto thy mercy (O Lord) all
other thy servants, which are departed hence from us,
with the signe of faith, and nowe do reste in the slepe of
peace: Grant unto them, we beseech thee, thy mercy, and
everlasting peace, and that, at the day of the generall
resurrection, 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 joyfull voyce: Come unto me, O ye that
be blessed of my father, and possess the kingdom, which is
prepared for you, from the beginning of the world: Grant
this, O father, for Jesus Christes sake, our onely mediatour
and advocate.

O God heavenly father, which of thy tender mercie
diddest give thine only sonne JESUS CHRIST, to suffer death
upon the crose for our redemption, who made there (by his
one oblacion once offered) a full, perfect, and sufficient
sacrifice, oblation, and satisfaction, for the sines of the
whole world, and did institute, and in his holy Gospell
command us, to celebrate a perpetuall memory of that his precious death, untill his comming again: Heare vs (o mercifull father) we beseech thee; and with thy holy spirite and woode, bouchsafe to bi-Sevene and Sarie-Stirke these thy gysters, and creatures of head and wyne, that they maie be unto vs the bodye and bloude of thy moste dearely beloved some Jesus Chrest: Who in the same nyght that he was betrayed: tooke bçade, and when he had blessed, and geuen thankes: he bçake it, and gaue it to his disciples, sayng: Take, eate, this is my bodye which is geuen for you, do this in remembrance of me.

Likewise after supper he take the cuppe, and when he had geuen thankes, he gaue it to them, sayng: dpynk 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 dink bee it in remembrancce of me.

These woordes deyre red are to bee sayd, turning still to the Altar, without any elucion, or shewing the Sacrament to the people.

Verfore, O Lorde and heauynly father, accor-
The Communion.

passyon. And here wee offre and present unto thee (O Lo\de) oure selfe, oure soules, and bodies, to be a reasonable, holy, and liuely sacrifice unto thee; humbly besechyng thee, that whosoeuer shalbe partakers of thys holy Communion, maye worthely receive the most precious body and bloude of thy some Jesus Christe; and bee fulfilled with thy grace and heavenly benediction, and made one bodye with thy some Jesus Christe, that he maye dwell in them, and they in hym. And although we be unworthy (though our manyfolde synnes) to offre unto thee any Sacryfice: Yet we beseeche thee to accepte thys our bounden dutie and service, and commande these our prayers and supplications, by the Ministry of thy holy Angels, to be brought vp into thy holy Tabernacle before the sight of thy dyvine maie\tie; not wa\ynge our merites, but pardonyng our offen ces, through Christe our Lo\de, by whome, and with whome, in the unitie of the holy Ghost: all honour and glory, be unto thee, O father almightie, world without ende. Amen.

Let vs praye.

S our sauiour Christe 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 yeart, as it is in heauen. Geye vs this dye our daly breade. And forgene vs our trespaces, as wee forgene them that trespass agaynst vs. And leade vs not into temptacion.

The amilvere.
But deliuer vs from euill. Amen.
Then hall the priest saye.
The peace of the Lo\de be alwaye with you.
The Clerkes.
And with thy spirite.
The Priest.

Christ our Paschal lambe is offered up for us, once for all, when he bare our sinnes on hys body upon the crosse, for he is the very lambe of God, that taketh away the sinnes of the worlde: wherfore let vs kepe a joyfull and holy feast with the Lord.

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

Ou that do truly and earnestly repent you of your sinnes to almightie God, and be in loue and charitie with your neighbors, and entende to lede a newe life, folowynge the commandemente of God, and walking 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, meekely knelying upon your knees.

Then shall this general Confession be made, in the name of all those that are minded to receiue the holy Communion, either by one of them, or els by one of the ministers, or by the priest himselfe, all kneeling humbly upon their knees.

Unightye GOD father of oure Lord Jesus Christ, maker of all thynges, judge of all men, we knowlege and bewaile our manyfold sinnes and wyckednes, which we from tyme to tyne, most greuouslye have committed, by thought, word and dede, agaynst thy divine maiestie, prouokynge moiste iustely thy wrath and indignacion against vs, we do earnestly repent & be hartely sorry for these our middoinges, the remembrance of them is greuous vnto vs, the burthen of them is intolerable: haue mercye upon vs, haue mercie upon vs, moiste mercysfull father, for thy sone our Lord Jesus Christes sake, forgue vs all that is past, and grant that we may euer hereafter, serue and please thee in neunes of life, to the hono: and glory of thy name: Through Jesus Christe our Lord.
The Communion.

Then shall the Priest stande up, and turning himselfe to the people, say thus.

Lmightie GOD, our heauenly father, who of his great mercie hath promised forgivenesse of synnes to all them, whiche with harte repentaunce and true sayth, turne unto him: haue mercy upon you, pardon and deluyer you from all youre synnes, confirme and strengthen you in all goodnes, and lyuing you to euerlasting lyfe: through Jesus Christ our Lord. Amen.

Then shall the Priest also say,

Heare what comfortable woordes our saviour Christ sayeth, to all that truely turne to him.

Come unto me all that trauell, and bee heavy laden, and I shall refreshe you. So God loved 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.

Heare also what saint Paul sayeth.

This is a true sayting, and woorthie of all men to bee received, that Jesus Christe came into thys worlde to saue sinners.

Heare also what saint John sayeth.

If any man sinne, we haue an advocate with the father, Jesus Christ the righteous, and he is the propiciaciop for our sinnes.

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

E do not presume to come to this thy table (o mercifull lord) trusting in our owne righteoussnes, but in thy manifold and great mercies: we be not woorthie so much as to gather vp the cromes under thy table: but thou art the same lord whose propertie is alwayes to haue mercie: Graunt vs therefore (gracious lord) so to eate the fle she of thy dere
some Jesus Christ, and to drynke his bloud in these holy Mysteries, that we may continually dwell in hym, and he in vs, that our synfull bodyes may bee made cleane by his body, and our soules washed through his most precious bloud. Amen.

Then shal the Prieste firste receive the Communion in both kindes himselphe, and next deliver it to other Priesteres, if any be there present, (that they may bee ready to helpe the chiefe Priester,) and after to the people.

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

The body of our Lord Jesus Christe whiche was geuen for thee, preserue thy bodye and soule unto euerlaung lyfe.

And the Minister deliuereng the Sacrament of the bloud, and geteng every one to drynke once and no more, shall say,

The bloud of our Lord Jesus Christe whiche was shed for thee, preserue thy bodye and soule unto euerlaunglyng lyfe.

If there be a Deacon or other Priest, then shal he follow with the Chalice; and as the Priest ministereth the Sacrament of the body, so shal he (for more expedition) minister the Sacrament of the bloud, in fourme before written.

In the Communion tyme the Clarkes shal speke,

ii. O lambe of god, that takeste away the sines of the worlde: haue mercie vpon vs.

O lambe of god, that takeste away the sines of the worlde: graunt vs thy peace.

Beginning to done as the Priest doeth receyue the holy Communion: and when the Communion is ended, then shal the Clarkes speke the post Communion.

Sentences of holy Scripture, to be sayd or sung every daye one, after the holy Communion, called the post Communion.
The Communion.

**If any man will follow me, let him take his cross and follow me.**

Who so ever shall endure unto the end, he shall be saved.

Prayed be the Lord God of Israel, for he hath visited and redeemed his people: therefore let us serve him all the days of our life, in holiness and righteousness accepted before him.

Happy are those servants, whom the Lord (when he cometh) shall find waking.

Be ye ready, for the Son of man will come at an hour when ye think not.

The servant that knoweth his master's will, and hath not prepared himself, neither hath done according to his will, shall be beaten with many stripes.

The hour cometh, and now it is, when true worshippers shall worship the Father in spirit and truth.

Behold, thou art made whole, sin no more, let any worse thing happen unto thee.

If ye shall continue in my word, then are ye my very disciples, and ye shall know the truth, and the truth shall make you free.

While ye have light, believe on the light, that ye may be the children of light.

He that hath my commandments, and keepeth them, the same is he that loveth me.

If any man love me, he will keep my word, and my Father will love him, and we will come unto him, and dwell with him.

If ye shall abide in me, and my word shall abide in you, ye shall ask what ye will, and it shall be done to you.

Herein is my Father glorified, that ye beare much fruit, and become my disciples.

This is my commandment, that ye love one another as I have loved you.
Roma. viii. If God be on our side, who can be against us? which did not spare his own son; but gave him for us all.

Roma. viii. Who shall lay any thing to the charge of God's chosen? it is God that justifieth, who is he that can condemn?

Roma. xiii. The night is passed, and the day is at hand, let us therefore cast away the deeds of darkness, and put on the armour of light.

i. Corin. i. Christ Jesus is made of God, unto us wisdom, and righteousness, and sanctifying, and redemption, that (according as it is written) he which rejoiceth should rejoice in the Lord.

i. Corin. iii. Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? if any man defile the temple of God, him shall God destroy.

i. Corin. vi. Ye are dearly bought, therefore glorify God in your bodies, and in your spirits; for they belong to God.

Ephes. v. Be you followers of God as dear children, and walk in love, even as Christ loved us, and gave himselfe for us an offering and a sacrifice of a sweete savoure to God.

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

The Lord be with you.
The answer.
And with thy spirit.
The priest.
Let us pray.

The mighty and ever lasting God, we most heartily thank thee, for that thou hast vouchsafed to feede us in these holy Mysteries, with the spiritual food of the moste precious body and bloud of thy sonne, our Saviour Jesus Christ, and hast assured us (dueely receiuing the same) of thy favour and goodnes toward us, and that we be very membes incorporazate in thy Mystical bodye, which is the blessed
The Communion.

companye of all faythfull people, and heyres through hope of thy euverla"sting kingdome, by the merites of the most precious death and passion, of thy deare sonne. We therefore most humbly beseeche thee, O heauenly father, 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 Jesus Christe our Lo"erde, to whome with thee, and the holy go"st, 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 GOD (which passeth all understanding) kepe your hartes and mindes in the knowledge and love of GOD, and of his sonne Jesus Christ our Lo"erde: And the blessing of God almightie, the father, the sonne, and the holy go"st, be emonges you and re"maine with you allway.

Then the people shall answere.

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 wo"keday, or in private how"fes; Then may be omitted, the Glor"ia in excelle"s, the Crede, the Homily, and the exhortacion, beginning.

Dearly beloued, &c.

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

Shift vs mercifully, O Lord, in these our sup"plications and prayers, and dispose the way of thy seruauntes, toward the attainment of eu"verla"sting salvation, that emong all the chaun"ges and chaunces of thys mortall lyfe, they maye euer bee defended by thy
mote gracious and readye helpe: throughe Christe our Lordde. Amen.

O Almighty Lordde and euerlyuyng GodD, vouche-safe, we beseeche thee, to direct, sanctifie, 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 protection, both here and euer, we may be preserved in body and soule: Through our Lordde and saulour Jesus Christ. Amen.

Gaunt we beseeche thee almighty god, that the woordes whiche we haue hearde this day with our outwarde eares, may through thy grace, bee so grafted inwardly in our heartes, that they may bring fruitful in vs the fruite of good living, to the honour and pruyse of thy name: through Jesus Christe our Lordde. Amen.

Peuent vs, O Lordde, 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 glorifie thy holy name, and finally by thy mercy obteine euerlausting life: Through, re.

A Almighty God, the fountayn of all wißdom, which knowest our necessities beefore we ask, and our igno-aunce in asking: we beseeche thee to haue compassion upon our infirmitiies, and those thynges, whiche for our unwoorthines we dare not, and for our blindnes we cannot aske, vouchsafe to gene vs for the woorthines of thy sone Jesus Christ our Lordde, Amen.

A Almighty god, which haft promised to heare the peticions of them that aske in thy sones name, we beseeche thee mercifully to inclyne thyne eares to vs that haue made nowe our prayers and supplications unto
The Communion.

Thee, and graunt that those thynges whiche we haue
faythfuly e asked acording to thy will, maye effectuallye
be obtayned to the reliefe of oure necessitye, and to the
settynge forth of thy gloye: Through Iesus Christ our
Lorde.

For rayne.

God heauenly father, whiche by thy somne Iesu
Christ, haft promisled to al them that seke thy
kingdom, & the righteousnes therof, al thynges nec-
essary to the bodely sustenaunce: send vs (we beseeche thee) in
this our necessitie, such moderate rayne and showres, that
we may receiue the fruutes of the earth, to our comfort and
to thy hono: Through Iesus Christ our Lorde.

For rayne wether.

Lorde God, whiche for the sinne of manne didst
once downe all the worlde, except eights persones,
and afterwarde of thy great mercye, didst pro-
mise neuer to destroy it so agayn: We humbly beseeche thee,
that although we for oure iniquities haue woorthelye
deserved this plague of rayne and waters, yet, upon our
ture repentaunce, thou wilt sende vs suche wether wherby
we may receiue the fruutes of the earth in due seacon, and
learne both by the punishment to amende our liues, and by
the graunting of our peticon to geue thee praise and gloye:
Through Iesus Christ our Lorde.

Upon wednesdaies & frydaies, the English Letany shalbe said as long
in all places, after suche foame as is appoynted by the kynges maiesties
Inunucions: Or as is as shall bee otherwise appoynted by his highnes.
And though there be none to commu nicate with the Priest, yet these
dapes (after the Litany ended) the Priest shall put upon him a playn
Albe or surplesse, with a cope, and say al thynges at the Altar (appoynted
to be sayed at the celebracion of the lades supper), untill after the
offertyry. And then shalde one or two of the Collectes aforesaynt,
as occasion shail serue by his discrecion. And then turning hym to the
people shalde let them depart with the accustomed blesyling.
And the same order shall be used all other days whensoever the people be customably assembled to pray in the church, and none disposed to communicate with the Priest.

Likewise in Chapelles annexed, and all other places, there shall be no celebration of the Lord's supper, except there be some to communicate with the Priest. And in such Chapelles annexed where ye people hath not been accustomed to pay any holy bread, there they must either make some charitable provision for the bearing of the charges of the Communion, as elles (for recepuyng of the same) relat to the Parish Church.

For avoiding of all matters and occasion of discordony, it is mete that the bread prepared for the Communion, be made, through all this realm, after one sort and fashion: that is to say, unleavened, and rounde, as it was afore, but without all manner of pointe, and something more larger and thicker than it was, so that it may be aptly divided in divers pieces: and every one shall be divided in two pieces, at the leaste, or more, by the discretion of the minister, and be distributed. And menne muste not thinke lesse to be receyued in parte then in the whole, but in eache of them the whole body of our Saviour Jesus Christ.

And forasmuch as the Pastours and Curates within this realm shall continually lynd at theire costes and charges in theire cures, sufficient Breade and Wyne for the holy Communion (as oft as theire Parishioners shallbe disposed for theire spiritual comfort to recepe the same) it is therefore ordered, that in recompence of suche costes and charges, the Parishioners of every Parische shall offer every Sunday, at the tyme of the Offertory, the inkle vallour and price of the holy lofe (with all suche money, and other things as were wont to be offered with the same) to the use of theire Pastours and Curates, and that in suche ordre and course, as they were wont to fynde and pay the said holy lofe.

