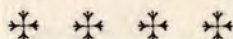




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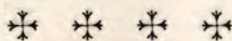
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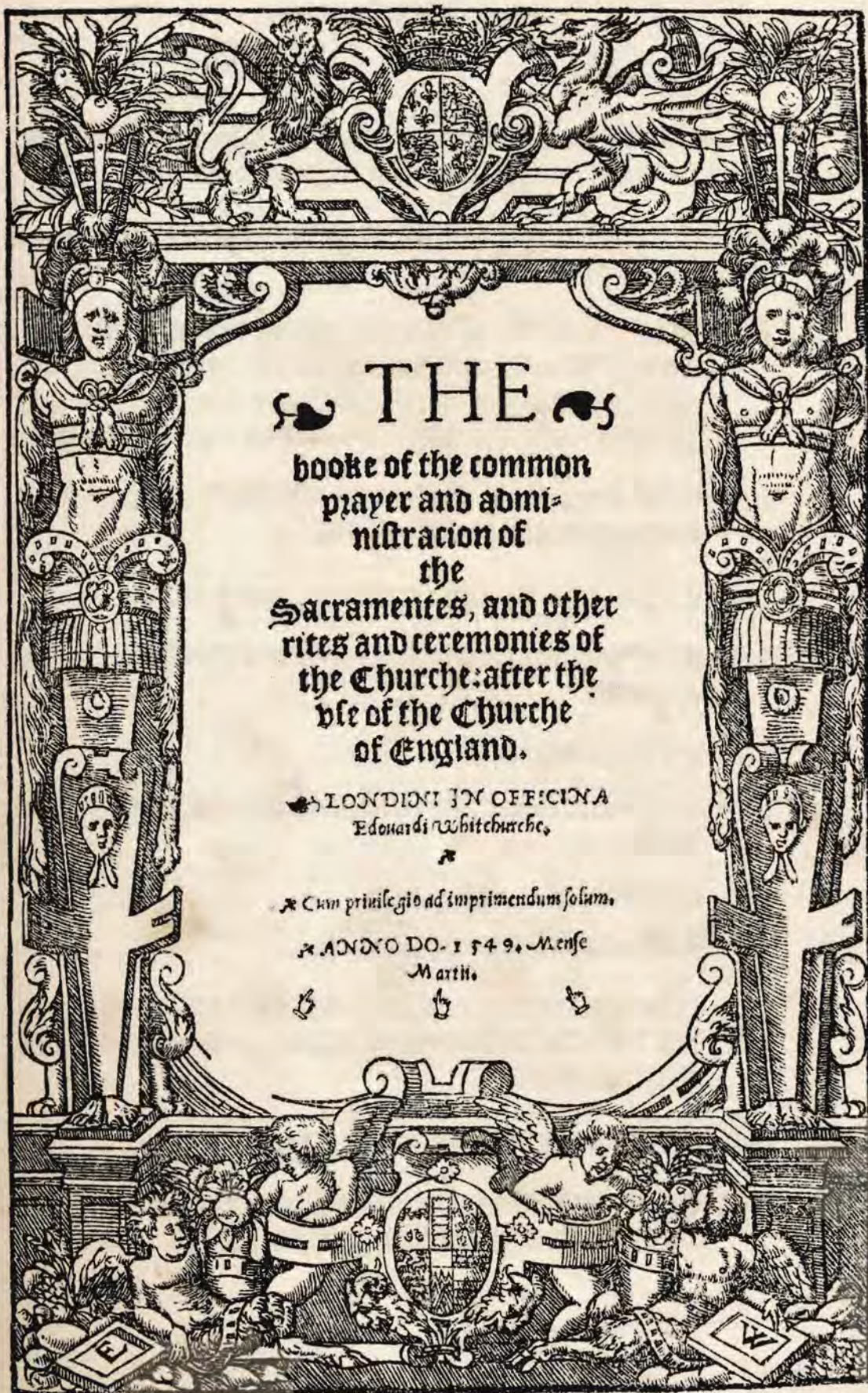
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of the Best Edition.



