The 1549 Book of Common Prayer,

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THE SUPPER
of the Loade, and the holy Com-
union, commonly cal-
led the Paste.

O many as intende to bee partakers of the holy
Communion, shall signifie their names to the Curate,
over night: or else in the morning, afore the beginning of
Matins, or immediately after.

And if any of those be an open and notoious enuill
liver, so that the congregacion by hym is offended, or have done any
wrong to his neighbours, by word, or deed: The Curate shall call
hym, and advertise hym, in any wise not to presume to the lades table,
until he have openly declared hysmeselfe, to have truly repented, and
amended his former naughtie life: that the congregacion maie thereby
be satisfied, which afore were offended: and that he haue recompened
the parties, whom he hath done wrong unto, or at the least bee in full
purpose to doo, as soon as he conveniently maie.

The same ozde shall the Curate vs, with those betwixt whom he
perceiued malice, and hatred to reigne, not suffering them to bee
partakers of the Lades table, untill he knowe them to bee reconciled.
And yf one of the partie s do at variance, be content to forgiven all that the other hath trespassed against hym,
and to make amends for that he hymself hath offended: and the other
partie will not be persuaded to a godly unitie, but remaine 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 tyme appoynted for the ministration of
the holy Communion, the Priest that shall execute the holy ministratory,
shall put upon hym the vesture appointed for that ministration, that
is to saye: a white Albe plain, with a vestement or Cope. And where
there be many Priests, or Decons, there so many shalbe ready to
help the Priest, in the ministration, as shalber requisite: And shal
have upon them lykewise, the vestures appointed for their ministry,
that is to saye, Albes with tunacles. Then shal the Clerkes lyng in
Englishe for the office, or Introite, (as they call it) a Psalmie ap-
pointed for that daie.
The Priest standing humbly afore the middles of the Altar, shall say the Lodes prayer, with this Collect.

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

Then shall he say a Psalme appointed for the introite: which Psalme ended the Priest shall saye, or els the Clerkes shall sing,

iii. Lorde have mercie upon vs.
iii. Christ have mercie upon vs.
iii. Lorde have mercie upon vs.

Then the Priestes standing at Goddes boorde shall begin,

Glo
dy be to God on high.

The Clerkes.

And in yeartth peace, good will towards men.

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

O Lorde the onely begotten sonne Jesu Chriate, O Lorde God, Lambe of GOD, sonne of the father, that takest awaye the hymes of the worlde, haue mercie upon vs: thou that takest awaye the hymes of the worlde, receiue our praier.

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

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

The Lorde be with you.

The Answer.

And with thy spirite.

The Priest.

Let us praye.

Then shall folowe the Collect of the day, with one of these two Collectes following, for the kyng.

Lmightie God, whose kingdom is everlasting, and power infinite, have mercy upon the whole congregacion, and to rule the heart of thy chosen seruaut Edward the sixt, our kyng and governour: that he (knowynge whose minister he is) maye above all thinges, seke thy honour and glory, & that we his subiectes (duly considering whose auttorite he hath) maye faithfully serve, honour, and humbly obeye him, in thee, and for thee, according to thy blessed word and ordinaunce: Though Jesus Christe oure Lorde, who with thee, and the holy ghoste, liueth and reigneth, euer one God, worlde without ende. Amen.

Lmightie and everlasting GOD, wee bee taught by thy holy word, 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 gourne, the heart of Edward the sixt, thy seruaunt, our Kyng and governour, that in all his thoughtes, wordes, and workes, he maye ever seke thy honour and glory, and study to preserve thy people, committed to his charge, in wealth, peace, and Godlynes: Grant this, O mercifull father, for thy dere somes sake, Jesus Christ our Lorde. 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 Saint Paul, written in the Chap-
ter of to the.

The Minister 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,

Glo
y be to thee, O Lor
d.

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 almightie, maker of heaven and earth, and
of all things visible, and invisible: And in one Lord Jesus
Christ, the only begotten Sonne of God, begotten of his
father before all worlds, God of God, light of light,
very God of very God, begotten, not made, being 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 Ghost, of the
Virgin Mary, and was made manne, and was Crucified
also for us under Poncius Pilate, he suffered and was
buried, and the thirde daye he arose again according to the
scriptures, and ascended into heaven, and sitteth at the right
hand 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 governor 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 Prophets. And I beleue one Catholike and
Apostolike Church. I acknowledge one Baptisme, for the
remission of synnes, And I loke for the resurrection of the 
deade: and the lyfe of the worlde to come. Amen.