Also, that the receiving of the Sacrament of the blessed body and bloud of Christ, may be most agreeable to the institution thereof, and to the usage of the primititive Church: In all Cathedrall and Collegiate Churches, there shall alwaies some Communicate with the Priest that ministreth. And that the same may be also observed every where abode in the country: Some one at the least of that house in every Parische, to whome by course after the ordinaunce herein made, it apperteyneth to offer for the charges of the Communion, as some other whom they shall provide to offer for them, shall receive the holy Communion with the Priest: the whiche may be the better done, for that they knowe before, when theyr course commeth, and maie
The Communion.

therefore dispose themselves to the worthie receiuyng of the Sacramente. And with hym of them who doeth so offer the charges of the Communion: all other, who be then Godly disposed thereunto, shall lykewise receiue the Communion. And by this means the Minister haung alwaies some to communicate with him, may accordingly solemnly to high and holy misteries, with all the suffrages and due office appoynted for the same. And the Priest on the weke daie, shall forbeare to celeb°ate the Communion, excepte he haue some that will communicate with hym.

Furthermore, every man and woman to be bound to heare and be at the diuine seruice, in the Parise churche where they be resident, and there with devout prayer, or Godlye silence and meditacion, to occupie themselves. There to pai their dueties, to communicate once in the yeare at the least, and there to receuie, and take all other Sacramentes and rites, in this booke appoynted. And whosoever willingly upon no just cause, doeth absent themselves, or doeth ungodly in the Parise church occupie themselves: upon professe thereof, by the Ecclesiastical lawes of the Realme to bee excommunicate, or suffre other punishment, as shall to the Ecclesiastical judge (accordyng to his discretion) seem convenient.

And although it bee redde in aunciente writers, that the people many yeares past received at the priestes handes the Sacrament of the body of Christ in their owne handes, and no commandement of Christ to the contrary: Yet forasmuche as they many tymes conveyed the same secretecly awaye, kept it with them, and diversly abused it to superstition and wickednes: lest any suche thynge hereafter should be attempted, and that an uniformitie might be vset, throughoute the whole Realme: it is thought convenient the people commonly receiue the Sacrament of Christes body, in their mouthes, at the Priestes hande.
The Letany and Suffrages.

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

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

*God* the sonne, redeemer of the world: haue mercy vpon vs miserable sinners.

*God* the sonne, redeemer of the world: haue mercy vpon vs miserable sinners.

*God* the holy ghost, procedyng from the father and the sonne: haue mercy vpon vs miserable sinners.

*God* the holy ghost, procedyng from the father and the sonne: haue mercy vpon vs miserable sinners.

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

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

Remember not lorde, our offences, no the offences of our foecathers, neither take thou vengeaunce of our sinnes: spare vs good lorde, spare thy people, whom thou hast redeemed with thy most precious bloude, and be not angry with vs fo euer:

Spare vs, good Lorde.

From al euill and mischief, from synne, from the craftes and assaults of the deuill, from thy wraethe, and from euerlastying damnacion:

Good lorde deliuer vs.

From blyndnes of heart, from pyde, vainglory, and Hy- pocrify, from enuy, hatred, and malice, and all uncharita- blenes:

Good lorde deliuer vs.

From fornicacion, and all other deadly synne, and from al the deceytes of the worlde, the fleše, and the deuill:

Good lorde deliuer vs.

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

Good lorde deliuer vs.
The Letany and

From all sedition and pryue conspiracie, from the tyrannye of the bishop of Rome and all his detestable enemities, from all false doctrine and heresy, from hardenes of heart, and conteempte of thy word and commaundemente:

Good ladde deliuer vs.

By the mistery of thy holy incarnacion, by thy holy Patiuntie and Circumcicion, by thy Baptisme, fastynge, and temptacion:

Good ladde deliuer vs.

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

Good ladde deliuer vs.

In all tymne of our tribulacion, in all time of our wealth, in the houre of death, in the daye of judgement:

Good ladde deliuer vs.

We synners do beeche thee to heare vs (O Lordde God) and that it maye please thee to rule and gouern thy holy Churche uniuersall in the right wape:

We beeche thee to heare vs good ladde.

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

We beeche thee to heare vs good ladde.

That it maye please thee to rule his heart in thy faythe, feare, and loue, that he maye alwayes haue affiance in thee, and euer sele thy honour and glory:

We beeche thee to heare vs good ladde.

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

We beeche thee to heare vs good ladde.

That it maye please thee to illuminate all Bishops, pastours & ministers of the churche, with true knowlege and understandyng of thy word, and that bothe by theys preaching and living, they maye set it foorth, and shewe it accordingly:

We beeche thee to heare vs good ladde.
Suffrages.

That it may please thee to endue the Lordes of the countaile and all the nobilitie, with grace, wisedome, and understanding:

We beseeche thee to heare us good lorde.

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

We beseeche thee to heare us good lorde.

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

We beseeche thee to heare us good lorde.

That it may please thee to geue to all nacions unitie, peace, and concorde:

We beseeche thee to heare us good lorde.

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

We beseeche thee to heare us good lorde.

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

We beseeche thee to heare us good lorde.

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

We beseeche thee to heare us good lorde.

That it may please thee to strengthen suche as do stand, and to comfort and helpe the weake hearted, and to raue up them that fall, and finally to beate downe Satan under our feete:

We beseeche thee to heare us good lorde.

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

We beseeche thee to heare us good lorde.

That it may please thee to preserue all that trauayle by lande or by water, all women labouryng of chyld, all sicke persons, and yong chyldzen, and to thewe the pytie upon all prisoners and captuyes:

We beseeche thee to heare us good lorde.
The Letany and

That it may please thee to defende and provide for the
fatherles children and wyddowes, and all that be desolate
and oppresst:

We beseeche thee to heare vs good lorde.
That it may please thee to have mercy upon all menne:
We beseeche thee to heare vs good lorde.
That it may please thee to forunge our enemies, persecu-
tours, and tlaunderers, and to turne their heartes:
We beseeche thee to heare vs good lorde.
That it may please thee to geue and preserue to our vse the
hyndly fruytes of the earth, so as in due tyme we may
enjoy them:
We beseeche thee to heare vs good lorde.
That it may please thee to geue vs true repentaunce, to
forunge vs all our synnes, negligences, and ignoraunces, and
to endue vs with the grace of thy holy spirite, to amende our
lyues according to thy holy woerde:
We beseeche thee to heare vs good lorde.
Sonne of God: we beseeche thee to heare vs.
Sonne of God: we beseeche thee to heare vs.
O lambe of God, that takest away the synnes of the world:
Graunt vs thy peace.
O lambe of God, that takest away the synnes of the world:
Haue mercy vpon vs.

O Christe heare vs.

O Christe heare vs.
Lorde haue mercy vpon vs.
Lorde haue mercy vpon vs.
Christe haue mercy vpon vs.
Christe haue mercy vpon vs.
Lorde haue mercy vpon vs.
Lorde haue mercy vpon vs.
Lorde haue mercy vpon vs.
Lorde haue mercy vpon vs.

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

And leade vs not into temptacion.
   But deliuer vs from evill.
The verſicle.
O Loxde, deale not with vs after our hymes.
The answere.
Neither rewarde vs after our iniquities.

Let vs praye.

O God mercifull father, that despisest not the hyghynge of a contrite heart, nor the desire of such as be soow-ful, mercifullly assyfte our prayers, that we make before the in all our troubles and aduersitie, whendeuer they oppresse vs: And graciously heare vs, that those evills, whiche the craftie and subtiltie of the deuyll or man warketh against vs, be brought to nought, and by the prouidence of thy goodnes, they maye be dispersed, that we thy seruauntes, byng hurte by no perſecuions, maye euermore gene thankes unto thee, in thy holy churche, through Iesu Christe our Loede.

O Loede, aryfe, helpe vs, and deliuer vs for thy names sake.
O God, we haue heard with our eares, and our fathers haue declared vnto vs the noble woſkes that thou dyddest in theys daipes, and in the olde tyme befoxe them.
O Loede, aryfe, helpe vs, and deliuer vs for thy honour.
Glory be to the father, thefone, and to the holy ghoſte; as it was in the begynnynge, is nowe, and euere hall be woſide with out ende. Amen.

From our enemies defende vs, O Chyſte.
   Graciously loke upon our afflyctions.
   Pityfullly beholde the fouowes of our heart.
   Perſcificantly forgene the hymes of thy people.
Faourably with mercie heare our prayers.
   O Sonne of Dauid have mercie upon vs.
Both nowe and euere vouchfaue to here vs Chyſte.
   Graciously heare vs, O Christ.
   Graciously heare vs, O lord Christ.
The Suffrages.

The versicle.

O Lord, let thy mercy be shewed upon us.

The Answer.

As we do put our truste in thee.

Let vs praye.

Chumbly beseeche thee, O father, mercifully to loke upon our infirmities, and for the glory of thy name sake, turne from vs all those euillles that we moste righteously haue deserved: and graunte that in all oure troubles we maye put our whole trust and confidence in thy mercy, and euermoore serve thee in purenes of liuyng, to thy honour and glory: through our onely mediatour and advocate Jesus Christ our Lord. Amen.

Lmightie God, whiche haue geuen vs grace at this tyme with one accord to make our commune supplication unto thee, and doest promise, that whan two or thre bee gathered in thy name, thou wylt graunt theyre requestes: fulfill now, O Lord, the desires and peticions of thy seruauntes, as maye bee moste expediente for them, graunteing vs in this worlde knowlege of thy trueth, and in the worlde to come, lyfe everlasting.

Amen.
OF THE ADMINISTRATION of public Baptism to be used in the Church

It appeareth by ancient writers, that the Sacrament of Baptism in the olden time was not commonly ministered, but at two times in the year, at Easter and Whitsunday, at which times it was openly ministered in the presence of all the congregation. Which custom (now being grown out of use) although it cannot for many considerations be well refused again, yet it is thought good to follow the same as near as conveniently may be: Wherefore the people are to be admonished, that it is most convenient that baptism should not be ministered but upon Sundays and other holy days, when the most number of people may come together.

As well for that the congregation there present may testify the reception of them, that be newly baptized, into the number of Christ's Church, as also because in the Baptism of Infantes, every man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the English tongue. Nevertheless (if necessity do require) children ought at all times to be baptized, either at the church or else at home.
PVBLIKE BAPTISME.

When there are children to be Baptised upon the Sunday, or holy days, the parents shall give knowledge over night or in the morning, afore the beginning of Mattens to the curate. And then the Godfathers, Godmothers, and people, with the children must be ready at the Church day, either immediately afore the last Canticle at Mattens or els immediately afore the last Canticle at Evensong, as the Curate by his discretion shall appointe. And then, standing there, the priest shall ask whether the children be baptised on no. If they answer No, then shall the priest say thus.

Care beloved, forasmuche as all men bee conceyued and born in sinne, and that no manne born in sinne, can entre into the kingdom of God (except he be regenerate, and born a newe of water, and the holy ghost) I beseeche you to call upon God the father through our Lord Jesus Christ, that of his bounteouse mercy he will graunt to these children that thing, which by nature they cannot have, that is to saye, they may be baptised with the holy ghost, and receyued into Christes holy Church, and be made lively members of the same.

Then the priest shall say.

Let vs praye.

Lmyghtie and euerlastyng God, whiche of thy justice 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 Pha-rado with al his armie, yet (at the same time) thou didest leade thy people the chyldren of Irael safely through the myddes thereof: whereby thou didest figure the washynge of thy holy Baptisme: and by the Baptisme of thy wel beloved
Publyke Baptisme.

some Jesus Christe, thou dydest sanctifie the fludde Jordan, and al other waters to this mysticall washing away of sinne: We beseeche thee (for thy infinite mercies) that thou wilt mercifully looke upon these children, & sanctifie them with thy holy gospe, that by this holesome lauer of regeneration, whatsoever sinne is in them, may be washed cleane away, that they being delievered from thy wrath, may be received into thatke of Christes church, and so saued from perishing: and beynge seruente in spirite, stedfast in faith, joyfull through hope, rooted in charitie, maye euer serue thee: And finally attayne to euerlastynge lyfe, with all thy holy and chosen people. This graunte vs we beseeche the for Jesus Christes sake our Lord. 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 upon the childes forhead and breste, saying.

¶ Recyue the signe of the holy Crosse, both in thy forhead, and in thy breste, in token that thou shalt not be ashamed to confess thy faith in Christ crucyfied, and manfully to fyght under his banner against sinne, the worlde, and the devill, and to continewe his faithfull sol-diour and seruaunt unto thy lyfes ende. Amen.

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

Let vs praye.

Lyghtie 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 resurrection of the dead: we call upon thee for these infants, that they cumyng to thy holy Baptisme, may recyue remission of their sinnes, by spirituall regeneracion. Recyue them (o Lord) as thou hast promysed by thy welbeloued some, sayyng: Ask, & you shal haue seke, and you shal fynde: knocke, and it shalbe opened unto you.
Publyke Baptisme.

So geue nowe vnto vs that aske: Lette vs that seke, kynde: open thy gate vnto vs that knocke: that these infants maye enjoye the euerlaunge benediccion of thy heavenly washing, and may come to the eternall kyngdome whiche thou haste promised, by Christe our Loconde. Amen.

Then let the priest lokynge upon the chyldren, saye.

Commande thee, uncleeane spirite, in the name of the father, of the sonne, and of the holy ghost, that thou come out, and departe from these infants, whom our Lord Jesus Christe hath vouchsauf, to call to his holy Baptisme, to be made members of his body, and of his holy congregacion. Therfore thou cursed spirite, remembre thy sentence, remembre thy judgmente, remembre the daye to be at hande, wherein thou shalt burne in kyue euerlaunge, prepared for thee and thy Angels. And presume not hereafter to exercize any tyrannye towards these infants, whom Christe hathe bought with his precious bloud, and by this his holy Baptisme calleth to be of his flocke.

Then shal the priest saye.

The Lord be with you.

The people.

And with thy spirite.

The Pynister.

¶ Heare nowe the gospell written by S. Parke.

Parke v.

At a certayne tyme they bought children to Christe that he should touche them, and hys discipiles rebuked those that bought them. But when Jesus saue it, he was displeased, and sayed unto them: Suffre lytle children to come unto me, and sayd them not; for to suche belongeth the kingdom of God. Verely I saye unto you: whosoeuer doeth not receyue the kyngdome 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 upon them, and blessed them.
Publyke Baptisme.

After the gospell is red, the Minister shall make this briefe exhortation upon the woordes of the gospell.

Kendes you heare in this gospell the woordes of our Saviour Christe, that he commanded the children to be brought unto him: howe he blamed those that would have kept them from hym: howe he exhasteth all men to folowe their innocencie. Pe 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 upon them, and blessed them: doubt ye not therefore, but earnestly beleue, that he wyll lykewyse fauourably receyve these present infants, that he wyll embrace them, with the arms of his mercy, that he wyll gene unto them the blessing of etemall lyfe: and make them partakers of his euerlaung kingdome. Wherefore we beyng thus persuaded of the good wyll of our heauenly father towarde these infants, declared by his sonne Jesus Christe; And nothing doubting but that he fauourably alloweth this charitable woike of ours, in bringing these children to his holy baptisme: let vs faithfully and devoutly geue thankes unto him: And lay the prayer which the Lord himselfe taught. And in declaracion of our fayth, 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, &c.