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

LONDONI IN OFFICINA
Edouardi Whitchurche,

Cum privilegio ad imprimendum solum.

ANNO DO. 1549. Mense
Martii.

THE CON- tentes of this Booke.

- i. A p̄face.
- ii. A table and Kalendar for Psalmes and Lessons, with necessary rules p̄teinyng to thesame.
- iii. The ord̄e for Matins and Euenlong, throughout the yeare.
- iiii. The Introites, Collectes, Epistles and Gospelles, to be v̄led at the celebracion of the lordes Supper, and holy Cōmunion through the yere, with proper Psalmes and Lessons, for diuerse feastes & dayes.
- v. The Supper of the Lorde and holy Communion, commonly called the Masse.
- vi. Of Baptisme, bothe publique and priuate.
- vii. Of Confirmation, where also is a Catechisme for child̄en.
- viii. Of Matrimony.
- ix. Of visitation of the sicke, and Communion of thesame.
- x. Of Buriall.
- xi. The purificacion of women.
- xii. A declaracion of scripture, with certein prayers to bee v̄led the firste daye of Lent, commonlye called Ashwednesdaie.
- xiii. Of Ceremonies omitted or reteyned.
- xiiii. Certein notes for the more plain explicaciō and decent ministracion of thinges cōteined in this boke.

THE PREFACE.



There was neuer any thing by the wit of man so well deuised, or so surely established, which (in continuance of time) hath not been corrupted: as (among other thinges) it may plainly appere by the common pray-ers in the Church, commonly called diuine seruice: the firste originall and grounde whereof, if a manne would searche out by the auncient fathers, he shall finde that the same was not ordeyned, but of a good purpose, and for a great aduancement of godlines: For they so ordeyned the matter, that all the whole Bible (or the greatest parte thereof) should be read ouer once in the yeare, intending thereby, that the Cleargie, and specially suche as were Ministers of the congregacion, should (by often reading and meditation of Gods worde) be stirred vp to godlines themselves, and be more able also to exhort other by wholesome doctrine, and to confute them that were aduersaries to the trueth. And further, that the people (by daily hearyng of holy scripture read in the Church) should continually profite more and more in the knowlege of God, and bee the more inflamed with the loue of his true religion. But these many yeares passed this Godly and decent orde of the auncient fathers, hath bee so altered, broken, and neglected, by planting in betweene stozies, Legēdes, Responses, Verses, haire repetitions, Cominimozacions and Synodales, that commonly when any booke of the Bible was begon: before three or foure Chapters were read out, all the rest were breadd. And in this sorte, the booke of Esai was begon in Advent, and the booke of Genesis in Septuagesima: but they were onely begon, and neuer read thorow. After a like sorte wer other bookes of holy scripture bled. And moreover, where as S. Paule would haue suche language spoken to the people in the church, as they might vnderstande and haue profite by hearyng the same: the seruice in this Church of England (these many yeares) hath been read in Latine to the people, whiche they vnderstoode not, so that they haue heard with theyr eares onely: a their hartes, spirite and minde, haue not been edified thereby. And furthermore, notwithstanding that the auncient fathers had deuised the psalmes into seuen porcions: where of euery one was called a nocturne: now of late tyme a fewe of them haue been daily sayed (and oft repeated) and the rest vtterly omitted. Moreover, the nobre & hardnes of the rules called the pie, and the manifold chaunginges of the seruice, was the cause, y to turne the booke onely, was so hard and intricate a matter, that many times, there was more busines to fynd out what should be read, then to read it when it was founde out.