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

Crely beloued in the Lo°d, ye that mynde to
come to the holy Communion of the bodye
and bloude of our sauiour Christe, must con-
sider what S. Paule writeth to the Cosin-
thians, how he exhorteith all persons dili-
gently to trie & examine themselves, before they presume to
eate of that lyseade, and drinke of that cup: for as the benefite
is great, if with a truly penitent heart, & lively faith, we
receiue that holy Sacrament; (for then we spiritually eate
the fleche of Christ, & drinke his bloude, then we dwell in
Christ & Christ in vs, we bee made one with Christ, and
Christ with vs) so is the daunger great, yt wee receyue the
same unworthy: for then wee become gyltie of the body
and bloud of Christ our sauiour, we eate and drinke our owne
damnacion, not considering the Lo°des bodye. We kynde
Gods wathe ouer vs, we prouoke him to plague vs with
diverse dyseases, and sondery kyndes of death. Therefore if
any here be a blasphemere, advouterer, or bee in malyce, or
enie, or in any other greuous cryme (excepte he bee truly
sary therefore, and earnestly mynded to leaue the same
vices, and do truist him selue 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 lyseade: the deuyll enter
into him, as he dyd into Judas, to kyll him full of all
iniquitie, and lyngue him to destruction, bothe of body and
sole. Judge therefpre yourselves (bethen) that ye bee not
judged of the lo°de. Let your mynde be without desire to
lyse, repent you truely for your synnes past, haue an
earnest and lyuely faith in Christ our savior, be in perfect charitie with all men, so shall ye be mete partakers of those holy mysteries. And above all thinges: ye must geue moste humble andhartie thankes to God the father, the sonne, and the holy ghost, for the redemption of the woeld, by the death and passion of our savior Christ, both God and man, who did humble himself even to the death upon the crosse, for vs miserable sinnners, whiche laie in darkenes and shadowe of death, that he myghte make vs the children of God: and exalt vs to everla\footnote{This note is missing from the text.}ing life. And to thend that wee should alwaye remembere the excedyng love of our master, and onely savior Jesu Christe, thus dyng for vs, and the innumerable benefites (whiche by his precious bloodshedding) he hath obtaine\footnote{This note is missing from the text.}d to vs, he hath left in those holy Mysteries, as a pledge of his love, & a continuall remembrance of the same his owne blessed body, & precious blood, for us to rede upon spirituallly, to our endles comfort & consolation. To him therefore, with the father and the holy ghost, let vs geue (as we are most bounden) continual thankes, submittyng ourselues wholly to his holy will and pleasure, & studying to serve hym in true holines and righteounesse, al the daies of our life. Amen.

In Cathedral churches or other places, where there is daily Communion it shall be sufficient to read this exhortacion above written, once in a moneth. And in parish churches, upon the weke daies it may be lefte un\footnote{This note is missing from the text.}ayed. And if upon the Sunday or holy daye the people be negligent to come to the Communion: Then shall the Priest earnestly exhort his parishioners, to dispose themselves to the receiuing of the holy communion more diligently, saying these or like wo\footnote{This note is missing from the text.}des unto them.

D\footnote{This note is missing from the text.}ere frendes, and ye especially upon whose soules I have cure and charge, on next, I do intende by Gods grace, to offfe to all suche as halbe godlye disposed, the moste comforteable Sacrament of the body and bloud of Christ, to be taken of them in the remembraunce of his moste fruitfull and glorious Passion: by the whiche passion we
The Communion.

have obtained remission of our sins, and be made partakers of the kingdom of heaven, whereof we are assured and实实在在, if we come to the said Sacrament, with hearty repentance for our offences, stedfast faith in God's mercy, and earnestly desire to obey God's will, and to offend no more. Wherefore our duty is, to come to these holy mysteries, with most hearty thanks to be given to almighty God, for his infinite mercy and benefits given and bestowed upon us his unworthy servants, for whom he hath not only given his body to death, and shed his blood, but also doth vouchsafe in a Sacrament and Mystery, to give us his said body and blood to feed upon spiritually. The whyche Sacrament being so Divine and holy a thing, and so comfortable to them which receive it worthily, and so dangerous to them that will presume to take the same unworthily: By duty is to exhort you in the mean season, to consider the greatness of the thing, and to search and examine your own consciences, and that not lightly nor after the manner of dissimulators with God: But as they which should come to a most Godly and heavenly Banquet, not to come but in the marriage garment required of God in Scripture, that you may (so much as lieth in you) be found worthie to come to such a table. The waies and meanes thereto is.