And then shall saye openly.

| I beleue in God the father almightie, &c. |
| The priest shall add to this prayer. |

Lmightie and euerlaung God, heauenly father, we geue the humble thankes, that thou haft vouchsafe to call us to knowledge of thy grace, and fayth in thee: Increase and confyrme this fayth in vs euermore: Geue thy holy spirite to these infants, that they may be borne agayne, and be made heyres of euerlaung saluacion, through our Lord Jesus
Publyke Baptisme.


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

The Lorde vouchesafe to receyue you into his holy househолde, and to kepe and gourrne you alwaye in the same, that you may haue euerylasting lyfe. Amen.

Then standing at the fonte the priest shalle speake to the Godfathers and Godmothers, on this wyse.

Elbeloued frendes, ye haue bought these children here to bee Baptized, ye haue praved that our Lorde Jesus Christ woulde vouchesafe to receyue them, to lay his handes upon them, to blesse them, to release them of theyr sines, to gyue them the kyngdome of heauen, and euerylasting lyfe. Ye haue heard alde that our Lorde Jesus Christe hath promisde in his gospel, to graunte all these thynges that ye haue praved for: whiche promysse he for his parte, will moste steddy kepe and perfourme. Wherefore, after this promysse made by Chisthe, these infautes muste also faithfully for theyr parte promysse by you, that be theyr severties, that they wyll forssake the devill and all his wykes, and constandy beleue Gods holy woode, and obtently kepe his commaundementes.

Then shall the priest demande of the child (which shalbe first Baptized) these questions blowinge: first naming the child, and saying.

P. Doest thou forssake the devill and all his wykes?

Aunswere.

I forssake them.

P. Doest thou forssake the vaine pompe, and glory of the wylke, with all the couetoufse desyres of the same?

Aunswere.

I forssake them.

P. Doest thou forssake the carnall desyres of the flesh, so that thou wylt not folowe, nor be ledde by them?
Publyke Baptisme.

Aunswere.

I fo°fake them.

Minister.

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

Aunswere.

I beleue.

Minister.

Doe  thou beleue in Jesus Christe his only begotten sonne our Lo°de, and that he was conceyued by the holy go°t, borne of the virgin Mary, that he suffered under Poncius Pilate, was crucified, dead, and buryed, that he went downe into hell, and also dyd ryfe 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 wo°lde, to judge the quicke and the dead: Doe  thou beleue this?

Aunswere.

I beleue.

Minister.

Doe  thou beleue in the holy go°t, the holy Catholike Churche, the communion of Sainctes, remission of Sinnes, resurrection of the fle°he, & euerlastying lyfe after death?

Aunswere.

I beleue.

Minister.

What doe  thou de°yre?

Aunswere.

Baptisme.

Minister.

Wilt thou be baptized?

Aunswere.

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 thypse. First dyppeing the ryghtsyde: Seconde the left syde: The thypd tyme dyppeing the face towards the fonte: So it be discretly and warely done, sayng.

B. I Baptize thee in the name of the father, and of the sonne, and of the holy go°t. Amen.
Publyke Baptisme.

And if the childe be weake, it shall suffice to powre water upon it, saying the foretayed woordes. P. I baptize thee, &c. Then the Godfathers and Godmothers shall take and lay their hands upon the childe, and the minister shall put upon him his white vesture, commonly called the Chrisme; And saye.

Take this white vesture for a token of the innocencie, which by God's grace in this holy sacramente of Baptisme, is giuen unto thee: and for a signe whereby thou art admonished, so long as thou livest, to geue thy selfe to innocencie of living, that after this transitorye lyfe, thou mayest be partaker of the lyfe everlastinge, Amen.

Then the priest shall annoint the infant upon the head, saying.

Almighty God the Father of our Lord Jesus Christ, who hath regenerate thee by water and the holy ghost, and hath giuen unto thee remission of all thy sinnes: he vouchsaue to annoynte thee with the uncion of his holy spirite, and hyng thee to the inheritance of everlastinge lyfe. Amen.

When there are many to be Baptized, this ordre of demanding, Baptizing, putting on the Chrisme, and enouinthing, shall be used severally with every chylde. Those that be firste Baptized departing from the founte, and remanynge in some convenient place within the Church untill all be Baptized. At the laste ende, the priest calling the Godfathers and Godmothers together: shall saye this short exhortacion following:

Wasmuch as these children haue promised by you to forsake the devill and all his workes, to beleue in God, and to serve him: you must remembere that it is your partes and dutie, to see that these infantes be taught, so done as they shalbe able to learne, what a solemnne vowe, promise, and profession, they haue made by you. And that they maye knowe these thynges the better: ye shall call upon them to heare sermons, and chiefly you shall provide that they maye learne the Crede, the Lordes prayer, and the ten commaundementes, in English tonge: and all other thinges, which a christian manne ought to knowe & beleue to his soules health. And that these children may be vertuously bought up to leade a godly & christian life: rememrizing alwayes that Baptisme doeth represent unto vs our profession, which is to folowe the example of our Saviour Christe,
Publyke Baptisme.

and to be made lyke unto him, that as he dyed & rose againe
for vs: so shoulde we (which are Baptised) dye from hyrne,
and ryse agayne unto righteousnesse, continually mortifying
all our evill and corrupce affeccions, and dayly proceeding
in all vertue and godlynesse of lyuyng.

The minister shall commaunde that the Crisomes be brought to the
churche, and deluered to the priests after the accustomed maner, at
the purificacion of the mother of euyery child. And that the children
be brought to the Bishop to bee confirmed of hym, so soon as they
can saye in theyr vulgare tounge the articles of the fayth, the Loydes
prayer, and the ten commandementes, and be further instructed in
the Catechisme, set furth for that purpose, accordingly as it is there
expressed.

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

Note that if the numbere of children to be Baptized, and multitude
of people presente bee so great that they cannot conveniently stand at
the Churche doore: then let them stand within the Churche in
some convenient place, nygh unto the Churche doore;
And there all thynges be sayed and done,
appoynted to be sayed and done
at the Churche doore.
OF THEM THAT BE

Baptized in private houses in time
of necessitie.

The pastors and curates shall oft admonishe the people, that they differ not the Baptisme of infantes any longer then the Sondaye, or other holy daye, nexte after the chylde bee borne, onlesse upon a great & reasonable cause declared to the curate and by hym approued.

And also they shall warne them that without great cause, and necessitie, they Baptise not chilidren at home in theyr houses. And when great neede shall compell them to doe, that then they minister it on this fashion.

First let them that be presente call upon God for his grace, and saue the Ladys prayer, yt the tym shall suffice. And then one of them shall name the chylde, and dippe him in the water, or poure water upon him, saying these woordes.

I Baptise the in the name of the father, and of the same, and of the holy ghoste. Amen.

And let them not doubt, but that the chylde so Baptised, is lawfully and sufficiently Baptized, and ought not to be Baptized againe, in the Churche. But yet neuertheless if the chylde which is after this Baptised, doe afterwarde lyve; it is expedient that he be brought into the Churche, to thentent the prieete maye examine and trye, whether the chylde be lawfully Baptized or no. And yt those that bring any chylde to the Churche doe aunswere that he is alreadye Baptized: Then shall the prieete examin them, further.

By whom the chylde was Baptised?
Who was presente when the chylde was baptised?
Whether they called upon God for grace and succoure in that necessitie?
With what thyng, or what matter they dyd Baptise the chylde?
With what woordes the chylde was Baptised?
Whether they thinke the chylde to be lawfully and perfectly Baptised?

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

Certifie you, that in this case ye haue doen wel, and according vnto due order concerning the baptisning of this child, which being borne in original sinne, and in the wrath of God, is nowe by the lauer of regeneration in Baptisme, made the child of God, and heire of euerlastyng life: for oure Lord Jesus Christe doeth not denye hys grace and mercie vnto such infants, but most lovingly doeth call them vnto hym. As the holy gospell doeth witnesse to our countraye on this wyse.

T a certaine time thei brought children unto Christ that he should touch them, and his disciplyes rebuked those that brought them. But when Jesus sawe it, he was displeased, and sayed vnto them: Suffre lytle chyldren to come vnto me, and forbidde them not, for to suche belongeth the kingdome of God. Verely I saye vnto you, whosoever doeth not receyue the kingdome of God as a lytle chylde, he shall not enter therin. And when he had taken them vp in his armes, he put his handes vpon them, and blisst them.

After the gospell is read: the minister shall make this exhortacion upon the woordes of the gospell.

Rendes ye heare in this gospell the woordes of our Saueoure Christ, that he commanded the children to be brought unto hym, howe he blamed those that would have kept them from hym, howe he exhorted all men to folowe their innocencie: Ye 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,
and blessed them. Doubt you not therefore, but earnestly beleue, that he hath lykewise fauourably receuyed this presente infante, that he hath embraced him with the armes of his mercy, that he hath geuen unto him the blessing of eternal lyfe, and made him partaker of his euerla\vphantom{y}sting kingdom. Wherefore we beyng thus persua\vphantom{d}ed of the good will of oure heavenly father, declared by his sonne Jesus Christ tow\vphantom{a}rdes this infante: Let vs faythfully and devoutly geue thankes unto him, and saue the prayer whiche the Lo\vphantom{y}de himsel\vphantom{f}fe taught; and in declaracion of our fayth, let vs also recyte the articles conteined in our Crede.

Here the minister with the God\vphantom{fathers} and Godmothers shall saye.

O\\vphantom{r}r father whiche arte in heauen, halowed be thy name, &c.

Then shall they saye the Crede, and then the priest shall demand the name of the childe, whiche beyng by the God\vphantom{fathers} & Godmothers pronounced, the minister shall saye.

P. Doest thou foy\vphantom{s}ake the devill and all his wo\vphantom{ukes}?

Aun\vphantom{swere.}

I foy\vphantom{s}ake them.

Minister.

Doest thou foy\vphantom{s}ake the vaine pompe and glory of the wo\vphantom{ilde,} with all the couetous des\vphantom{yres of th}e same?

Aun\vphantom{swere.

I foy\vphantom{s}ake them.

Minister.

Doest thou foy\vphantom{s}ake the carnall des\vphantom{yres of the flesh, so that thou wilt not folowe and be led by them?

Aun\vphantom{swere.

I foy\vphantom{s}ake them.

Minister.

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

Aunswere.
I beleue.

Minister.
Doeest thou beleue in Jesus Christe his onely begotten sonne our loade, and that he was conceyued by the holy Ghost, bone of the virgin Marie, that he suffered under Pontius Pilate, was crucified, dead and buried, that he went downe into hell, and also did arise againe the third day, that he ascended into heauen, sitteth on the rigthte hande of god the father almightie: And from thence shall come agayn at the ende of the world to judge the quicke and the dead, doeest thou beleue thus?

Aunswere.
I beleue.

Minister.
Doeest thou beleue in the holy goste, the holy catholyke Churche, the Communion of Saintes, Remission of sinnes, Resurreccion of the flesh, and euerlaycling life after deth?

Aunswere.
I beleue.

Then the minister shal put the white vesture, commonly called the Crysme, upon the childe, saying.

Ake thys whyte vesture fo a token of the innocencie whiche by goddes grace in the holy sacramente of baptysme is geuen unto thee, and fo a signe wherby thou art admonished so long as thou shalt lyue, to gene thyselfe to innocencye of liuing, that after this transitory life, thou maie be partaker of the life euerlasting. Amen.

Let vs pray.

Lmightie and euerlaycling god heauenly father, wee gene thee humble thankes that thou hast vouche-faked to cal vs to the knowlege of thy grace, and faith in the: Increase and confirme this fayth in vs euermore: Gene thy holy spirite to this infant, that he being borne agayne, and beeing made heyre of euerlaycling saluation through our lord Jesus Christ, may continue thy seruaunt, and attein thy promises through the same our loade Jesus
Private Baptism

Christe thy come, who liueth and reigneth with the in unitie of the same holy spirite euerverlastinglye. Amen.

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

Frasmuche as this chylde hath promised by you to forsake the devil and al his wroikes, to beleue in god, & to servue him, you must remember that it is your partes and ductie to se that this infant be taught, so done as he halbe able to earerne, what a solennne voawe, promise, and profession he hath made by you, and that he may know these thinges the better, ye shall call upon hym to heare sermons: And chiefly ye shall provide that he may earne the Crede, the Lords prayer, and the ten commaanndementes 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 vertufully brought up, to leade a godly and a christian life. Remembring alway that baptisme doeth represent unto vs our profession, which is to folow the example of our saviour Christe, and to be made like unto him, that as he died and rose again for vs: so should we whiche are baptised dye from sin, and ryse againe unto righteouynes, continually mortifying al our evil & corrupt affeccions, and dayly proceding in al vertue and godlines of liuing.

— As in Publike Baptisme.

But if they which bring the infaantes to the church, do make an uncertain answere to the priests questions, and say that they can not tel what they thought, did, or sayde in that great feare and trouble of mynde: (as oftentymes it chauneth) Then let the priest Baptize him in some above written, concerning publike Baptisme, sauing that at the dypping of the childe its the fonte, he shall bee this fonte of woordes.

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 shalle chaunged every moneth once at the lest, and afore any child be Baptized in the water so chaunged, the priest shalle say at the font these prayers folowing.
moste mercifull god our saviour Jesu Christ, 
who hast ordeyned the element of water for the 
regeneration of thy faithful people, upon whom, 
beynge baptised in the riuer of Iordan, the holye ghoсте came 
down in the likenesse of a dooue: Sende down we besche 
thee the same thy holye spirite to assiste vs, and to bee present 
at this our invocation of thy holy name: Sanctifie A this 
fountaine of baptism, thou that art the sanctifier of al 
thynge, that by the power of thy woerde, all those that shal 
be baptizéd therein, maye be spirituallye regenerated, and 
made the children of euerlaſting adoption. Amen.

O mercifull God, graunte that the olde Adam, in them that 
shalbe baptizèd in this fountayne, maye be buried, that the 
newe man may be raised up agayne. Amen.

Graunt that all carnal affeccions maie die in them; and 
that all thynge belonging to the spirite maie liue and 
growe in them. Amen.

Graunt to all them which at this fountayne forsake the 
deuill and all his workes: that they maie haue power & 
strength to haue victoorie and to triumph agaist he hym the 
woerde and the fleſhe. Amen.

Whosoever hal confesse the, o lorde: recognizhe him also in 
thy kingdome. Amen.

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

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

Graunt that all they which forsake thy fale in this life doe denie 
and forsake thenselves: may winne and purchase thee (o 
lorde) which art euerlaſting treasure. Amen.
Private Baptisme

Graunt that whooever is here dedicated to thee by our office & ministerie: maye also bee endewed with heavenly vertues, & euermallingye rewarded through thy mercie, O Blessed loyde God, who doest liue and gouerne al things world without ende. Amen.