These inconueniences therfore considered: here is set furth suche an orde, whereby the same shall be redressed. And for a readines in this matter, here is drawen oura Kalendar for that purpose, whiche is plaine and easy to be vnderstanded, wherein (so muche as maye be) the reading of holy scripture is so set furth, that all thynges shall bee doen in orde, with-

out breaking one p[ar]t thereof from another. For this cause be cut of Antiphones, Responses, Invitatories, and suche like thynges, as did breake the continuall course of the reading of the scripture. Yet because there is no remedy, but that of necessity there must be some rules: therfore certein rules are here set furth, whiche as they be fewe in n[um]bre: so they be plain and easy to be vnderstanded. So yf here you haue an orde for praiser (as touchyng the reading of holy scripture) muche agreeable to the mynde & purpose of the olde fathers, and a greate deale more profuable and comodious, then that whiche of late was vsed. It is more profitable, because here are left out many thynges, wherof some be vncertaine, some vncertaine, some haue and superstitious: and is ordeyned nothyng to be read, but the very pure worde of God, the holy scriptures, or that whiche is euidently grounded vpon the same: and that in suche a language & orde, as is moste easy & plain for the vnderstandyng, bothe of the readers and hearers. It is also more comodious, bothe for the shortnes thereof, & for the plaines of the orde, & for that the rules be fewe & easy. Furthermore by this orde, the curates shal neede none other booke for their publique seruice, but this booke & the Bible: by the meanes wherof, the people shal not be at so great charge for booke, as in tyme past they haue been.

And where heretofore, there hath been great diuersitie in sayyng and syngyng in churches within this realme: some folowynge Salisbury vse, some Hereford vse, some the vse of Bangor, some of Exeter, & some of Lincoln: Now from hence furth, all the whole realme shal haue but one vse. And if any would iudge this waye more painfull, because that all thynges must be read vpon the booke, where as before by the reason of so often repetition, they could save many thynges by heart: if those men will waye their labor, with the profite in knowlege, whiche dayly they shal obtaine by reading vpon the booke, they will not refuse the payn, in consideration of the greate profite that shal ensue thereof.

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

¶ Though it be appointed in the afore written preface, that all thynges shal be read and sog in the church, in the Englishe tongue, to the ende yf the congregation maie be therby edified: yet it is not meant, but when men saye Matins and Euen song priuatlye, they maye saie the same in any language that they themselves do vnderstande. Neither that any man shal be bound to the sayyng of them, but suche as from tyme to tyme, in Cathedral and Collegiate Churches, Parische Churches, and Chapelles to the same annexed, shal serue the congregation.

THE TABLE AND

*Calender, expressing the order of the Psalmes
and Lessons, to bee sayed at Matynes and Euen-song.
throughout the yere, excepte certayne proper
feastes, as the Rules folowynge
more plaine-ly de-
clare.*

 THE ORDRE
how the Psalter is appoyne-
ted to bee redde.

The Psalter shalbe red thzough, once euery Moneth, & because that some Monethes, be longer then some other be: it is thought good, to make the euen by this meanes.

To euery Moneth, as concerning this purpose, shalbe appointed lust. xxx. Dayes.

And because January and Marche hath one daye, aboue the sayd noumbre, and february whiche is placed betwene them bothe, hath onely .xxviii. daies, february shall bozowe of either of the Monethes of January and Marche one daye, and so the Psalter whiche shalbe red in february, muste bee begon the last daie of January, and ended the first daie of Marche.

And whereas Mafe, Iuly, August, October, and December, haue .xxxi. dayes a pece, it is ordered that the same Psalmes shalbe redde the laste daye of the said Monethes, whiche were red the daie befoze: so that the Psalter maye bee begon agayne the firste daye of the nexte Monethes ensuyng.

Now to knowe what Psalmes shalbe red euery daye, loke in the Kalender the noumbre that is appoynted for the Psalmes, and then finde the same noumbre in this Table, and vpon that noumbre shall you se, what Psalmes shalbe sayd at Matyng, and Euen song.

And where the .C. xix. Psalme is deuided into .xxii. porcions, and is ouer long to be red at one tyme: it is so ordered that at one tyme shall not be red aboue .i. lii. or .v. of the said porcions, as you shall perceiue to be noted in this Table.