First, that you be truly repentant of your former evil life, and that you confess with an unsainen hearte to almighty God, your synnes and unkindnes towards his Majestie committed, either by will, word or deed, infirmite or ignorance: and that with inward sorrow & tears you bewail your offences, & require of almighty God mercy & pardon, promising to him (from the bottome of your hartes) amendment of your former lyfe. And amongst all others, I am command 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
loue and charitie with all the worlde, and to forgeue other, as you would that god should forgeue you. And if any man have done wrong to any other: let him make satisfaction, and due restitution of all landes & goodes, wrongfully taken awaye or with holden, before he come to Goddes boste, or at the least be in full minde and purpose to do, allone as he is able, or els let him not come to this holy table, thinking to deceive God, who seeth all mennes hartes. For neither the absolution of the priest, can any thing auayle them, nor the receiuyng of this holy sacrament doth any thing but increase their damnacion. And if there bee any of you, whose conscience is troubled and greued in any thing, lacking comfort or counsall, let him come to me, or to some other discreete and learned priest, taught in the law of God, and confess and open his sinnen & grieue secretly, that he may receive suche ghostly counsall, advyse, and comfort, that his conscience maye be releued, and that of vs (as of the ministers of GOD and of the churche) he may receive comfort and absolution, to the satisfaction of his mynde, and avoiding of all scruple and doubtfulnes: requiring suche as shalbe satisfied with a generall confession, not to be offended with them that doe vs, to their further satisfying, the auricular and secret confession to the Priest: nor those also whiche thinke nedesfull or convenient, for the quietnes of their owne consciences, particularly to open their sinnen 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 things to folowe and kepe the rule of charitie, and every man to be satisfied with his owne conscience, not judgyng other mennes myndes or consciences; where as he hath no warrant of Goddes word to the same.
The Communion.

Then shall folowe for the Offertory, one or mo, of these Sentences of holy scripture, to bee sung whiles the people doo offer, or els one of theim to bee saied by the minister, immediatly after the offering.

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

Laie not vp for yourselues treasure vpon the yeareth, where the rust and mothe doth corrupt, and where theues bkeake through and steale: But laie vp for yourselues treasures in heauen, where neyther ruste nor mothe doth corrupt, and where theues do not bkeake through nor steale. Math. vi.

Whatsoever you would that menne should do unto you, euyn so do you unto them: for this is the Lawe and the Prophetes. Math. vii.

Not every one that saith unto me, lord, lord, shall entere into the kyngdom of heauen, but he that doth the will of my father whiche is in heauen. Math. vii.

Zache nodde furthe, and saied unto the Lord: beholde, Lord, the halfe of my goodes I geue to the pooze, 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 owen unto you spirituall thinges, is it a great matter of we shal reape your worldly thynges? i. Cor. ix.

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

He whiche soweth little, shall reap little, and he that soweth plenteously, shall reap plenteously. Let evry manne ii. Cor. ix.
do according as he is disposed in his hearte, not grudgyngly, or of necessitie; for God loueth a cherefull gener.

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 reape.

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

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

i. Timo. vi. Charge them which are riche in this woold, that they bee ready to geue, 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 your woakes and labours, that proceedeth of love, whiche love ye haue shewed for his names sake, whiche haue ministred unto the saintes, 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 wooldes good, and seeth his brother have neede, & shutteth up his compassion from hym, how dwelleth the love of God in him?

Toby iii. Geue almooste of thy goodes, and turne never thy face from any poore man, and then the face of the Lord shall not be turned awaye 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 gatheresthe thou thyselfe a good reward, in the daie of necessitie.

Prouerbes xix. He that hath pitie upon 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 sicke and nedy, the Lord shall deliver hym, in the tyme of trouble. Psalm xli.

Where there be Clerkes, they shall syng one, or many of the sentences aboue written, according to the length and shanknesse of the tyne, that the people be offerynge.

In the meane time, whyllys the Clerkes do syng the Offertory, so manye as are disposed, shall offer unto the poore mennes baxe every one according to his habilitie and charitable mynde. And at the offerynge daies appoynted: every manne and woman shall paie to the Curate, the due and accustomed offerynges.

Then to manye as halbe 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 side. All other (that mynde not to receive the said holy Communion) shall departe out of the quire, except the ministers and Clerkes.

Than hall the miniuere take so muche Bread and Wine, as shal suffice for the persons appoynted to receive the holy Communion, laving the breaude upon 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 use (if the Chalice will not serve), puttyng thereto a little pure and cleane water: And settyng both the breaude and wyne upon the Alter: then the Priest shall saie.

The Lord be with you. Amenwere.
And with thy spirite. Priest.

Lift vp your heartes.

Amenwere.
We lift them vp unto the Lord. Priest.
Let vs geue thankes to our Lord God. Amenwere.
It is mete and right 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 Lord, holy father, almighty everlastynge God.