The Loyde be with you.

Answere.

And with thy spirite.

A

Umightye euermilling God, whose moste derely beloued sonne Jesus Christe, for the forguenesse of our sinnes did head out of his moste precious side bothe water and bloude, and gaue commandemente to his discipes that they shoulde goo teache all nations, and baptise them in the name of the father, the sonne, and the holpe ghoste: Regarde, we beseeche thee, the suppliacions of thy congregacion, and graunte that all thy seruauntes which shall bee baptized in this water prepared for the mynystracon of thy holy sacrament, maye receive the fulnesse of thy grace, and euer remaine in the noumbre of thy faithful, and elect children, through Jesus Christ our Lord.
CONFIRMACION

wherin is conteined a Cathedrall for children.

O thende that confirmacion may be ministred to the more edifying of suche as shal receive it (according to Saint Pauls doctrine, who teacheth that all thynges should be done in the church to the edification of the same) it is thought good that none hereafter shal be confirmed, but suche as can say in theys mother tong, partes of the faith the yordes praver, and the tenne commandementes; And can also answere to suche questions of this his Catechisme, as the Bishop (or suche as he shall apoynte) shal by his discretion appose them in. And this order is most convenient to be obserued for divers consideracions.

First because that whan children come to the yeres of discretion and haue learned what theys Godfathers and Godmothers promised for them in Baptisme, they may then themselves with theyr owne mouth, and with theyr owne content, openly before the church, ratifie and confesse the same, and also promise that by the grace of God, they will evermore endevoure themselves faithfully to observe and kepe such thynges, as they by theyr owne mouth and confession have assented unto.

Secondly, forasmuch as confirmacion is ministred to them that be Baptized, that by imposition of handes, and praver they may receive strenght and defence against all temptacions to sin, and the assautes of the wyrld, and the deuill: it is most mete to be ministred, when children come to that age, that partly by the frailtie of theyr owne flesh, partly by the assautes of the wyrld and the deuill, they begin to be in danger to fall into sinne.

Thirdly, for that it is agreeable with the visage of the church in tymes past, wherby it was ordained, that Confirmacion should bee ministred to them that were of perfecte age, that they being instructed in Chriistes religion, should openly profess theyr owne faith, and promise to be obedient unto the will of God.

And that no manne shal thinke that anye detrimente shal come to children by differryng of theys confirmation: he shal knowe for truthe, that it is certayn by Goddes wryerde, that children beynge Baptized (if they departe out of thys lyfe in theys infancie) are undoubtedly saued.
A CATECHISME

that is to say, an instruction to bee
learned of every childe, before he
be brought to be confirmed
of the Bishop.

Question.
What is your name?
Answer.
P or M.

Question.
Who gave you this name?
Answer.
By Godfathers and Godmothers in my Baptisme,
wherein I was made a member of Christe, the childe of
God, and inheritour of the kingdome of heaven.

Question.
What did your Godfathers & Godmothers then fo’ you?
Answer.
They did promise and vowe three things in my name.
First, that I should forsake the devil and all his workes and
pompes, the vanities of the wicked worlde, and all the sine
full lustes of the fleshe. Secondly, that I should beleue all
the articles of the Christian fayth. And thirdly, that I
should kepe Goddes holy will and commandementes and
walke in the same al the daies of my life.

Question.
Dooest thou not thinke that thou art 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 thankie our heauenlye father, that he hath called me to thys state of saluacion, through Jesus Christe our saueour And I pray God to geue me hye grace, that I may continue in the same unto my liues ende.

Question.

Rehears the articles of thy beliefe.

Answere.

I beleue in God the father almightie, maker of heauen and earth. And in Jesus Christ his only sonne our lord. Whiche was conceiued by the holy gost, boone of the virgin Marie. Suffered under Ponce Pilate, was crucified, dead and buried, he descended into hel. The third day he rose again from the dead. He ascended into heauen, and sitteth on the right hande of God the father almightie. From thence shall he come to judge the quick and the dead. I beleue in the holy goste. The holye catholike church. The communion of saintes. The forgeuenes of sinnes. The resurreccion of the bodie. And the lyfe euerlausting. Amen.

Question.

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

Answere.

Firste, I Learne to beleue in God the father, who hath made me and all the woilde.
Secondely, in God the sonne who hath redeemed 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 promye you that ye should kepe Goddes commaundements. Tell me how many there bee.
Confirmation.

Aunswere.

Lemme.

Question.

Whiche be they?

Aunswere.

Thou shalt have none other Gods but me.

ii. Thou shalt not make to thyselfe anye grauen image, nor the likeness of any thing that is in heauen above, nor in the earth beneath, nor in the water under the earth: thou shalt not bowe downe to them, nor worship them.

iii. Thou shalt not take the name of the Lord thy God in vain.

iii. Remember that thou kepe holy the Sabbath day.

v. Honor thy father and thy mother.

vi. Thou shalt doe no murder.

vii. Thou shalt not commit adultery.

viii. Thou shalt not steale.

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

x. Thou shalt not covet thy neighbours wife, nor his servaunt, nor his mayde, nor his Dre, nor his Axe, nor any thing that is his.

Question.

What doest thou chiefly leame by these commaundemente?

Aunswere.

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

Question.

What is thy duetie towards god?

Aunswere.

My duetie towards God is, to beleue in him. To seare him. And to loue him with al my hart, with al my mind, with al my soule, and with all my strength. To worship him. To geue him thankes. To put my whole truste in hym. To call upon him. To honoe his holy name and his word, and to serue him truely all the daies of my life.
Confirmation.

Question.
What is thy duty towards thy neighbour?
Answer.
My duty towards my neighbour is, to love him as myself. And to do to all men as I would they should do to me. To love, honour, and succour my father and mother. To honour and obey the king and his ministers. To submit myself to all my governors, teachers, spiritual pastors, and masters. To order myself lowly and reverently to all my betters. To hurt no body by word or deed. To be true and just in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering. To keep my body in temperance, solemnity, and chastity. Not to covet nor desire other men's goods. But learn and labour truly to get and own living, and to do my duty in that state of life unto which it shall please God to call me.

Question.
My good son, knowe this, that thou art not hale to do these things of thy self, nor to walk in the commandments of God and to serve him, without his special grace, which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lord's prayer.

Answer.

Our father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

Question.
What desirest thou of God in this prayer?
Answer.
I desire my Lord God our heavenly Father, who is the governor of all goodnes, to send his grace unto me, and to all people,
Confirmation.

that we may worship him, serve hym, and obey him, as we ought to doe. And I praye unto God, that he will sende vs all things that be needful both for our soules and bodies: And that he will bee mercifull unto vs, & forgivy vs our sinnes: And that it will please him to save & defende vs in all daunders good and bodily: And that he wil kepe vs from all sinne and wickednes, & from our godly enemy, and from everlastryng death. And this I truste he wil doe of his mercie and goodnes, through our lord Jesu Christ. And therefore I say, Amen. So be it.

So done as the children can say in their mother tongue that articles of the faith, the lords prayer, the ten commandementes, and also can answer to such questions of this short Cathchetisme as the Bishop (as suche as he hall appointe) shall by hys discretion appoynse them in: then shall they be brought to the Bishop by one that shallbe his godfather or godmother, that evere child maye have a wittenesse of hys confirmation.

And the Bishop shal conferme them on this wyse.

Confirmation.

Our helpe is in the name of the Loorde.

Answere.

Whiche hath made both heauen and yeart.

Minister.

Blesed is the name of the loorde.

Answere.

Henceforth worlde without ende.

Minister.

The loorde be with you.

Answere.

And with thy spirite.

Let vs praye.

Almighty and everluyng God, who hast vouchesfated to regenerate these thy seruauntes of water & the holy goiste: And haste geuen unto them forgeueneesse of all their sinnes: Sende downe from heauen we beseeche thee, (D
Confirmation.

Io\(x\)de) upon them thy holy gost the comforter, with the manifold giftes of grace, the spirite of wisdom and understanding: the spirite of counsell and godly strength; The spirite of knowledge and true godliness, and fulfil them (o Io\(x\)de) with the spirite of thy holy feare.

Aun\(w\)ere.

Amen.

Minister.

Signe them (o Io\(x\)de) and marke them to be thyne for ever, by the vertue of thy holye crosse and passion. Confirme and strength them with the inward unction of thy holy gost, mercifully unto everlasting life. Amen.

Then the Bishop hal crosse them in the fo\(x\)ehead, and lay his handes upon they\(x\)e heads saying

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

And thus shall he doe to every childe one after another.

And when he hath layed his hande upon every childe, then shall he say,

The peace of the Io\(x\)de abide with you.

Aun\(w\)ere.

And with thy spirite.

C Let us pray.

Allmighty everliuing god, which makest vs both to will and to doe those things that bee good and acceptable unto thy maiestie: we make our humble supplicacions unto thee for these children, upon whome (after the example of thy holy Apostles) we have laied our handes, to certify them (by this signe) of thy favour 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 leade them in the knowledge and obedience of thy wo\(x\)d, that in the end they may obtain the life everla\(x\)ng, through our lo\(x\)d Jesus Christ, who with thee and the holy goste liueth and reyneth one god wo\(x\)ld without ende. Amen.
Confirmation.

Then shall the Bishop bless
the children, thus saying.

The blessing of God almighty, the Father, the Sonne, and the
holy Ghost, be upon you, and remaine with you for ever.
Amen.

The curate of every parish once in five weekes at the least upon
warning by him given, shall upon some Sownday or holy day, half
an houre before evenlong openly in the church instructe and examine
to many children of his parish sent unto him, as the time will serue, &
as he shall thinke convenient, in some parte of this Cathechisme. And
all fathers, mothers, maisters, and dames, shall cause theyr children,
serwantes, & prentikes (which are not yet confirmed), to come to
the church at the day appointed, and obediently heare & be ordered
by the curate, until suche time as they have learned all that is here
appointed for them to learne.

And whanneuer the Bishop shall give knowledge for children to be
brought afore him to any convenient place, for their confirmation:
Then shall the curate of every parish either bring or send in writing,
ye names of all those children of his parish which can say thatarticles of
theyr faith, the lades prayer, and the ten commandements. And
also how many of them can answer to other questions contained in
this Cathechisme.

And there shall none be admitted to the holye communion until
suche time as he be confirmed.
THE FORME OF

Splenmization of
matrimonie.

First the bannes must be asked three several Soondays or holy days, in the service tyme, the people being presente, after the accustomed maner.

And if the persons that would be married dwell indiuers parishes, the bannes must be asked in bothe parishes, and the curate of thone parish shall not solemnize matrimonie betwixt them, withoute a certificate of the bannes beeing thiste asked from the curate of thother parise.

At the daye appointed for Solemnizacion of matrimonie, the persons to be married shal come into the bodie of ye church, with they; frendes and neighbours. And there the priest shal thus saye.

Eerely beloved frendes, we are gathered togethser here in the sight of God, and in the face of his congregacion, to ioyne together this man, and this woman in holy matrimonie, which is an honorable estate instituted of God in paradise, in the time of mannes innocencie, signifying unto vs the misticall union that is betwixt Christe and his Churche: whiche holy estate, Christe adozned and beautified with his presence, and first miracle that he wrought in Cana of Galile, and is commended of Saint Paule to be honourable enmong all men, and therefore is not to bee enterprised, no taken in hande unadvisedlye, lightelye, or wantonly, to satisfie mens carnal lustes and appetites, like brute beastes that haue no understanding: but reverently, discretely, advisedly, soberly, and in the feare of God. Dueley consideryng the causes for the whiche matrimonie was ordeined. One cause was the procreacion of children, to be wrought vp in the feare and nurture of the Lord, and prayse of God. Secondly it was ordeined for a remedie agaynst sinne, and to avoide fornicacion, that suche persons as bee maried, might liue chastlie in matrimonie, and kepe themselves undefiled members of Christes bodye. Thirdeelye for the mutuall societie, helpe, and comfort, that the one oughte to haue of thother, both in
Of matrimony.

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, o: els
hereafter for euer hold his peace.

And alfo speaking to the persones that shalbe maried, he shall saie.

I require and charge you (as you will aunswere at the
dead full daye of judgemente, when the secretes of all
harte shalbe disclosd) that if either of you doe inowse any
impedimente, why pe maie not bee lawfully ioyned
together in matrimonie, that ye confesse it. For be ye wel
assured, that to manye as bee coupled together otherwaies
then Goddes woood doeth allowe: are not ioyned of God,
neither is their matrimonie lawful.

At which daye of mariaige ye any man doe allege any impediment
why they maie not be coupled together in matrimonie: And will be
bound, & sureties with hym, to the partes, or els put in a caution to
the full value of suche charges as the persones to be maried doe
distribute, to prove his allegacion: then the solemnization must be
differed, unto suche tyme as the trueth bee tried. If no impedi-
mente bee alleged, then shal the Curate saye into the man.

P. wilte thou haue this woman to thy wedded wife, to liue
together after Goddes oordeinaunce in the holy estate of
matrimonie? Wilt thou love her, comforte her, honore and
kepe her, in sickenesse and in health? And forsaking all other
kepe thee only to her, so long as you both shal liue?

The man shal aunswere,

I will.

Then shal the priest saye to the woman.

P. Wilt thou haue this man to thy wedded houseband, to
liue together after Goddes oordeinaunce, in the holy estate of
matrimonie? Wilt thou obey him, and serve him, love, hon-
ore, and kepe him in sickenesse and in health? And forsaking al
other kepe thee onely to him, so long as you bothe shall liue?
Of Matrimonie.

The woman shall answer

I will.

Then shall the Minister say,

Who giveth this woman to be married to this man?

And the minister receiving the woman at her father or
friends hands: shall cause the man to take the woman by
the right hand, and to either to give their truth to other:
The man first saying,

I take thee, N., to my wedded wife, to have and to hold
from this day forward, for better, for worse, for richer,
for poorer, in sickness, and in health, to love and to cher-
ish, till death us depart: according to Goddes holy o-
dinance: And thereto I plight thee my truth.

Then shall they loose their hands, and the woman
taking again the man by the right hand shall say,

I take thee, N., to my wedded husband, to have and to
hold from this day forward, for better, for worse, for richer,
for poorer, in sickness, and in health, to love, cherishe,
and to obey, till death us depart: according to Goddes holy ordinance: And thereto I give thee my
truth.

Then shall they again loose their hands,
and the man shall give unto the womanne a
ring, and other tokens of espousage, as golde or
silver, laying the same upon the book: And the
priest taking the ring shall deliver it unto the
man: to put it upon the fourteenth finger of the
womanes left hande. And the man taught by
the priest, shall say,

"With this ring I thee wed: This golde and silver I thee
give: with my body I thee worship: and with all my worldly Goddes I thee endowe. In the name of the Father, and of
the Sonne, and of the holy ghost, Amen."
Of Matrimonie.

Then the man leauyng the ring upon the fowerth finger of the womans let hande, the minister hal say,

Let vs pray.

