

The 1549 Book of Common Prayer,

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THE SVPPER

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



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

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

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

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

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



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

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

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

Then the Prieste standyng at Goddes boorde shall begin,

Glozy be to God on high.

The Clerkes.

And in yearth peace, good will towarde men.

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

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

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

The Communion.

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

The Answer.
And with thy spirite.

The Priest.
Let vs praie.

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



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



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

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

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

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

The holy Gospell, written in the Chapter of.

The Clerkes and people shall aunswere,

Glozy be to thee, O Lozde.

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

I beleue in one God.

The clerkes shall syng the rest.

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

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

The Communion.

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

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



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

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

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

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

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

The Communion.

haue obteigned remission of our synnes, and be made partakers of the kyngdom of heauen, whereof wee bee assured and asserteigned, yf wee come to the sayde Sacrament, with hartie repentaunce for our offences, stedfast faith in Goddes mercye, and earnest mynde to obeye Goddes will, and to offende no more. Wherefoze our duetie is, to come to these holy misteries, with moste hartie thankes to bee geuen to almightie **G D D**, for his infinite mercie and benefites geuen and bestowed vpon vs his vnworthye seruauntes, for whom he hath not onely geuen his body to death, and shed his bloude, but also doothe vouchesaue in a Sacrament and Misterie, to geue vs his sayed bodye and bloud to feede vpon spiritually. The whyche Sacrament beyng so Diuine and holy a thyng, and so comfortable to them whiche receyue it worthily, and so daungerous to them that wyll presume to take the same vnworthely: My duetie is to exhorte you in the meane season, to consider the greatnes of the thing, and to serche and examine your owne consciences, and that not lyghtly nor after the maner of dissimulers with **G D D**: But as they whiche shoulde come to a moste Godly and heauenly Banket, not to come but in the 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 almightie God, youre synnes and unkyndnes towardes his Maiestie committed, either by will, worde or dede, infirmitie or ignoraunce: and that with inwarde sorowe & teares you bewaile your offences, & require of almightie God mercie & pardon, promising to him (from the botome of your hartes) thamentment of your former lyfe. And emonges all others, I am commaunded of God, especially to moue and exhorte you to reconcile yourselfes to your neighbors, whom you haue offended, or who hath offended you, putting out of your heartes al hatred and malice against them, and to be in

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

The Communion.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Communion.

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

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

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

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

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

The Lorde be with you.

Answer.

And with thy spirite.

Priest.

Lift vp your heartes.

Answer.

We lift them vp vnto the Lorde.

Priest.

Let vs geue thanks to our Lorde God.

Answer.

It is mete and right so to do.

The Priest.



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

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

PROPRE

Prefaces.

Upon Christmas Daie.



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

Upon Easter daie.



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

The Communion.

Upon the Ascencion Day.



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

Upon Whitsondaye.



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

Upon the feast of the Trinitie.



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

After whiche preface shalt folowe immediately.

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

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

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

Let vs praie for the whole state of Christes church.

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



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

The Communion.

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

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

Here the
priest must
take the
bread into
his handes.

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

Here the
priest shall
take the
Cuppe into
his handes.

Likewyse after supper he toke the cuppe, and when he
had geuen thankes, he gaue it to them, sayng: Drynke 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 drinke it in remem-
braunce of me.

These wordes before reherfed are to be saied, turning still to the
Altar, without any eleuacion, or shewing the Sacrament to the
people.



Herfore, O Lorde and heauenly father, accor-
dyng to the Instytucyon of thy derely beloued
sonne, our sauour Iesu Christ, we thy humble
seruauntes do celebratē, and make here before
thy diuine Maiestie, with these thy holy giftes, the me-
moryall whyche thy sonne hath wylled vs to make, haupng
in remembraunce his blessed passion, mightie resurreccyon,
and gloryous ascencion, renderyng vnto thee most hartie
thankes, for the innumerable benefites procured vnto vs by
the same, entierely desirynge thy fatherly goodnes, merci-
fully to accepte this our Sacrifice of praise and thankes
geuing: most humbly beseching thee to graunt, that by the
merites and death of thy sonne Iesus Christ, and thzough
faith in his blood, we and al thy whole church, may obteigne
remission of our synnes, and all other benefites of hys

The Communion.

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

Let vs praye.



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

The aunswere.

But deliuer vs from euill. Amen.

Then shall the priest saye.

The peace of the Lorde be allwaye with you.

The Clerkes.

And with thy spirite.

The Priest.



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

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



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

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



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

The Communion.

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



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

Then shall the Priest also say,

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

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

Hearc also what saint Paul sayeth.

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

Hearc also what saint Iohn sayeth.

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

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



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

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

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

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

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

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

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

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

In the Communion tyme the Clarkes shall syng,

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

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

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

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

The Communion.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Lorde be with you.

The aunswere.

And with thy spirite.

The priest.

Let vs pray.



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

The Communion.

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

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

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

Then the people shall aunswere.

Amen.

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

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

Dearly beloued, &c.

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



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

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

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

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

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

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



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

The Communion.

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

Foz rayne.



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

Foz fayre wether.



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

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

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

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

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

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

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

The Communion.

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

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

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

The Letany and Suffrages.



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

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

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

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

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

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

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

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

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

Spare vs, good Lord.

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

Good lord deliuer vs.

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

Good lord deliuer vs.

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

Good lord deliuer vs.

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

Good lord deliuer vs.

The Letany and

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

Good lord deliuer vs.

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

Good lord deliuer vs.

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

Good lord deliuer vs.

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

Good lord deliuer vs.

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

We beseeche thee to heare vs good lord.

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

We beseeche thee to heare vs good lord.

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

We beseeche thee to heare vs good lord.

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

We beseeche thee to heare vs good lord.

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

We beseeche thee to heare vs good lord.

Suffrages.

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

We beseeche thee to heare vs good lord.

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

We beseeche thee to heare vs good lord.

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

We beseeche thee to heare vs good lord.

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

We beseeche thee to heare vs good lord.

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

We beseeche thee to heare vs good lord.

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

We beseeche thee to heare vs good lord.

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

We beseeche thee to heare vs good lord.

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

We beseeche thee to heare vs good lord.

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

We beseeche thee to heare vs good lord.

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

We beseeche thee to heare vs good lord.

The Letany and

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

We beseeche thee to heare vs good lord.

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

We beseeche thee to heare vs good lord.

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

We beseeche thee to heare vs good lord.

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

We beseeche thee to heare vs good lord.

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

We beseeche thee to heare vs good lord.

Sonne of God: we beseeche thee to heare vs.

Sonne of God: we beseeche thee to heare vs.

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

Graunt vs thy peace.

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

Haue mercy vpon vs.

Ð Christe heare vs.

Ð Christe heare vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Christe haue mercy vpon vs.

Christe haue mercy vpon vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

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

Suffrages.

And leade vs not into temptacion.

But deliuer vs from euill.

The versicle.

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

The aunswere.

¶ Neither rewarde vs after our iniquities.

Let vs praye.

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

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

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

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

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

From our enemies defende vs, O Chryste.

Graciously loke vpon our afflictions.

Pytifully beholde the sorowes of our heart.

Mercifully forgeue the synnes of thy people.

Fauourably with mercy heare our prayers.

O sonne of Dauid haue mercy vpon vs.

Both now and euer vouchsafe to here vs Chryste.

Graciously heare vs, O Christ.

Graciously heare vs, O lord Christ.

The Suffrages.

The versicle.

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

The Answer.

As we do put our truste in thee.

¶ Let vs praye.



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



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