Here shall folowe the proper preface, according to the tyme (if there bee any specially appoynted), or els immediately shall folowe, Therefore with Angelles, etc.

PROPRE

Prefaces.

Upon Christmas Daie.

Forcause thou diddest geue Jesus Christe, thyne onely sonne, to bee borne as this daye for vs, who by the operacion of the holy ghoste, was made very man, of the substaunce of the Virgin Mary his mother, and that without spot of sinne to make vs cleane from all sinne. Therefore etc.

Upon Easter daie.

Ut chiefly are we bound to praise thee, for the glorious resurrection of thy sonne Jesus Christe, our Lord, for he is the very Pascaill Lambe, which was offered for vs, & hath taken awaie the sinne of the woorld, who by his death hath destroyed death, and by his rising to life againe, hath restored to vs everlastynge life. Therefore etc.
The Communion.

Upon the Ascension Day.

Through thy most dear beloved Sonne, Jesus Christ our Lord, who after his most glorious resurrection manifestly appeared 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 ascend, and reign with him in glory. Therefore &c.

Upon Whitsunday.

Through Jesus Christe our Lord, according to whose most true promise, the holy Ghost came downe this daye from heaven, with a sudden great sound, as it had been a mightie wynde, in the likenes of fiery toungues, lightyng upon the Apostles, to teache them, and to leade them to all trueth, geuyng them bothe the gifte of diverse languages, and also boldnes with feruent zeale, constantly to preache the Cospelli 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. Therefore &c.

Upon the feast of the Trinitie.

It is very meete, righte, and oure bounden dutie, that we shold at all tymes, and in all places, gue thanks to thee O Lord, almightye everlasting God, which are one God, one Lord, not one onely person, but three persones in one substance: 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 inequality: whom the Angels &c.

After whiche preface shalt followe immediately.
Therefore with Angels and Archangels, and with all the holy companye of heauen: we laude and magnify thy glorious name, evermore praising thee, and saying,

Holy, holy, holy, Lo"de God of Holtes: heauen (& earth) are full of thy glory: Glanna, in the highest. Blessed is he that commeth in the name of the Lo"de: Glory to thee, O lo"de in the highest. This the Clerkes shal also syng.

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

Let vs praiie for the whole state of Christes churche.

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

Lmightie and euerlyuyng God, whiche by thy holy Apostile ha"ste taught vs to make praiers and supplications, and to geue thankes for al menne: We humbly beseeche thee mo"ste mercelyly to receiue these our praiers, which we offre unto thy divyne Piaiestie, beseeching thee to inspire continually the univerfal churche, with the spirite of trueth, unitie, and concorde: And graunt that al they that do con"fesse thy holy name, mabe agree in the trueth of thy holpe worde, and liue in unitie and godly loue. Specialy we beseeche thee to saue and defende thy seruaunt Edwarde our Kyng, that vnder hym we mabe be Godly and quietly gouerned. And graunt vnto his whole counfaile, and to all that he put in auctosite vnder hym, that they mabe truely and indifferentely minister justice, to the punishment of wickednesse and vice, and to the maintenaunce of Goddes true religion and vertue. Geue grace (O heavenly father) to all Bishoppes, Pastores, and Curates, that thei mabe bothe by their life and doctrine, set furthe thy true and lively worde, and rightely and duely administer thy holy Sacra-
The Communion.

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 goodness (O Lord) to comfort and succour all them, whereby in thy transitory life be in trouble, sorrow, need, sickness, or any other adversity. And especially we commend unto thy merciful goodness, this congregation which is here assembled in thy name, to celebrate 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 declared 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 Patriarchs, Prophets, Apostles and Martyrs, whose examples (O Lord) and steadfastnes 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 rest in the sleep of peace: Grant unto them, we beseech thee, thy mercy, and everlasting peace, and that, at the day of the general resurrection, we and all they which bee of the mystical body of thy Sonne, may altogether be set on his right hand, and hear that his most joyfull voyce: Come unto me, O ye that are 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 only mediatour and advocate.

O God heavenly father, which of thy tender mercie diddest give thine only Sonne Jesus Christ, to suffer death upon the cross for our redemption, who made there (by his one oblation once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sinnes of the whole world, and did intitute, and in his holy Gospell
command us, to celebrate a perpetuall memory of that his precious death, untill his comming again: Hears us (o merciful father) we beseech thee; and with thy holy spirite and woode, vouchsafe to blissee and saue: these thy gifts, and creatures of bread and wyne, that they maie be unto vs the bodye and bloude of thy moste delyp beloved some Jesus Christe. Who in the same nyght that he was betrayed: tooke bade, and when he had blessed, and geuen thanks: he brake it, and gaue it to his disciples, sayynge: Take, eate, this is my bodye which is geuen for you, do this in remembraunce of me.