O Eternal God creaut and preseruer of al mankinde, geuer of al spiritual grace, the author of euerlastinge life: Sende thy blessing upon these thy seruautes, thy name, and this woman, whome we blesse in thy name, that as Isaac and Rebecca (after bacelets and jewels of golde geuen of thone to thother for tokens of their matrimony) liued faithfully together; So these persons may surely performe and kepe the vowe and couenaunt betwixt them made, wherof this ring geuen, and receiued, is a token and pledge. And may euer remayne in perfite loue & peace together; And lyue accordyng to thy lawes; through Jesus Christ our lozde. Amen.

Then hal the priestie ioyne theyr ryght handes together, and say.

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

Then shall the minister speake unto the people.

For asmuche as .N. and .N. haue consented together in holpe wedlocke, they haue witnesed thesame here before god & this company; And thereto haue geuen and pledged theyr trouth eyther to other, and haue declared thesame by geuyng and recepyng golde and syluer, and by ioyning of handes: I pronounce that they bee man and wyfe together. In the name of the father, of the sonne, & of the holy gozt. Amen.

And the minister shal adde this blessing,

God the father blesse you. God the sonne kepe you: god the holpe gozt lighten your understanding: The lozde mercifully with his fauour loke upon 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 world to come lyke everlastynge. Amen. Then that they goe into the quieter, and the ministers or clerces shal saye or syng, this psalme folowyng.

B

Beati omnes
Cxxviii.

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

For thou shalt eate the laboure of thy handes.

O wel is thee, and happie shalt thou bee.

Thy wife shall bee as the fruitful vine, upon the walls of thy house.

Thy children like the olive braches rounde about thy table.

Loe, thus shalt 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.

Peace that thou shalt see thy children's children: and peace upon Israel.

Glory to the father, &c.

As it was in the beginning, &c.

D be merciful vnto vs, and blesse vs, and shew vs the lighte of his countenaunce: and bee mercifull unto vs.

That thy waye maye bee knowne vpon yearth, thy savynge health among all nations.

Leate the people praise thee (o god) pea leate all people prays thee.

D leate the nations reioyce and bee glad, for thou shalt judge the folke righteously, and gouverne the nations vpon yearth.

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

Then shal the yearth lyng foorth her increase: and god, euyn our owne God, shal geue vs his blessing.

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

Glory to the father, &c.

As it was in the beginning, &c.
Of Matrimony.

The psalme ended, and the maune and woman kneeling afore the aulter: the priece standing at the aulter, and turning his face to-warde them, shall saye.

Lo:de haue mercie vpon vs.

Answere.

Christe haue mercie vpon vs.

Pminster.

Lo:de haue mercie vpon vs.

Our father whiche art in heauen, &c.

And leade us not into temptacion.

Answere.

But deliuer us from euill. Amen.

Pminster.

O lo:de saue thy seruaunte, and thy handmaide.

Answere.

Whiche put theyz truste in the.

Pminster.

O lo:de sende them helpe from thy holy place.

Answere.

And euermore defende them.

Pminster.

Bee vnto them a tower of strengthe.

Answere.

From the face of their enemie.

Pminster.

O lo:de heare my prayer.

Answere.

And leate my crie come vnto the.

The Pminster.

Leat us praye.

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

Sende thy Angel Raphael to Thobie, and Sara, the daughter of Raguel, to their great comfort: so vouchsafe to send thy blessing upon these thy servants, that thei obeying thy will, and alwayes being in safety under thy protection: may abide in thy love unto thy days end: through Jesus Christ our Lord. Amen.

This prayer following shalbe omitted where the woman is past child.  

O Merciful Lord, & heavenly father, by whose gracious gift mankind is increased: We beseech thee assisse with thy blessing these two persons, that they may both be fruitful in procreation of children: and also live together so long in godly love & honesty: that they may see their children's children, unto the third and fourth generation, unto thy praise and honour: through Jesus Christ our Lord. Amen.

O God whiche by thy myghtye power hast made all things of naughte, whiche also after other things set in order diddest appoint that out of man (created after thine own image & similitude) woman should take her beginning: & knitting them together, diddest teach, that it should never be lawful to put a bond to those, whome thou by matrimonie haddest made one: O god, whiche hast consecrated the state of matrimonie, to such an excellent mysterie, that in it is signified & represented the spirituall marriage and unitie betwixte Christe & his churche: Loke mercifully upon these thy servants, that both this man may love his wyfe, according to thy word, (as Christ did love his spouse the churche, who gave himself for it, loving and cherisheing it even as his own flesh;) And also that this woman may be loving & amiable to her husband as Rachel, wise as Rebecca, faithful & obedient as Sara; And in all quietnes, sobrietie, and peace, bee a follower of holy
Of Patrimonie.

and godhye matrones. O loede, blesse them bothe, and graunte them to inherite thy euerlastryng kyngdome, throughe Jesu Christ our Loede. Amen.

Then shal the prieete blesse the man and the woman, saiyng

Almighty god, which at the begynnynge did creteoure kyrete parentes Adam and Eve, and dyd sanctifie and ioyne them together in mariage: Powe vpon you the ryche±e of his grace, sanctifie and I blisse you, that ye may please hym bothe in bodye and soule; and liue together in holy loue unto your liues ende. Amen.

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

AL ye whiche bee maried, or whiche entende to take the holye estate of matrimony upon you: heare what holye scripture dooth saye, as touchyng the duetye of housebandes towarde their wiues, and wiues towarde theu housebandes.

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

Ye housebandes loue your wiues, even as Christ loued the churche, and hathe geuen hymselfe for it, to sanctifie it, purgeynge it in the fountayne of water, thoughe the word, that he might make it unto himself, a glorious congregacion, not haung spot or winkel, or any such thing but that it shold 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 flefh, but nourisheth and cheriishe, even as the loede doeth the congregacion, for wee are membres of his bodie, of his flefhe, and of his bones. For this cause shal a man leave father and mother, and shalbe ioyned unto his wife, & they
Of Patrimonie.

two shalbe one fleche. This mistery is great, but I speake of Christ and of the congregacion. Neverthelesse let every one of you to loue his owne wife, euen as himselfe.

Likewise the same Saint Paule (writing to the Colossians) speaketh thus to al menne that be maried: Ye men, loue your wifes and be not bitter unto them.

Heare also what saint Peter thapostle of Christ, (which was himselfe a maried man,) sayeth unto al menne that are maried: Ye husbandes, dwel with your wifes according to knowledge: Genyng honer unto the wife, as unto the weaker vesell, and as heyues together of the grace of lyfe, so that your prayers be not hindred.

Hitherto ye haue heard the dutie of the husbande towarde the wife.

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

Saint Paul (in the fornamed epistle to the Ephesians) teacheth you thus: Ye weomen submit your selues unto your own husbandes as unto the lord: for the husband is the wifes head, euen as Christ is the head of the church: And he also is the sauiour of the whole bodye. Therefore as the Churche, or congregacyon, is subiecte unto Christe: So lykewise let the wifes also be in subiecyon unto theyr owne husbandes in all thynges. And agayn he sayeth: Let the wife reuerence her husbande. And (in his epistle to the Colossians) Sainte Paule geventh you this short lesson. Ye wifes, submit your selyes unto your owne husbandes, as it is conueniente in the Lorde.
Of Matrimony.

Saint Peter also doeth instructe you very godly, thus saying, Let wives be subiect to their owne husbands, so that if any obey not the woord, they may bee wonne without the woord, by the conversacion of the wives: Whyle they behold your chaste conversacion, coupled with feare, whose apparell let it not bee outwarde, with bryed heare, and trymmyng about with golde, either in putting on of glorious apparell: But let the hyd man which is in the hearte, be without all corrupcion, so that the spirite be milde and quiete, which is a precious thing in the sight of god. For after this maner (in the olde tyme) did the holy women, which trusted in God, apparell themselves, being subiecte to their owne husbands: as Sara obeyed Abra-ham calling him lord, whose daughters ye are made, doing well, and being not dismayed with any feare.

(...) The newe married persons (the same daye of their mariage) must receive the holy communion.
THE ORDER FOR

the visitation of the sick, and the Communion of the same

The Priest entering into the sick person's house, shall say:

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

When he commeth into the sick man's presence, he shall say this psalm:

Psalm C.xliii.

 Domine exaudi.

Care my prayer, (o loude,) and Consider my desire: herken unto me for thy trueth and righteounses sake.

And entre not into judgemente with thy seruaunt: for in thy sight shall no man living be justified.

For the enemie hath 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 past, I muse upon all thy woorkes: yea, I exercise myselfe in the woorkes of thy handes.

I streche forth mine handes unto the: my soule gaspeth unto the as a thyristie lande.

Heare me, (o loude) and that done: for my spirite weareth faint: hide not thy face from me, lest I be like unto them that goe downe into the pitte.

O leate me heare thy louynge-kyndenesse betimes in the morning, for in thee is my truist: shewe thou me the waie that I should walke in for I lift up soule unto thee.

Deliever me, (o loude,) from myne enemies: for I fyle unto thee to hide me.

Teache me to dooe the thynge, that pleaseth thee, for thou
The visitacion of the sike.

art my god, leate thy louing spirite leade me footh unto the lande of righteouſhēſſe.
Quicken me, (o lóde) fôr thy names fakе, and fôr thy righteouſhēſſe fakе h ding my soule out of trouble.
And of thy goodneſſe ūaie my enemies and de̶froye all them that were my soule, fôr I am thy ūernaunt.
Glo̶z to the father and to the ūome, ̶c.
As it was in the beginning, ̶c.

·With this antheme.

Rememb̶e not Lo̶d our iniquities, nô the iniquities of our fôeſfathers. Špare vs good Lo̶d, Špare thy people, whom thou haft redeemed with thy most precious bloud, and be not angry with us fôeuer.
Lo̶de haue mercye up̶on vs.
Chriſte haue mercie up̶on vs.
Lo̶de haue mercie up̶on vs.
Our father, whiche ar̶t in heau̶en, ̶c.
And leade vs not into temptacion.
An̶were.
Bu̶t deliuer vs from euill. Amen.
The Ŧe miner.
O lo̶de faue thy ūernaunte.
An̶were.
Whiche putteth his tru̶t in the.
̶TELminer.
Sende hym helpe from thy holy place.
̶TELwere.
And euemore mightily defende hym.
̶TELminer.
Leat the enemie haue none aduauntage of hym.
̶TELwere.
Poz the wicked appro̶che to hurtे hym.
̶TELminer.
Beε unto hym, o lo̶de, a strong tower.
̶TELwere.
Frεm the face of his enemie.
̶TELminer.
Lo̶d 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 iyes of thy mercy, geue hym comforte, and sure confidence in thee: Defende him from the daunger of the enemie, and kepe hym in perpetuall peace, and safetie: through Jesus Christe our Lord. Amen.

Eare vs, almightie and moste merciful God, and Saviour: Extende thy accustomed goodnesse to this thy seruant, which is greued with sickenes: Visite hym, o Lord, as thou diddest visite Peters wifes mother, and the Capitaines seruaunt. And as thou preferredst Thobie and Sara by thy Aungel from daunger: So restowe into this sick person his former helth, (if it be thy will,) or els geue hym grace so to take thy correction, that after this painfull lyfe ended, he maye dwell with thee in lyfe euerlastyng. Amen.

Then shall the Minister exhorte the sick person after this forme, or other lyke.

Erely beloued, know this that almighty God is the Lord ouer lyfe, and death, and ouer all thynges to them perteyning, as yougth, strength, helth, age, weakenes, and sickenes. Wherefore, whatsoever your sickenes is, knowe you certaynly that it is Gods visitacion. And for what cause soever this sickenes is sent vnto you; whether it bee to trye your pacience for the example of other, or that your fayth may be founde, in the day of the Lord, laudable, glorious, and honourable, to the encrease of glory, and endeles felicitie: Or els it be sent vnto you to correcte and amende in you, whatsoever doeth offend the iyes of our heavenly father: knowe you certainly, that if you truely repent you of your synnes, & beare your sickenes paciently, trusting in Gods mercy, for his dere soome Jesus Christes sake, and rendye
If the person visited bee very sicke, then the curate may end his exhortation at this place. *

The visitacion of the sicke.

Unto him humble thankses for his fatherly visitacion, submitting your selfe wholly to his wil; it shall turne to your profile, & helpe you forward in the ryght waye that leadeth unto everla±yng lyfe. * Take therefore in good wonte, the chastement of the lord: For whom the lord loueth he chastiseth. Pea, (as saunte Paul sayth,) he scourgeth every sonne, which he receiueth: yf you endure chastisement, he offereth himselfe vnto you as vnto his owne children. What sonne is he that the father chastiseth not? Yf ye be not under correccion (whereof all the true children are partakers), then are ye bastardes, and not children. Therefore seyng that when our carnall fathers doe correct vs, we reuerently obey them, shal we not now much rather be obedient to our spiritual father, & live? And they for a feue daies doe chastise vs after theye owne pleasure: but he doeth chastise vs for our profile, to thentente [the intent] he maye make vs partakers of his holines. These wordes, good brother, are Gods wordes, and wytten in holy scripture for our comfort and instruction, that we should patiently and with thankes genyng, beare our heavenly fathers correccion: whansoever by any maner of adversitie it shall please his gracious goodness to visit vs. And there should be no greater comfort to christian persons, then to be made lyke unto Christe, by sufferyng patiently adversities, troubles, & sickenesses. For he himselfe went not up to ioy, but first he suffered payne: he entred not into his glory, before he was crucified. So truly our waye to eternall ioy is to suffer here with Christe, and our dooze to entre into eternal life: is gladly to dye with Christe, that we may rysse agayne from death, and dwell with him in everla±yng life. Now therefore taking your sickenesse, which is thus profitable for you, patiently: I exhort ye in the name of God, to remembere the profession, which you made into God in your Baptisme. And forasmuch as after this lyfe, there is accompte to be geuen unto the ryghteous judge, of whom all must be judged without respecte of persons: I require you to examine your selfe, and your state, both towardes God and man, to that
The visitacion of the sicke.

accusynge and condemning yourselfe for your owne faultes, you may synde mercy at our heauenly fathers hande, for Christes sake, and not be accused and condemned in that fearfull judgement. Therefore I shall shortly rehearse the articles of our fayth, that ye mape 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 word: Exhortynge hym to forgyue from the botome of his herte al persons, that haue offended hym, and yt he haue offended other, to afke them forgyuenesse: and where he hath done iuypye or wrong to any manne, that he make amendes to his uttermoste power. And if he haue not afoe disposed his goodes, let him then make his will. (But men must be oft admonished that they set an ordre for their temporall goodes & landes when they be in helth.) And also to declare his deotes, what he oweth, & what is owing to him: for discharging of his conscience & quietness of his executours. The minister may not forget no omittance to moue the sicke person (and that most earnestly) to lyberalitie towarde the poore.

¶ Here shall the sicke person make a speciall confession, yt he fele his conscience troubled with any weightie matter. After which confession, the priest shall absolve hym after this form: and the same forme of absolucion haue vide its all pryuate confessions.