And here is also to bee noted, that in this Table, and in all other partes of service, where any Psalmes are appoynted, the noumbre is expessed after the greate English Bible, whiche from the ix Psalme vnto the .C. xliiii. Psalme (folowynge the diuision of the Ebzues) doth vary in noumbres from the comon Latyn translation.

A TABLE FOR

the ordre of the Psalmes, to be sayed at
Matins and Euenlong.

Matins.		Euenlong.	
i	i. ii. iii. iiii. v.	vi. vii. viii.	
ii	ix. x. xi.	xii. xiii. xiiii.	
iii	xv. xvi. xvii.	xviii.	
iiii	xix. xx. xxi.	xxii. xxiii.	
v	xxiiii. xxv. xxvi.	xxvii. xxviii. xxix.	
vi	xxx. xxxi.	xxxii. xxxiii. xxxiiii.	
vii	xxxv. xxxvi.	xxxvii.	
viii	xxxviii. xxxix. xl.	xli. xlii. xliii.	
ix	xliii. xlv. xlvi.	xlvii. xlviii. xlix.	
x	li. lii.	liii. liii. lv.	
xi	lvi. lvii. lviii.	lix. lx. lxi.	
xii	lxii. lxiii. lxiiii.	lxv. lxvi. lxvii.	
xiii	lxviii.	lxix. lxx.	
xiiii	lxxi. lxxii.	lxxiii. lxxiiii.	
xv	lxxv. lxxvi. lxxvii.	lxxviii.	
xvi	lxxix. lxxx. lxxxi.	lxxxii. lxxxiii. lxxxiiii. lxxxv.	
xvii	lxxxvi. lxxxvii. lxxxviii.	lxxxix.	
xviii	xc. xci. xcii.	xciii. xciiii.	
xix	xcv. xcvi. xcvi.	xcviii. xcix. c. ci.	
xx	cii. ciii.	ciii.	
xxi	cv.	cvi.	
xxii	cvii.	cviii. cix.	
xxiii	cx. cxii. cxiii. cxiiii.	cxviii. cxv.	
xxiiii	cxvi. cxvii. cxviii.	cxix. Inde. iiii.	
xxv	Inde. v.	Inde. iiii.	
xxvi	Inde. v.	Inde. iiii.	
xxvii	cxv. cxvi. cxvii. cxviii. cxviiii. cxv.	cxv. cxvii. cxviii. cxvix. cxv. cxv.	
xxviii	cxvii. cxviii. cxviiii. cxv.	cxv. cxvii. cxviii.	
xxix	cxvix. cxl. cxli.	cxlii. cxliii.	
xxx	cxliii. cxlv. cxlvi.	cxlvii. cxlviii. cxlix. cl.	

THE ORDRE

howe the reste of holy Scripture
(beside the Psalter) is appoynted to bee redde.

**ve olde
tamt.** The olde Testament is appoynted for the first Lesson, at Matins and Euen-song, and shal bee redde throught euery yere once, except certain booke and Chapters, whiche bee least edifying, and might best be spared, and therfore are left vncd.

**e newe
amst.** The newe Testament is appoynted for the second Lesson, at Matins and Euen-song, and shal be red ouer orderly euery yere thise, beside the Epistles and Gospelles: except the Apocalips, out of the whiche there be onely certain Lessons appoynted vpon diuerse proper feastes.

ons. And to knowe what Lesson shall bee red euery daye: finde the daye of the Moneth in the Kalendar folowynge: and there ye shal perceiue the booke and Chapters, that shal be red for the Lesson, bothe at Matins and Euen-song.

**per
mes.** And here is to be noted, that whensoever there bee any proper Psalmes or Lesson, appoynted for any feast, moueable or vnmoueable: then the Psalmes and Lesson appoynted in the Kalendar, shal be omitted for that tyme.