Likewyse after supper he take the cuppe, and when he had geuen thanks, he gaue it to them, sayynge: Dyynke ye all of this, for this is my bloude of the newe Testament, whych is shed for you and for many, for remission of sinnes: do this as oft as you shall drinke it in remembraunce of me.

These wordes beforre rehearsed are to be saied, turning still to the Altar, without any elevacion, or shewing the Sacrament to the people.

Verfore, O Lord and heauenly father, accor- dyng to the Inscriptyon of thy derely beloued some, our sauiour Jesus Christ, we thy humble seruaantes do celebrate, and make here beforre thy divine Paisesie, with these thy holy gifts, the me- morial whych thy some hath wyllid vs to make, hauing in remembraunce his blessed passion, mightie resurrection, and glorious ascension, renderynge unto thee most hartie thanks, for the innumerable benefites procured unto vs by the same, entirely desirynge thy fatherly goodnes, merci- fully to accepte this our Sacriefce of praise and thanks geuing: most humbly beseeching thee to graunt, that by the merites and death of thy some Jesus Christ, and through faith in his bloud, we and al thy whole church, may obteigne remission of our sinnes, and all other benefites of hys
The Communion.

passyon. And here wee offre and present unto thee (O Lord) oure selfe, oure soules, and bodies, to be a reasonable, holy, and liuely sacrifice unto thee: humbly beseeching thee, that whosoever 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 (through our manyfolde synnes) to offre unto thee any Sacrifise: Yet we beseeche thee to accepte thys our bounden dutie and service, and commaunde these our prayers and supplications, by the Ministry of thy holy Angels, to be brought vp into thy holy Tabernacle before the light of thy dyuine maieсть; not waiyng our merites, but pardonyng our offences, through Christe our Lord, by whome, and with whome, in the unitie of the holy Gho$: all honour and glory, be unto thee, O father almightie, world without ende. Amen.

Let vs praye.

S our Saviour Christe hath commaunded and taught vs, we are bolde to saye. Our father, whyche art in heauen, hallowed be thy name. Thy Kyngdome come. Thy wyll be done in yearth, as it is in heauen. Geue vs this daye our daly breade. And forgove us our trespa±es, as wee forgove them that trespass against vs. And leade vs not into temptacion.

The amenwer.

But deliuer vs from euill. Amen.

Then hall the priest saye.

The peace of the Lord be alwaye with you.

The Clerkes.

And with thy spirite.
The Priest.

Hyst our Paschal lambe is offered up for us, once for all, when he bare our sinnes on his body upon the crose, for he is the very lambe of God, that taketh away the sinnes of the world: wherfore let us 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.

Du that do truly and earnestly repent you of your sinnes to almighty God, and be in loue and charitie with your neighbors, and entende to lede a newe life, folowyng the commaundements 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 almighty God, and to his holy church here gathered together in his name, meekely knelying upon your knees.

Then shall this generall Confession bee 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 prieste 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 tyme, mo pale greuouly have committed, by thought, word and deede, agaynst thy divine maiestie, prouoking moke unjustly 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: have mercy uppon vs, have mercie upon us, moke mercysfull father, for thy sone our Lord Jesus Chistes 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: Though Jesus Chist our Lord.
The Communion.

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

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

Then shall the Priest also say,

Heare what comfortable woordes our sauiour Christ sayeth, to all that truly turne to him.

Come vnto me all that trauell, and bee heauie laden, and I shal refreſhe you. So God loved the woſlde that he gaue his onely begotten sonne, to the ende that al that beleue in hym, shoulde not periſhe, but haue lyfe everlaſting.

Heare also what saint Paul sayeth.

This is a true saying, and woorthie of all men to bee receiued, that Jesus Christe came into thys woſlde 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 propiciacion for our sinnes.

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

O do not presume to come to this thy table (o mercifull lord) trusting in our owne righteouſnes, 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 whome propertie is alwayes to haue mercie: Graunt vs therefore (gracious lord) so to eate the fleſhe of thy dere
some Jesus Christ, and to drinke his bloud in these holy Pisteries, that we may continually dwell in hym, and he in vs, that our synfull bodes may bee made cleane by his body, and our soules washed through his most precious bloud. Amen.

Then shall the Priest first receive the Communion in both kindes himselfe, and next deliver it to other Priests, if any be there present, (that they may be ready to helpe the chiefe Priest,) and after to the people.

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

The body of our Lord Jesus Christe which was geuen for thee, preserve thy bodye and soule unto everlaung lyfe.