Ur Lord Jesus Christ, who hath lëfte power to his Churche to absolie all sinners, which truthely repent and beleue in hym: of his great mercy forgene thee thyne offences: and by his autoritie committed to me, I absolve thee from all thy sines, in the name of the father, and of the soune, and of the holy goft. Amen.

And then the priest shall taye the collette folowing.

Let vs praye.
The visitacion of the sicke.

O Post mercifull God, which according to the multitude of thy mercies, doest to putte away the synnes of those which truely repent, that thou rememberst them no more: open thy iye of mercy upon this thy seruaunt, who moiste earnestly desireth pardon and fozeuenesse: Venu in hym, moste louyng father, whatsoever hath been decayed by the fraude and malice of the devil, or by his owne carnall, wyll & frailnesse: persuerue and continue this sicke membre in the unitie of thy Churche, consyder his contricion, accepte his teares, alwaye his payne, as halve seen to thee moiste expe-dient for hym. And foasmuch as he putteth his full tru¥ only in thy mercy: Impute not unto him his former synnes, but take him unto thy favoure: through the merites of thy moste derely beloued sonne Jesus Christe. Amen.

Then the minister shal saye this psalme.

In te domine sperau, psal. IXXi.
The visitation of the sick.

there is none to deliver him.
Goe not ferre fro me, O God: my God, haste thee to helpe me.
Let them be confounded and perish, that are against me soul: let them be covered with shame & dishonour, that seek
to doe me evil.
As for me, I will patiently abide alwaye, and will prayse
thee more and more.
My mouth shall daily speake of thy righteousness and salva-
cion, for I knowe no ende therof.
I will goe forth in the strength of the Lord God: and will
make mention of thy righteousness onely.
Thou (O God) hast taught me from my youth up until
now, therefore will I tel of thy wondrourous works.
Forsake me not (O God) in myne olde age, when I am
grey headed, untill I have shewed thy strength unto this
generation, and thy power to all them that are yet to come.
Thy righteousness (O God) is very high, and great
things are they that thou hast done: O God who is lyke
unto thee?
O what great troubles & adversities hast thou shewed me?
and yet diddest thou turne and refresse me: yea, and
boughtest me from the depe of the earth agayne.
Thou hast bought me to great honour, & comforted me on
every side.
Therefore will I prays thee & thy faithfulnes (O God)
playing upon an instrument of musicke, unto thee will I
sing upon the harpe, O thou holy one of Israel.
My lippes will be fayne, when I sing unto thee: and so will
my soule whom thou hast deliverd.
My tongue also shall talle of thy righteousness all the daye
long, for they are confounded and bought unto shame that
seek to doe me evil.
Glory to the father, &c.
As it was in the beginnyng, &c.

Addying this Anthem.

O Saviour of the world save vs, which by thy crosse and
precious bloud hast redeemed vs, helpe vs we beseeche
The visitacion of the sicke.

the, O God.

Then shall the minister saye.

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

¶ If the sicke person desyre to be annoynte, then shall the priest annoynte him upon the forehead or heaste only, making the signe of the crose, saying thus,

A S with this visible oyle thy body outwardly is annoynte: to our heauenly fader almyghtye God, graunt of his infinite goodnesse, that thy soule inwardly may be annoynte with the holy goft, who is the spirite of al strength, countforte, reliefe, and gladnesse. And vouchsafe for his great mercy (ye it be his blessed will) to restore unto thee thy bodely helth, and strength, to serue him, & sende thee relese of al thy pains, troubles, and diseases, both in body & minde. And howsoever his goodnesse (by his diuyne & unferchable providence) shall dispose of thee: we, his unworthy ministers & servaunts, humbly beche the eternall matetie, to doe with thee according to the multitude of his innumerable mercies, and to pardon thee all thy synnes & offences, committed by all thy bodely senses, passions, & carnall affections: who also vouchsafe mercifully to graunt unto thee gostely strength, by his holy spirite, to withstand & overcome al temptacions and assaults of thine aduerkye, that in no wise he preuaile against thee, but that thou mayest haue perfit victory & triumph against the devill, sinne, and death, though Christ our Lord: Who by his death hath overcome the Prince of death, and with the father, and the holy goft euermore liueth and reigneth God, world without ende. Amen.

How long wilt thou forget me, (O Lord?) for euer?
How long wilt thou hyde thy face from me? How long shall I seke counsell in my soule? & be so vered in myne
The communion of the sick.

herte? how long shall myne enemye triumph ouer me? 
Confyde, & heare me, (O Lord my God) lighten myne 
yyes, that I slepe not in death. Leste myne enemye lye: I 
have preuayed against hym: for if I be cast downe, they 
that trouble me will rejoyce at it. But my trust is in thy 
mercy, & my herte is joyfull in thy saluation. I will sing of 
the Lord, because he hath delte so louingly with me. Psa, I 
wyll prays the name of the Lord the most highest. Glory be 
to the, &c. As it was in the, &c.

The communion of the sick.

Malnuchhe as all mortall men be subiect to many sodaine perils, 
diseases, and fickenesse, and ever uncertaine what time they shall 
departe out of this lyfe: Therfore to thentent they may be al-
ways 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 theye parsoners to the ofte receyuyng (in the 
churche) of the holy communion of the body and bloud of oure Sauioure 
Christe, whiche (if they doe) they shall have no cause in theye sodaine 
visitacion, to be unquyeted 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 com-
mutation in his house, then he must geue knowlage ouer night, or else early in 
the morning to the curate, signifying also howe many he appoynted to com-
muicate with hym. And if the same daye there be a celebrough of the holy 
communion in the churche, then shall the poynt refere (at the open com-
mutation) so muche of the sacrament of the body and bloud, as shall serue the 
sicke person, & so many as shall communicat with hym (if there be any.) 
And so done as he conveniently may, after the open communion ended in 
the church, shall goe and minister the same, firste to those that are appoynt-
ed to communicate with the sicke (if there be any), and last of all to the 
sicke person himselfe. But before the curate distribute the holy communion: 
the appoynted generall confession must be made in the name of the 
communicantes, the curate addeing the abfolucion with the countermorable 
ferences of scripture folowynge in the open communion, and after the 
communion ended, the collecte.

Almightie euerlyuyng God, we motte hertely thanke the, &c.

But if the daye be not appoynted for the open communion as the 
churche, then (upon convenient warning geuen) the curate shal come and 
visitte the sicke person about noone. And hauing a convenient place in the sicke 
mans house (where he may reverently celebrate) with all things necessary 
for the same, and not beyng otherwise letted with the publicke service, or 
any other unt impediment; he shal there celebrate ye holy communion after 
siche forme and sorte as hereafter is appoynted.
THE CELEBRATION OF THE HOLY COMMUNION FOR THE SICK.

Praye the Lord, all ye nations, laude hym, all ye people: for his mercifull kyndenesse is confyred towarde vs, and the trueth of the Lord endureth for euer. Glory be to the father, &c.

Lord haue mercy upon vs.
Christ haue mercy upon vs.
Lord haue mercy upon vs.

The priest.
The Lord be with you.
Amsvere.
And with thy spirite.

Let vs pray.

Lmightie everelyuing God, maker of mankynde,
which doest correcte those whom thou doest loove,
and chastisest every one whom thou doest receyue:
we beseeche the to haue mercy upon this thy seruaunte visited
with thy hande, and to graunt that he may take his sickenesse paciently, and recouer his bodily helth (if it be thy gracious will), and whansoever his soule shall departe from the body, it may without spotte be presented unto thee: through Jesus Christe our Lord. Amen.

The Epistle.

Hebr. xii.

Ye sone, despise not the correction of the Lord,
neither fainte when thou art rebuked of hym: for
whom the Lord loueth, hym he correcteth, yea
and he scourgeth every sone, whom he receyveth.

The gospel.

John v.

Verely verely I saue unto you, he that heareth my woode, and beleueth on hym that sente me, hath ever-lasting life, and shall not come unto damnacion, but he pasheth from death unto life.
The communion of the sick.

The Preace.

The Lord be with you.

Answer.

And with thy spirit.

Lift up your hearts, &c.

Unto the end of the Canon.

At the time of the distribution of the holy sacrament, the priest shall first receive the communion himself, and then minister to them that be appointed to communicate with the sick (if there be any), and then to the sick person. And the sick person shall all ways defeat some, either of his own house, or of his neighbours, to receive the holy communion with hym; so that shall be to hym a singular great comfort, and of the other part a great token of charity.

And if there be more sick persons to be visited the same day that the curate doth celebrate in any sick man's house; then shall the curate (there) reserve so much of the sacraments of the body and blood, as shall serve the other sick persons, and such as be appointed to communicate with them (if there be any.) And shall immediately carry it, and minister it unto them.

But if any man either by reason of extremity of sickness, or by lack of warning given in due time, to the curate, or by any other hindrance, do not receive the sacraments of Christ's body and blood then the curate shall instruct him, that if he do truly repent hym of his sins and steadfastly believe that Jesus Christ hath suffered death upon the cross for him: and fed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving hym hertie thanks therefore; he doth eate and drink spiritually the body and blood of our sure and saviour Christ, profitably to his soules helth, although he do not receive the sacrament with his mouth.

When the sick person is visited and receiveth the holy communion, all at one time; then the priest for more expedition shall use this order at the visitation.
The communion of the sick.

The Anthem.

Remembre 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 evyll. Amen.

Let vs praye.

Lorde, looke downe from heauen, &c.

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

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

And yt the sicke desyre to be annoyncted, then shall the priest use thappoynted prayer without any Psalm.
THE ORDRE FOR
The burial of the dead.

The priest metynge the Corps at the Churche stile, shalt say: Or els the priests and clerkes shalt sing, and do goe either into the Churche, or towards the grave.

Am the resurrection and the life (sayth the Lord): he that believeth in me, yea though he were dead, yet shall he live. And whosoever believeth and believeth in me: shall not dye for ever.

I knowe that my redeemer lyueth, and that I shall ryse out of the yeare in the last daye, and shalbe covered again with my skinne and shal see God in my shee: yea and I my selfe shal beholde hym, not with other but with these same yyes.

We brought nothyng into this worlde, neyther may we carpe any thyng out of this worlde. The Lord giueth, and the Lord taketh awaie. Cuen as it pleaseth the Lord, so cunneth thynges to passe: blessed be the name of the Lord.

When they come at the grave, whyles the Corps is made readie to be layed into the earth, the priest shal saye, or els the priest and clerkes shal sing.

A that is borne of a woman, hath but a shorte tymne to lyue, and is full of misere: he cunmeth by and is cut downe lyke a floure: he flyeth as it were a shadowe, and never continueth in one daye.

In the myddest of lyke we be in death, of whom may we seke for succour but of thee, o Lord, whiche for our sines unjustly art moved? yet o Lord moste holy, o Lord moste mighty, o holy and moste mercifull savour, deluere vs not into the bitter paines of eternal death. Thou knowest, Lord, the secretes of our hartes, shutte not by thy mercifull yyes to our praiers: But spere vs, Lord moste holy, o Lord moste mighty, o holy & mercifull savour, thou moste worthy judge eternal, suffer vs not at our last houre for any paines of death to fal from the.
At the burial.

Then the priest casting earth upon the corps, shall say.

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 resurrection to eternall life, through our Lord Jesus Christ, who shall change our vile body, that it may be lyke to his glorious body, according to the myghtie worshipping whereby he is able to subdue all thynges to himselfe.

Then shalbe said a song.

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

Let vs praye.

E commende into thy handes of mercy (moste mercifull father) the soule of this our brother departed. And his body we commit to the earth, beseeching thyne infinite goodnesse, to geue vs grace to lyue in thy feare and loue, and to dye in thy favoure: that when the judgmente shall come which thou hast committed to thy welbeloued soule, both this our brother, we may be found acceptable in thy sight, and receive that blessing, whiche thy welbeloued soule shall then pronounce to all that loue and feare thee, saying: Come ye blessed children of my Father: Receyue the kingdome prepared for you before the beginning of the worlde. Graunt this, mercifull father, for the honour of Jesus Christe our onely sauiour, mediator, and advocate. Amen.

This prayer shal be added.

Lmightie God, we geue thee hertie thankes for this thy seruaunte, whom thou hast delivered from the misteries of this wretched world, from the body of death and all temptacion. And, as
At the buriall.

we tru¥, ha¥ b°ught his ƒo ule whiche he committed into thy holye handes, into sure consolation and reste: Graunte we beʃeche thee, that at the daye of judgement his soule and all the soules of thy electe, departed out of this lyfe, may with vs and we with them, fully receive thy promises, and be made perfite altogether thazorw the glorious resurrection of thy sonne Jesus Christ our Lɔ́dde.

These psalms with other suffrages folowyng are to be sayed in the churche either before or after the burial of the corps.

I Am well pleased that the lɔ́dde hath hearde the voyce of my praye.

That he hath enclined his eare unto me, therefoze wil I call upon him as long as I liue.

The shares of death compassed me round about, and the paynes of hel, ga‡e holde upon me: I shal finde trouble and heauines, and I shal cal upon the name of the lɔ́dde, (O Lɔ́dde) I beʃeche thee deliver my soule.

Gracious is the lɔ́dde, and righteous, yea, our god is merci-

The lɔ́dde preferueth the simple: I was in misery and he helped me.

Turne agayn then unto thy rest, o my soule, for the lɔ́dde hath rewarded thee.

And why? thou ha‡t delivered my soule from death, mine iyes from teares, and my feete from falling.

I wil walke before the lɔ́dde in the lande of the liuing.

I beleued, and therefore wil I speake: but I was so‡e trou-

bled. I sayd in my ha‡e: all menne are lyers.

What rewarde shal I geue unto the lɔ́dde, for al the bene-

fits that he hath doen unto me?

I wil receive the cup of saluacion, & call upon the name of the lɔ́dde.

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

Dilexi, quoni-
am. Pfal. cxvi.
At the burial.

Beholde (O lo°de) how that I am thy servaunte: I am thy servaunt, and the sonne of thy handmayde, thou hast broken my bonds in flnder.
I will offer to thee the sacrifice of thankes geyng, and will call upon the name of the Lo°de.
I will pay my vowses unto the lo°de, in the sighte of all his people, in the courtes of the lo°de house, euæ in the middest of thee, O Hierusalem.
Glo°ie to the father, &c.
As it was in the beginning, &c.

Lauda anima,
mea. pfal.
cXlvi.

Note that this pfalme is to be saied after the others that foloweth.

Prayse the lo°de, (o my soule), while I live wil I prayse the lo°de: yea, as long as I have any being, I will sing prayses unto my god.

O put not your trust in princes, noz in any childe of man, for there is no helpe in them.
For when the breath of man goeth furth, he shall turne again to his yeart, and then all his thoughtes perish.
Blessed is he that hath the God of Jacob for his helpe: and whose hope is in the lo°de his god.
Which made heauën and earth, the sea, and all that therein is: whiche kepeth his promise for euer.
Which helpest them to right that suffer wrong, which feedeth the hungrie.