Ye muste note also that the Collect, Epistle and Gospell appoynted for the Sundaie, shall serue all the weeke after, except there fall some feast that hath his propre.

leape This is also to be noted, concerning the leape yeres, that the .xxv. daye of February, whiche in leape yeres is coumpted for twoo dayes, shall in those twoo dayes, alter neither Psalmes nor Lesson: but the same Psalmes and Lesson, whiche be sayed the first daye, shall serue also for the seconde daye.

Also, wheresoever the beginning of any Lesson, Epistle, or Gospell is not exprested, there ye must begin at the beginning of the Chapter.



January.

January.			Matins.			Euenlong.		
			Palmes.					
			i. Lesson. ii. Lesson			i. Lessō. ii. Lesson.		
a	Kalend.	i	Circumci.	i	Gen. xvi	Roma. ii	Deut. x	Collof. ii
b	iii. No.	ii		ii	Gen. i	Math. i	Gene. ii	Roma. i
c	ii. No.	iii		iii	iii	ii	iii	ii
d	Id. No.	iiii		iiii	b	iii	bi	iii
e	Nonas.	b		b	viii	iiii	viii	iiii
f	viii. Id.	vi	Epiphant.	vi	Esai. lx	Luke. iii	Esa. xlix	John. ii
g	vii. Id.	vii		vii	Gene. ix	Mat. v	Gene. xi	Roma. v
a	vi. Id.	viii		viii	xii	vi	xiii	vi
b	v. Id.	ix		ix	xiii	vii	xv	vii
c	iiii. Id.	x		x	xvi	viii	xvii	viii
d	iii. Id.	xi		xi	xviii	ix	xix	ix
e	Id. Id.	xii		xii	xx	x	xxi	x
f	Idus.	xiii		xiii	xxii	xi	xxiii	xi
g	xix. kl.	xiiii		xiiii	xxiii	xii	xxv	xii
a	xviii. kl.	xv		xv	xxvi	xiii	xxvii	xiii
b	xvii. kl.	xvi		xvi	xxviii	xiiii	xxix	xiiii
c	xvi. kl.	xvii		xvii	xxx	xv	xxxi	xv
d	xv. kl.	xviii		xviii	xxxi	xvi	xxxii	xvi
e	xiiii. kl.	xix		xix	xxxiii	xvii	xxxv	i. Cor. i
f	xiii. kl.	xx		xx	xxxvi	xviii	xxxvii	ii
g	xii. kl.	xxi		xxi	xxxviii	xix	xxxix	iii
a	xi. kl.	xxii		xxii	xl	xx	xli	iiii
b	x. kl.	xxiii		xxiii	xlii	xxi	xliii	v
c	ix. kl.	xxiiii		xxiiii	xliiii	xxii	xlvi	vi
d	viii. kl.	xxv	Con. Pau.	xxv	xlvi	Act. xxi	xlvi	Act. xxi
e	vii. kl.	xxvi		xxvi	xlvi	mat xxiii	xlix	i. Cor. vii
f	vi. kl.	xxvii		xxvii	l	xxiii	Exod. i	viii
g	v. kl.	xxviii		xxviii	Exod. ii	xxv	iii	ix
a	iiii. kl.	xxix		xxix	liii	xxvi	b	x
b	iii. kl.	xxx		xxx	bi	xxvii	vii	xi
c	Id. kl.	xxxi		i	viii	xxviii	ix	xii

February.