And the Priest deliveringe the Sacrament of the bloud, and getting every one to drinke once and no more, shall say,

The bloud of our Lord Jesus Christe which was shed for thee, preserve thy bodye and soule unto everlaunglyng lyfe.

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

In the Communion tyme the Clarke his sung,

ii. O lambe of go, that takeste away the sinnes of the worlde: have mercie upon vs.

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

Beginning to soone as the Priest doeth receyue the holy Communion: and when the Communion is ended, then shall the Clarke sung 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 folowe me, let him forake hymselfe, and take up his crosse and folowe me. 

Whosoever shall endure unto the ende, he shalbe saued. 

Prayse be the Lord God of Israel, for he hath visited and redeemed his people: therefore let us serue hym all the dayes of our lyfe, in holines and righteousness accepted before hym. 

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

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

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

The hower cummeth, and now it is, when true worshippers shall worship the father in spirite and truth. 

Beholde, thou art made whole, sinne no more, let any worse thing happen unto thee. 

If ye shall continue in my woorde, then are ye my very 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 the children of light. 

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

If any man loue me, he will kepe my woorde, and my father will loue hym, and wee will come unto hym, and dwell with hym. 

If ye shall lyde in me, and my woorde shall abyde in you, ye shall aske what ye will, and it shalbe doen to you. 

Herein is my father glorysyed, that ye beare much fruite, and become my disciples. 

This is my commaundement, that you loue together as I haue loued 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 sanctification, 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 savour 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.

Lmightye and everlyuyng God, we moiste hartely thanke thee, for that thou hast vouchsafed to feede us in these holy Mysteries, with the spirituall foode of the mooste precious body and bloud of thy Sonne, our saviour Jesus Christ, and hast assured us (duely receyving the same) of thy favoure and goodness toward vs, and that we be very members incorporazate in thy Mysticall bodye, which is the blessed
The Communion.

compayne of all raphfull people, and heypres through hope of thy euerlafting kingdome, by the merites of the most precius death and passion, of thy deare som. We therfore most humbly besche thee, D heauenly father, to to assist us with thy grace, that we may continue in that holy felowship, and doe all suche good woorkes, as thou hast prepared for us to walke in, through Jesus Christe our Loynde, to whome with thee, and the holy gosilton, 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 Loynde: And the blessing of God almightie, the father, the sonne, and the holy gosilton, be emonges you and remayne with you alway.

Then the people shall aunswer.

Amen.

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

When the holy Communion is celebate on the woorkeday, or in private howses; Then may be omitted, the Glogia 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, every fuch day one.

Shift vs mercifullly, O Lord, in these our supplicacions and prayers, and dispose the way of thy seruantes, toward the attainement of euerlafting salvacion, that emong all the chaunges and chaunces of thys mortall lyfe, they mape eruer bee defended by thy
moste gracious and readye helpe: through Christe our Lord. Amen.

O Almighty Lord and everlyuyng GOD, vouchsafe, 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 preseru ed in body and soule: Through our Lord and sauour Jesus Christ. Amen.

G Raunt we beseeche thee almighty god, that the woordes which we have hearde this day with our outwarde eares, may through thy grace, bee so grafted inwardly in our heartes, that they may bring forth in us the fruite of good living, to the honour and praye of thy name: through Jesus Christe our Lord. Amen.

P Reuent vs, O Lord, in all our doinges, with thy most gracious fauour, and further vs with thy continuall helpe, that in all our woorkes begonne, continued, and ended in thee: we may glorifie thy holy name, and finally by thy mercy obteine euerla ving life: Through, &c.

A Almighty God, the fountayn of all wi dome, which knowest our necessities befoe we aske, and our ignorance in asking: we beseeche thee to haue compassion upon our infirmities, and those thynges, whiche for our unwoorthines we dare not, and for our blindnes we cannot aske, vouchfaue to geue vs for the woorthines of thy soule Jesus Christ our Lord. Amen.

A Almighty god, which hast promised to heare the petitiones of them that aske in thy soules 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
faithfullye asked accordyng to thy will, maye effectuely
bee obtained to the reliefe of oure necessyte, and to the
settyng fowth of thy gloye: Through Jesus Christ our
Lorde.

For rayne.

God heauenly father, whiche by thy somne Jesu
Christ, hast promised to al them that seke thy
kingdom, & the righteousnes therof, al things neces-
sary to the bodely sustenaunce: send vs (we beseeche thee) in
this our necessitie, sych moderate rayne and showers, that
we may receive the fruite of the earth, to our comfort and
to thy honory; Through Jesus Christ our Lord.

For rayne wether.