The lo°de looceth men out of prisson, the lo°de gueeth light to the blnde.
The lo°de helpest them vp that are fallen, the lo°de careth for the righteous.
The lo°de careth for the straungers, he defendeth the father-lezle and widdowe: as for the waye of the ungodly, he turneth it upsyde downe.
The lo°de thy God, O Sion, shalbe kyng for euermore, and throughout all generacions.
At the Burial.

Glo\y to the father, \c.
As it was in the beginning, \c.

\o\d, thou ha\t searched me out, and known\m, me.
Thou knowest my downsitting, and mine upris\m: thou understandest my thoughtes long before.
Thou art about my path, and about my bed, and spiest out all my waies.
For loe, there is not a word in my tong\ue, but thou (\o\d\e) knowest it altogether.
Thou ha\t fashioned me, behinde and before, and layed thine hande upon me.
Such knowel\age is to wonderfull and excellente for me: I cannot attain unto it.
Whither shall I goe then from thy spirit? or whither shall I goe then from thy presence?
If I clime up into heaven, thou art there: If I goe down to hell, thou art there also.
If I take the wings of the morning, and remaine in the uttermost partes of the sea;
Euen there also shall thy hande leade me, and thy righte hande shall holde me.
If I saye: paraduenture the darkene\e shall cover me, then shall my night bee turned to daye.
Yea the darkene\e is no darkene\e with thee: but the night is all clere as the daye, the darkene\e and lyghte to thee are bothe alike.
For my reynes are thine, thou ha\t coured me in my mothers wombe, I will give thanks unto thee: for I am fearfully and wonderously made: meruailous are thy workes, and that my soule knoweth right well.
My bones are not hidde from thee, though I bee made secretly, and fashioned beneath in the yearth.
Thine eyes did see my substance, yet being unperfecte: and in thy booke were al my memb\e\s written.
Whiche daye by daye were fashioned, when as yet there was none of them.
Howe dere are thy counsels unto me, O God? O howe greate is the summe of them?
At the Buriall.

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

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

For they speake unrighteously against thee: and thyn enemies take thy name in vain.

Doe not I hate them, O Lord, that hate thee? and am not I grieved with those that ryle up against thee?

Yea I hate them righte soe, even as thoughe they were myne enemies.

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

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

Glooy to the father, &c.
As it was in the beginning, &c.

Then shall folowe this lesson, taken out of the xv. Chapter to the Corinthians, the first Epistle.

i. Cor. xv.

Hriste is risen from the dead, and become the first fruictes of them that slepte. For by a man came death, and by a man came the resurrection of the deade. For as by Adam all dye: even so by Christ shall all be made alive, but every manne in his owne order. The first is Hriste, then they that are Hristies, at his comming. Then commeth the ende, when he hath delivered up the kyngdome to God the father, when he hath put downe al rule and al authoritie and power. For he must regne til he haue putte al his enemies under his feete. The laste enemie that shall bee destroyed, is death. For he hath putte all thinges under his feete. But when he saith al thinges are put under him, it is manifeste that he is excepted, whiche dyd putte all thinges under him. When all thynges are subdued unto hym, then shall the sonne alfo hymselfe bee
At the buriall.

Subjecte unto hym that put all thynges under him, that god mai be all in all. Elles what doe they, whiche are baptized ouer the dead, if the dead ryse not at all? Why are they then baptized ouer them? Yea, and why stand we alway then in ieoperdie? By our retyping whiche I haue in Christ Jesus our Lord, I dye dayly. That I haue fought with beastes at Ephesus after the maner of men, what avautageth it me, if the dead ryse not agayn? Let vs eate and drynke, for to monowe we shal dye. We not ye deceiued: eiuill wordes corrup good maners. Awake truly out of slepe, & slue not. For some have not the knowledge of God. I speake this to your shame. But some man will say: how arnye the dead? with what bodye shal they come? Thou foole, that whiche thou lowest, is not quickened, except it dye. And what lowest thou? Thou lowest not that body that shal be; but bare coene as of wheate, or of some other: but god geueth it a bodie at hyre pleasure, to every 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 beastes, another of fishes, another of birdes. There are also celestiall bodies, arid there are bodies terrestrial. But the gloye of the celestiall is one, and the gloye of the terrestrial is another. There is one maner gloye of the sone, and another gloye of the moone, and another gloye of the sterres. For one sterre differeth from another in glozie. So is the resurreccyon of the dead. It is lowen in corrupcion, it ryseth again in incorruptcion. It is lowen in dishonour, it ryseth agayne in honour. It is lowen in weakenesse, it ryseth agayn in power. It is lowen a naturall bodie, it ryseth agayn a spirituall bodie. There is a naturall bodie, and there is a spirituall bodie: as it is also written: the firste manne Adam was made a living soule, and the last Adam was made a quickening spirite. Howebeit, that is not firste which is spirituall: but that which is naturall, and then that whiche is spirituall. The firste man is of the earthe, yearthly: The seconde manne is the Lord from heauen (heavenly). As is the earthe, such are they that are
At the burial.

yeartly. And as is the heauenly, such are they that are heauenly. And as we haue boone the image of the yeartly, so shall we beare the image of the heauenly. This say I brethren, that fleshe & bloud cannot enherite the kyngdome of God: Neither doeth corrupcion enherite incorrupcion. Behold, I shewe you a mystery. We shall not all sleepe: but we shall al be chaunged, and that in a momente, in the twynkling of an iye 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 immortallitie. When this corruptible hath put on incorruption, and this mortall hath put on immortallitie: then shall bee brought to passe the saying that is written: Death is swallowed vp in victory: Death where is thy sting? Hell where is thy victoye? The sting of death is sinne: and the strength of sinne is the lawe. But thankes be vnto god, whiche hath geuen vs victoye, through our Lord Jesus Christ. Therefore my dere brethren, be ye stedfast and immovable, alwaies ryche in the woork of the Lord, forasmuch as ye know that your labour is not in vayne, in the Lord.

The lesson ended then shall the Priest say.

Lord, haue mercie vpon vs.
Christe, haue mercie vpon vs.
Lord, haue mercie vpon vs.

Our father whiche art in heauen, &c.

And leade vs not into temptation.
Aunswer.
But deliuer vs from euil. Amen.

Priest.
Entre not (o lord) into judgement with thy seruaunt.
At the buriall.

Aunswere.

For in thy sight no living creature shalbe unjustified.

Priest.

From the gates of hell.

Aunswere.

Deliver theys soules, o lord.

Priest.

I beleue to see the goodnes of the lord.

Aunswere.

In the lande of the living.

Priest.

O lord, graciously heare my prayer.

Aunswere.

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 delivered from the burden of the flethe, be in joy and felicitie: Graunte vnto vs thy seruaunte, that the sinnes whiche he committed in this world be not imputed vnto him, but that he, escaping the gates of hell and paynes of eternall derkenesste: may ever dwel in the region of highte, with Abraham, Isaac, and Jacob, in the place where is no wepyng, sorrow, nor heauinesse: and when that dydedful day of the generall resurrection shall come, make him to ryse also with the iuft and righteous, and receive this bodie agayn to glory, then made pure and incorruptible, set him on the right hand of thy some Jesus Crist, amonst thy holy and elect, that then he may heare with them these most sweete and comfortabe words: 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 beseeche thee, o mercifull father: through Jesus Criste our mediatour and redemer. Amen.
Like as the hart desireth the water-brookes, so longeth my soule after thee, 0 God.

My soule is athirst for god, yea, even for the living god: when shall I come to appeare before the presence of god?

My teares haue beene my meate day and nighte, whyle they dayly lay unto me, Where is now thy god?

Howe when I thinke thereupon, I pouze out my hart by my selfe: for I went with the multitude, and brought them furth unto the house of god, in the voyce of praise and thanksgiving, among 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 thankes, for the helpe of his countenaunc.

My God, my soule is vexed within me: therefore wil I remembre thee concerning the land of Jordan, and the little hill of Hermonim.

One deepe calleth another, because of the noyse of thy water pypes, all thy waues & youmes are gone ouer me.

The loorde hath granted his louing kyndene±e on the daye tyme, and in the nighte season dyd I syng of hym, and made my prayer unto the god of my lyfe.

I wil lay unto the God of my strength, why ha±e thou forgotten me? why goe I thus heuelye, whyle the enemie oppresseth me?

My bones are smitten asoonder, whyle myne enemies (that trouble me) cast me in the teeth, namely while they lay daylyl unto 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 wil yet thanke him which is the helpe of my countenaunc, and my God.

Glo±ie to the Father, &c.
As it was in the beginning, &c.
At the Buriall.

Collette.

O Mercifull god the father of oure loode Jesu Christ;
who is the resurrection and the life: In whom who-
soever beleueth shall liue though he dye: And whosoever
liueth, and beleueth in hym, shall not dye eternallye:
who also hath taughte us (by his holye Apostle Paule) not to bee
sozy as men without hope for them that slepe in him: We
mekely beseeche thee (o father) to raise us from the death of
sin, unto the life of righteousnes, that when we shall departe
this hyse, we maye slepe in him (as our hope is this our
brother doeth) et at the general resurrection in the laste daie,
bothe we and this oure brother departed, receiuyng agayne
oure bodies, and rising againe in thy moste gracious fa-
uoure: maye with all thine elect Saynctes, obteine eternall
ioye. Graunte this, o Loode god, by the meanes of our
advocate Jesus Christ: which with thee and the holy ghooste,
liueth and reigneth one God for ever. Amen.

The Epistle.

Woulde not brethren that ye shoulde bee igno-
zaunt concerning them which are fallen aslepe,
that ye knowe not as other doe, which haue no
hope. For if we beleue that Jesus dyed, and rose againe: even
so them also whiche slepe by Jesus, will God raise again
with him. For thys sake we unto you in the word of the
Lozde: that we whiche shall lyue, and hal remain in the
comyng of the Lozde, hal not come ere they which sleepe. For
the Lozde himselfe shall descende from heauen with a shoute,
and the voice of the Archangell & trumpe of God. And the
deade in Christe hal arise first: then we whiche shall lyue
(euen wee whiche hal remaine) hal bee caughte vp wyth
them also in the cloudes, to meete the Lozde in the ayse. And
so shall wee ever be with the Lozde. Wherefore counteste
yourseelues one another wyth these woordes.
At the Burial.

The gospel.

Jesus said to his disciples and to the Jews: All that the father giveth me, shall come to me: and he that commeth to me, I cast not away. For I came down from heaven: not to do that I will, but that he will, which hath sent me. And this is the father's will which hath sent me, that of all which he hath given me, I shall lose nothing: but raise them up again at the last day. And this is the will of him that sent me: that every one which seeth the sonne and believeth on him, have everlasting life: And I will raise him up at the last daye.
THE ORDER OF THE

Purificacion of women.

The woman shall come into the church, and there shall kneel downe in some convenient place, nygh unto the quier doore: and the priest standing by her shall say these woordes, or suche lyke, as the case shall require.

Forasmuche as it hath pleased almightie god of his goodnes to geue you safe deliueraunce: & your childe baptisme, and hath preserved you in the greate daunger of childebirth: ye shal therefore geue hartie thankes unto god, and pray.

Then shal the priest say this psalme.

I have lifted vp mine ipes unto the hilles, from whence cummeth my helpe?
My help cummeth euens from the lord, which hath made heaven and earth.
He will not suffer thy foote to be moued, and he that kepeth thee wil not slepe.
Beholde he that kepeth Israel, hal neither number no slepe.
The lord himselfe is thy keper, the lord is thy defence upon thy right hande.
So that the sunne shal not burne thee by daye, neyther the moone by nyght.
The lord shal preserve thee from al euil, yea it is euens he that shal kepe thy soule.
The lord shal preserve thy going out, and thy cumming in, from this tyme furth for euermore.
Glorye to the father, &c.
As it was in the beginning, &c.
Lord haue mercie upon vs.
Christ haue mercie upon vs.
Lord haue mercie upon vs.
Our father whiche art in heauen, &c.
And leade vs not into temptacion.
Amen.
But deliuer vs from euil. Amen.
Priest.
O lord saue this woman thy servaunt.
Purificacion

Aunswer.

Whiche putteth her trust in thee.

Priest.

Bee thou to her a strong tower.

Aunswer.

From the face of her enemie.

Priest.

O Lord heare our praye.

Aunswer.

And let our crye come to thee.

Priest.

Let vs pray.

O Almightye God, which hast delivered this woman thy servant from the great payne and peril of childbirth: Graunt, we beseech thee (most mercifull father), that she through thy helpe may both faithfully lyue, & walke in her vocacyon accordyng to thy will in this lyfe presente; and also may be partaker of euerlastyng glaunce in the lyfe to come: through Jesus Christ our Lord. Amen.

The woman that is purifyed, must offer her Cryſome and other accustomed offeringes. And if there be a communion, it is convenient that she receive the holy communion.
The first day of lent commonly called Ash wednesday.

After matters ended, the people being called together by the ringing of a bell, and assembled in the church: Thence the letanye shall be said after that accustomed manner: whereafter, the priest shall goe into the pulpitte and saye thus:

Rethren, in the pyrmite churche there was a godlye discipline, that at the begynnyng of lent suche persone as were notouzious sinners, were put to open penance, and punished in this worlde, that theye soules myght bee faued in the day of the lord. And that other, admonished by theye example, might be more arrayed to of-fende. In the neede whereof untill the saide discipline maye bee restored agaynse (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 agaynse 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 indigna-cion of God agaynse sinners; may the rather be called to earnest and true repentance, and maye walke more ware-ly in these daungerous daies, fleynge from suche vices, for the whiche ye affirmte with your owne mouthes: the curse of god to be due.

Curset is the man that makest any carued or molten image, an abominacion to the Lord, the woorkie of the handes of the craftes manne, and putteth it in a secrete place, to worship it.

And the people shal aunswere, and saye,

Amen.

Minister.
The first daye of lent.
Cursed is he that curseth his father, and mother.
Answere.
Amen.

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

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

Minister.
Cursed is he that letteth in judgemente the right of the straungier, of them that be fatherlesse, and of widowes.
Answere.
Amen.

Minister.
Cursed is he that smiteth his neighbour secretly.
Answere.
Amen.

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

Minister.
Cursed is he that taketh rewarde to fle the soule of innocent bloude.
Answere.
Amen.

Minister.
Cursed is he that putteth his truste in man, and taketh manne for his defence, and in his harte goeth from the Lord.
The first day of lent.

Aunswere.

Amen.

Minister.

Cursed are the unmercifull, the frownciators and aduouterers, the courseous perftones, the wurchyppers of images, slaunderers, drunkeardes, and extoxcioners.

Aunswere.

Amen.

The minister.