Lorde God, whiche for the sinne of manne didst
once droune all the world, except eight persons,
and afterwarde of thy great mercye, didst pro-
mise neuer to destroy it so agayn: We humbly beseeche thee,
that although we for our iniquities haue woeorthy
derued this plague of rayne and waters, yet, upon our
true repentance, thou wilt sende vs sych wether whereby
we may receive the fruits of the earth in due season, and
leerne both by the punishment to amende our lives, and by
the graunting of our petition to geue thee praise and glory:
Through Jesu Christ our Lorde.

Upon wedneidaies & frydaies, the English Letany shalbe said or long
in all places, after suche fowme as is appoynted by the kynges majesties
Inunctions: Or as is or shal bee otherwise appoynted by his highnes.
And though there be none to communicate with the Priest, yet these
dayes (after the Litany ended) the Priest shall put upon him a playn
Albe or surpreste, with a cope, and say al thinges at the Altar (appoynted
to be sayed at the celebracon of the ladyes supper), untill after the
offertory. And then shall adde one or two of the Collectes aforeswitten,
as occasion shal be true by his discrecon. And then turning him to the
people shal let them depart with the accustomed blessing.
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, or elles (for receyuing of the same) refer to their Parish Church.

For advancing of all matters and occasion of decency in, it is mete that the bread prepared for the Communion, bee made, though all this realm, after one sort and fashion; that is to say, unleavened, and round, as it was afore, but without all manner of pinte, 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 least, or more, by the discretion of the minister, and so distributed. And menne muste not thinke leafe 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 find at their cosettes and charges in their cures, sufficient Bread and Wine for the holy Communion (as oft as theyr Parishioners be disposed for theyr spiritual comfort to receyue the same) it is therefore ordered, that in recompence of such cosettes and charges, the Parishioners of every Parish shall offer every Sunday, at the tymne of the Offertory, the juste value 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 their Pastours and Curates, and that in suche order and course, as they were wont to synde and pay the said holy lofe.

Also, that the receyuing of the Sacrament of the blessed body and blood of Christ, may be most agreeable to the institution thereof, and to the usage of the primitive Church: In all Cathedral and Collegiate Churches, there shall always some Communicate with the Priest that ministereth. And that the same may be also observed every where abode in the country: Some one at the least of that house in every Parise, to whom by course after the ordinance herein made, it apperteyneth to offer for the charges of the Communion, or some other whom they shall provide to offer for them, shall receive the holy Communion with the Priest: the whiche may be the better doen, for that they knowe before, when theyr course commeth, and make
The Communion.

therefore dispose themselves to the worthie receyuing of the Sacramente. And with hym of them who doeth to offer the charges of the Communion: all other, who be then Godly disposed thereunto, shall lykewise receyve the Communion. And by this means the Minister haung alwayes some to communicate with him, maie accordingly solemnly to high and holy mysteries, with all the suffrages and due order appoynted for the same. And the Priest on the weke daie, shall forbeare to celebrate 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 divine service, in the Parische church where they be resident, and there with devout prayer, or Godlye silence and meditacion, to occupie themselves. There to pae their dueties, to communicate once in the yeare at the least, and there to receyve, and take all other Sacramentes and rites, in this booke appoynted. And whosoever willingly upon no iuvenile cause, doeth absent themselves, or doeth ungodly in the Parische church occupie themselves: upon professe thereof, by the Ecclesiastical lawes of the Realme to bee excommunicate, or suffer other punishment, as shall to the Ecclesiastical iudge (accyding to his discretion) seeme conuenient.

And although it bee redde in aunciente writers, that the people many yeares past receiued at the priesstes handes the Sacrament of the body of Chrest in their owne handes, and no commandement of Chrest to the contrary: Yet foashuche as they many tymes conveyed the same secreteely awaye, kept it with them, and diversely abused it to superstition and wickednes: lest any suche thynge hereafter should be attempted, and that an uniformitie might be used, throughoute the whole Realme: it is thought conuenient the people commonly receiue the Sacrament of Chrestes body, in their mouthes, at the Priesstes hande.
The Letany and Suffrages.

O God the Father of heaven: have mercy upon us miserable sinners.
O God the Father of heaven: have mercy upon us miserable sinners.
O God the Son, Redeemer of the world: have mercy upon us miserable sinners.
O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.
O Holy, blessed, and glorious Trinity, three persons and one God: have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our sins: spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever:
Spare us, good Lord.

From all evil and mischief, from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation:
Good Lord deliver us.

From blindness of heart, from pride, vainglory, and hypocrisy, from envy, hatred, and malice, and all uncharitableness:
Good Lord deliver us.