Now we 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 (re-membrandg the dredefull judgement hanging ouer our heades, and byung alwayes at hande) returne vnto our lordde God, with all contriction and mekenes of heart, bewailing and lamenting our sinfull life, knowlaging and confessing our offences, and seeking to byng further worthie fruite of penance. For euen now is the axe put vnto the roote of the trees, so that every tree whiche byngeth not further good fruite, is hewen downe and cast into the fyre. It is a fearefull thing to fall into the handes of the lyuing God: he shall powere downe rayne vpon the sinners, snares, fyre and brimstone, snowe and tempest: this shalbe thep boycation to drynke. For loe the lordde is cummen out of his place, to visite the wickednes of such as dwelle upon the earth. But who may abyde the daye of his cumming? who shalbe hable to endure when he appeareth? His fanne is in his hande, and he wil pourge his flocke, and gather his wheate into the barne, but he will burne the chaffe with unquencheable fier. The day of the lordde cummeth as a thiefe vpon the night, & when men shal say peace, and all thynges are safe, then shall sod-ayne destruction come upon them, as sodowe cometh vpon a woman traувalyng with chylde, and they shal not escape: then shall appeare the wrath of God in the daye of vengeaunce, whiche obstinate synners, through the stubbernes of thep heart, have heaped vnto themselfe, which despised the

Pfal. cxviii.

Mat. iii.

Hebru. x.

Pfal. x.

Efai. xxvi.

Mala. iii.

Mat. iii.

Thefla. v.

Roma. ii.
The first day of Lent.

Prouer. i.
goodnesse, patience & long sufferance of God, when he called them continually to repentance. Then shall they call upon me (saith the Lord), but I will not hear: they shall seek me early, but they shall not find me, & that because they hated knowledge, & received not the fear of the Lord, but despised my counsel & despised my correction: then shall it be to late to knocke, when the doore shall be shut, & to late to cry for mercy, when it is the time of justice. O terrible voice of most just judgement, which shall be pronounced upon them when it shall be said unto them. Go ye cursed into the ever everlasting, which is prepared for ye devils & his angels.

Mat. xxv.
Therefore brethren, take we heed by time, while the day of salvation letteth, for the night cometh when none can work: but let us while we have the light, believe in the light, & walk as the children of the light, that we be not cast into the utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, which calleth vs mercifully to amendment, & of his endless pitie, promises vs forgiveness of that which is past: if (with a whole mind & a true heart) we return unto him: for though our sins be red as scarlet, they shall be as white as snowe, & though they be lyke purple, yet shall they be as white as wool. Turne you clean (saith the Lord) from all your wickednes, and your sinne shall not be your destruction Cast away from you all your ungodlines that ye have done, make you new hertes & a new spirit: whereas will ye dye, O ye house of Israel? saying I have no pleasure in the death of him that dieth (saith the Lord God). Turne you then, & you shall lyue. Although we have sinned yet have we an advocate with the father Jesus Christ the righteous, & he it is that obtayneth grace for our sinnes; for he was wounded for our offences, & smitten for our wickednes: let vs therefore returne unto him, who is the merciful receiver of all true penitent sinners, assuring our selves that he is ready to receive vs, & most willing to pardon vs, if we come to him with faithful repentance: if we wil submit ourselves unto him, & from henceforth walke in his ways: if we wil take his easy yoke &
The fyfte daye of lente.

light burden upon vs to folowe hym in lowlynesse, pacience, and charitie, and bee ordeyned by the gouernaunce of his holy spirite, seking allwayes his gloze, and servynge hym duly in our vocacion with thankes geuyng. This yt we doe, Cristke wil deliuer vs from the curse of the law, and from the extreme malediccion whiche shall lyght upon them that halbee set on the left hand: and he wyl let vs on his right hand, and gene vs the blessed benediccion of hys father, commaundyng vs to take possession of hys glorious kyngdome, unto the whiche he vouchsafe to lyng vs al, for hys infinite mercye. Amen.

¶Then shal they all kneele upon theye knees: And the prieete and clerkes kneelyng (where they are accustomed to saue the letanye) shall saue this psalme.

Aue mercye upon me, (O God,) after thy greate goodnesse according to the multitude of thy mercies, do awaie mine offfences. Wash me throwly from my wickednes, and clenfe me from my wynne.

For I knowlage my faultes, and my wynne is euer befoe me. Agaynst thee only have I sinned, and done this euyl in thy fyght: that thou myghtest bee iustified in thy sayng, and cleere when thou art iudged.

Behold, I was shapen in wickednes, and in wynne hath my mother conceiued me. But lœ, thou requirest trueth in the inward partes, and halte make me to understande wynsdom secreteyve. Thou shalt purowe me with Iope, & I shall bee cleane thou shalt waʃne me, and I shall bee whyter then snowe. Thou shalt make me heare of ioye and gladnesse, that the bones whiche thou haʃte broken, maye rejoyce. Turne thy face from my wynnes, and putte out all my myʃtedes.

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

Caste me not awaye from thy presence, and take not thy
The first daye of lente.

holy spirite from me.
O gene me the countfoste of thy helpe agayne, and stablishe me wyth thy free spirite.
Then shall I teache thy waies unto the wicked, and sinners shall bee converted unto thee.
Delieuer me from bloud giltinesse, (O God,) thou that art the god of my health: and my tongue shall syng of thy righteousnesse.
Thou shalt open my lippes, (O Lord) my mouthe shal thewe thy prayse.
For thou desyreste no sacrifice, els would I geue it thee: but thou delieste not in burnt offerpyng.
The sacrifice of God is a troubled spirite, a broken and contrite herte, (O God), shalt thou not despite.
O bee fauourable and gracious unto Syon, build thou the walles of Hierusalem.
Then shalt thou be pleased with the sacrifice of righteousnesse, wyth the burnt offeringes and oblacions: then shall they offer young bullockes upon thyne aultare.

Gloype to the father, &c.
As it was in the beginning, &c.

{Lord have mercie upon vs.
{Christe have mercye upon vs.
{Lord have mercye vpon vs.

Our father whiche art in heauen, &c.
And leade vs not into temptacion.

Answere.

But deliuer vs from euyll. Amen.

Minister.

{Lord saue thy servauntes.

Answere.

Whiche put theyr truiste in thee.

Minister.

Sende vnto them helpe from aboue.
The fyfte daye of lente.

Aunswere.
And euermore mightily defende them.

Minister.
Helpe vs O God our savioyr.

Aunswere.
And for the glory of thy names sake deluyer vs, be mercifull unto vs sinners for thy names sake.

Minister.
O Loorde heare my prayer.

Aunswere.
And let my crye come to thee.

Let vs praye.

Lord, we beseeche thee mercifully heare our prayers, and spare all those which confesse theys sinnes to thee, that they (whose consciences by sinne are accused), by thy mercifull pardon may be absolved, through Christe our Loorde. Amen.

O Post mightie god and mercifull father, which hast compassion of all menne, and hateste not thing that thou hast made: whiche wouldest not the deathe of a sinner, but that he shoulde rather turne from sinne and bee saued: mercifullly forgiue vs our trespasses, receyue and counte vs, whiche bee grieved and werted with the burden of our sinne: Thy propertie is to have mercie, to thee onely it appertaineth to forgiue sinnes: spare vs therefore, good Loorde, spare thy people whome thou hast redeemed. Enter not into judgemente with thy servauntes, which bee vile yearthe, and miserable sinners: But so turne thy ire from vs, which meekely knowlage our vilenes, and truely repent vs of our fautes: so make hast to helpe vs in this woorld: that wee may ever liue with thee in the woorld to come: through Jesus Christe our Loorde. Amen.

Then shal this antheme he layed so long.
The first day of Lente.

Urne thou vs, good Lord, and so shall we be turned: bee favourable (O Lord) he favourable to thy people, whiche turne to thee in weeping, fasting and praying: for thou art a mercifull God, full of compassion, long sufferynge, and of a great piety. Thou sparest when we deserue punishment, and in thy wrath thoukest upon mercy. Spare thy people, good Lord, spare them, and lette not thy heritage bee brought to confusion:

Heare vs (O Lord) for thy mercy is great, and after the multitude of thy mercys looke upon vs.

(···)
OF CEREMONIES

why some be abolished
and some retained

If suche Ceremonies as be used in the Church, and have had their beginning by thinstitution of man: Some at the first were of godly intent and purpose devised, and yet at length turned to vanitie and superstition: Some entred into the Churche by undiscree deuotion, and suche a zeale as was without knowlidge, and for because they were winked at in the beginning, they grewe dayly to more and more abuses, which not onely for their unprofitablenes and, but also because they haue muche blyned the people, obscured the glory of God, are worthy to be cut awaye, and cleane rejected. Other there be, which although they have been devised by man: yet it is thought good to reserve them still as well for a decent ordre in the Churche (for the which they were first devised) as because they pertaine to edification. Whereunto all thynges done in the Churche (as the Apostle teacheth) ought to be referred. And although the keping or omitting of a ceremonie (in it selfe considered) is but a small thynge: Yet the wilfull and contemptuous transgression, and breaking of a familiar ordre, and discipline, is no small offence before God. Let all thynges bee done among you (sayeth Sainte Paule) in a femeely and due ordre. The appoyntemente of the whiche ordre pertaineth not to pryuate memne: Therafore no manne ought to take in hande nor presume to appoynte or alter any publyke or common ordre in Christes Churche, excepte he be lawfully
Of Ceremonies.
called and autorized thereunto. And whereas in this our
tyme, the myndes of menne bee so diverse, that some thinke
it a greate matter of conscience to departe from a pece of
the lease of theyr Ceremonies (they bee so addicted to their
olde custome), and agayne on the other syde, some bee so
rneue fangle that they woulde innouate all thyng, and so doe
despyse the olde that nothyng canne lyke them, but that is
rneue: It was thought expediente not so muche to haue re-
specte hoewe to please and satysfie eyther of these partyes, as
hoewe to please God, and profitte them bothe. And yet leste
any manne should bee offended (whom good rea-
sone might satysfie), here be certayne causes rendered, why some of the
accustomed Ceremonies be put awaye, and some be re-
tayned and kept still.

Some are put awaye, because the great excelle and
multytyde of them hathe so encreased in these latter dayes,
that the burden of them was intollerable: wherof sauncet
Augustine in his tyme complayned, that they were growen
to suche a noumbre : that the state of christian people was in
wurste case (concernyng that matter) then were the Jewes.
And he counsayled that suche yocke and burden shold be
taken awaye: as tyme woulde serue quietely to doe it. But
what woulde sauncet Augustine haue sayed if he hadde seen
the Ceremonies of late dayes vld among us? wherunto the
multitude vld in his tyme was not to bee compared. This
our excessive multitude of Ceremonies, was so great, and
many of them so darke: that they dyd more confounde and
darken, then declare and setteforthe Chriye benefites vndto
us. And besides this, Chriye Goyle is not a Ceremoniall
lawe (as muche of Poles lawe was,) but it is a relygion to
serue God, not in bondage of the figure ov shadowe: but in the
freedome of spirite, beeyng contente onely wyth those
ceremonpes whyche doo serue to a decente apprte and godlye
discipline, and suche as bee apte to styrre uppe the dulie
Of Ceremonies.

mynde of manne to the remembrance of his dutie to God, by some notable and speciall signification, whereby he myght bee edified.

Furthermore, the most weightye cause of the abolishment of certayne Ceremonies was, that they were so farre abused, partly by the supersticious blyndenes of the rude and unlearned, and partlye by the unfaciable avarice of suche as soughte more theys owne lucre than the gloye of God; that the abuses coulde not well bee taken awaye, the thing remaynyng still. But nowe as concerning those persons, whiche peraduenture will bee offended for that some of the olde Ceremonies are retayned still, if they consider, that wythoute some Ceremonies it is not possible to kepe anye order or quyete disciplyne in the churche: they shall easilye perceyue suche cause to reforme theys judgements. And if they thinke muche that anye of the olde dooe remayne, and woulde rather haue all devised anewe: then suche menne (grantynge some Ceremonies conveniente to bee hadde), sereynge where the olde maye bee well used: there they cannot reasonably reproue the olde (onelie for theys age) withoute bewaipng of theys ownefolye. For in suche a case they oughte rather to haue reverence unto them for theys antyquitye, ye they wyll declare themselues to bee more studious of unitie and concorde, then of innovacions and newe fanglene±e, whiche (as muche as maye bee wyth the trewe settingy foorethe of Christes religion) is alwayes to bee eschewed. Furthermore, suche shall haue no inuite cause wyth the Ceremonies rewerued, to bee offended: for as those bee taken awaye whiche were moste abused, and dyrde burden mennes consiences wythoute any cause: So the other that remaine are retained for a discipline, & order, which (upon inust causes) may be altered and chaunged, & therafore are not to be esteemed equal with goddes lawe. And moreouer
Of Ceremonies.

they be neither darke nor dumme ceremonies, but are so set forth that every man may understande what they doe meane, and to what use they do serve. 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, no prescribe anye thyng, but to oure owne people onelye. For we thinke it conveniente that every countreye shoule use such ceremonies, as thei shal thynke beste to the setting foorth of goddes honor, and glore: and to the redencyng of the people to a moiste perfecte and Godly living, without errour or superstitio: and that they shoule putte awaye other thynges, which from time to time they perceiue to be most abused, as in mennes ordinaunces it often chaungeth diverselye in diverselye coun- treyes.

(...
CERTAYNE NOTES

for the more playne explication and
decent ministration of thinges, contained
in this booke.

In the saying or singing of Patens & Euenlong, Baptizing and
Burying, the minister, in parpye churches and chapels
annexed to the same, shall use a Surples. And in all Cathedral
churches and Collidges, tharchdeacones, Deanes, Provostes,
Panters, Prebendaries, and fellowes, being Graduates, may use in the
quiere, beside the Surplesses, such hoods as pertaineth to their several
degrees, which they have taken in any universtie within this realme. But in
all other places, every minister shall be at libertie to use any Surples or no.
It is also seemely that Graduates, when they doe preache, should use such
hoodes as pertaineth to theye several degrees.

And whensoever the Bishop shall celebrate the holye communione in the
church, or execute any other publique ministrayon, he shall have upon hym,
beside his rochet, a Surples or albe, and a cope or vestment, and also his
pastagall staffe in his hande, or elles bomy or holden by his chapeleyn.

As touching kneeling, crossing, holding vp of handes, knocking upon the
beve, and other gestures: they may be used or left as every mans devotion
serveth without blame.

Also upon Christmas day, Easter day, the Ascension daie, whittunday,
and the feast of the Trinitie, may bee used anye parte of holye scripture
hereafter to be certainly limited and appointed, in the stede of the Letanye.

If there bee a sermon, or for other greate cause, the Curate by his discre-
cion may leaue out the Letanye, Gloria in excelsis, the Crede, thomely, and
the exhortation to the communione.

Finis.

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Fletestrete, at the signe of the Sunne ouer against
the conduyte, by Edvvarde VVhitchurch.
Thefeuenth daye of Marche, the
yeare of our Lorde,
1549.
The Kynges Maiestie, by
the aduyſe of his moſte deare uncle the Lord Pro-
tectorz and other his highnes Counſell, streightly
chargeth and commaundeth, that no maner
of person do fel this preſent booke un-
bounde, aboue the preſe of .ii. Shyl-
lynges the piece. And theſame
bounde in paſte or in booz-
des, not aboue the preſe
of three Shyllynges
and fourepence
the piece.

God faue the Kyng.