From fornication, and all other deadly sin, and from all the deceits of the world, the flesh, and the devil:
Good Lord deliver us.

From lightning and tempest, from plague, pestilence, and famine, from battles and murder, and from sudden death:
Good Lord deliver us.
The Letany and

From all sedicion and priyue conspiracie, from the tyrannye
of the bishop of Rome and all his detestable enomyties, from
al falle doctrine and herity, from hardnes of heart, and
contempte of thy word and commaundemente:

Good lorde deliuer vs.

By the mistery of thy holy incarnacion, by thy holy
Patinutie and Circumciſion, by thy Baptisme, fastynge, and
temptacion:

Good lorde deliuer vs.

By thyne agony and blody 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 lorde deliuer vs.

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

Good lorde deliuer vs.

We synners do beſeche thee to heare vs (O Lorde God) and
that it maye pleaſe thee to rule and gouern thy holy
Churche univerſall in the right waue:

We beſeche thee to heare vs good lorde.

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

We beſeche thee to heare vs good lorde.

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 feke thy honour and gloſy:

We beſeche thee to heare vs good lorde.

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

We beſeche thee to heare vs good lorde.

That it maye pleaſe thee to illuminate all Bishops,
paſtours & ministers of the churche, with true knowleſe and
underſtandynge of thy word, and that bothe by theye prea-
chinge and living, they maye set it foorth, and shewe it ac-
terdynge:

We beſeche thee to heare vs good lorde.
Suffrages.

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

We beseeche thee to heare vs good lorde.

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

We beseeche thee to heare vs good lorde.

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

We beseeche thee to heare vs good lorde.

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

We beseeche thee to heare vs 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 vs good lorde.

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

We beseeche thee to heare vs good lorde.

That it may please thee to byng 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 strenthen suche as do stand, and to comfort and helpe the weake hearted, and to raise up them that fall, and finally to beate downe Sathan 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 trauple by lande or by water, all women labourynge of chylde, all sicke persons, and yong chyldren, 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 oppresse:
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 forgeue our enemies, persecutors, and fclaunderers, and to turne their heartes:
We beseeche thee to heare vs good lorde.
That it may please thee to geue and preserve to our vs the kyndly 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 forgeue vs all our synnes, negligences, and ignozaunces, and to endue vs with the grace of thy holy spirite, to amende our lyues accoodyng to thy holy woarde:
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 sinnes of the world:
Graunt vs thy peace.
O lambe of God, that takest away the sinnes 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.

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

And leade vs not into temptacion.
   But deliuer vs from euyll.
   The verʃicle.
O Lo°de, deale not with vs after our hymes.
   The aunʃwere.
   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 lowfull, mercifully assyſte our prayers, that we make before the in all our troubles and aduersities, whensoever they oppress vs: And graciously heare vs, that those euylls, whiche the crafte and subteltie of the deuyll or man worketh against vs, be wrought to nought, and by the prouidence of thy goodnes, they maye be dyſpersed, that we thy seruauntes, byng hurte by no perſecutions, maye euermore gene thankes unto thee, in thy holy churche, thourough Jesu Chriʃte our Lo°de.

O Lo°de, aryʃe, 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 woʃkes that thou dyddeʃ in theyʃ dapes, and in the olde tyme before them.
O Lo°de, aryʃe, helpe vs, and deliuer vs for thy honour.
Gloʃy be to the father, the ſonne, and to the holy ghoʃte; as it was in the begynning, is nowe, and euer shall be woʃide with out ende. Amen.

From our enemies defende vs, O Chryʃte.
Graciouʃly loke upon our affliʃtions.
Pyʃifully beholde the soʃowes of our heart.
Peʃciuʃly forʃewe the hymes of thy people.
Faʃourably with mercy heare our prayers.
O ſome of Daviʃ have mercy upon vs.
Both nowe and euer bouchʃake to here vs Chriʃte.
Graciouʃly heare vs, O Chriʃt.
Graciouʃly heare vs, O lord Chriʃt.
The Suffrages.

The versicle.

O Lord, let thy mercy be shewed upon vs.

The Answer.

As we do put our truwe 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 euilies that we moste righeteously haue deserved: 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 liuing, to thy honour and glory: through our onely mediator and advocate Jesus Christ our Lord. Amen.

Lmightie God, whiche haft geuen vs grace at this tyme with one accord to make our commune supplicacion unto thee, and doest promise, that whan two or three bee gathered in thy name, thou wilt graunt theyr requestes: fullfill now, O Lord, the desires and petitions of thy seruauntes, as maye bee moste expediente for them, graunting vs in this world knowledge of thy truthe, and in the world to come, lyfe everlastinge.

Amen.