February.			Matins.			Euenlong.		
			Psalmes					
					i. Lesson.	ii. Lesson	i. Lesson	ii. Lesson
d	Kaleu.	i		ii	Exod. x	Marke. i	Exod. xi	i. Cor. xii
e	iii. No.	ii	Dur. Ma.	iii	xii	ii	xiii	xiiii
f	iii. No.	iii		iiii	xiii	iii	xv	xv
g	iiii. No.	iiii		v	xvi	iiii	xvii	xvi
A	Nonas	v		vi	xviii	v	xix	ii. Cor. i
b	viii. Id.	vi		vii	xx	vi	xxi	ii
c	vii. Id.	vii		viii	xxii	vii	xxiii	iii
d	vi. Id.	viii		ix	xxiii	viii	xxiv	iiii
e	v. Id.	ix		x	xxv	ix	xxvi	v
f	iiii. Id.	x		xi	xxvii	x	xxviii	vi
g	iii. Id.	xi		xii	leu. xviii	xi	leui. xix.	vii
A	ii. Id.	xii		xiii	xx	xii	Rume. x	viii
b	Idus.	xiii		xiiii	Rume. xi	xiii	xv	ix
c	xvi. kl.	xiiii		xv	xvi	xiiii	xvi	x
d	xv. kl.	xv		xvi	xvii	xv	xvii	xi
e	xiiii. kl.	xvi		xvii	xviii	xvi	xviii	xii
f	xiii. kl.	xvii		xviii	xix	Lu. di. i	xx	xiii
g	xii. kl.	xviii		xix	xxi	di. i	xxii	Salath. i
A	xi. kl.	xix		xx	xxii	ii	xxiii	ii
b	x. kl.	xx		xxi	xxv	iii	xxvi	iii
c	ix. kl.	xxi		xxii	xxvii	iiii	xxviii	iiii
d	viii. kl.	xxii		xxiii	xxix	v	xxx	v
e	vii. kl.	xxiii		xxiiii	xxxi	vi	xxxi	vi
f	vi. kl.	xxiiii	Marthias.	xxv	xxxiii	vii	xxxiii	Ephes. i
g	v. kl.	xxv		xxvi	xxxv	viii	xxxvi	ii
A	iiii. kl.	xxvi		xxvii	Deut. i	ix	Deut. ii	iii
b	iii. kl.	xxvii		xxviii	iii	x	iiii	iiii
c	ii. Id.	xxviii		xxix	v	xi	vi	v

Marche.

Marche.		Matins.		Evensong.			
		C. Psalms.					
		i. Lesson.		ii. Lesson.			
d	kalend.	i	xxx	Deu. vii	Luk. xii	Deu. viii	Ephe. vi
e	vi. No.	ii	i	ix	xiii	x	Philp. i
f	v. No.	iii	ii	xi	xviii	xii	ii
g	iiii. No.	iiii	iii	xiii	xv	xiiii	iii
A	iii. No.	v	iiii	xv	xvi	xvi	iiii
b	Prud. No.	vi	v	xvii	xvii	xviii	Collos. i
c	Jonas.	vii	vi	xix	xviii	xx	ii
d	viii. Id.	viii	vii	xxi	xx	xxi	iii
e	vii. Id.	ix	viii	xxiii	xx	xxiii	iiii
f	vi. Id.	x	ix	xxv	xxi	xxv	i. Thei. i
g	v. Id.	xi	x	xxvii	xxii	xxviii	ii
A	iiii. Id.	xii	xi	xxix	xxiii	xxx	iii
b	iii. Id.	xiii	xii	xxxi	xxiiii	xxxi	iiii
c	Prud. Id.	xiiii	xiii	xxxiii	John. i	xxxiii	v
d	Idus	xv	xiiii	Josue. i	ii	Josue. ii	ii. Thei. i
e	xv. kl.	xvi	xv	iii	iii	iii	ii
f	xvi. kl.	xvii	xvi	v	iiii	vi	iii
g	xv. kl.	xviii	xvii	vii	v	viii	i. Timo. i
A	xiiii. kl.	xix	xviii	ix	vi	x	ii. iii
b	xiii. kl.	xx	xix	xi	vii	xi	iiii
c	xii. kl.	xxi	xx	xiii	viii	xiii	v
d	xi. kl.	xxii	xxi	xv	ix	xvi	vi
e	x. kl.	xxiii	xxii	xvii	x	xviii	ii. Tim. i
f	ix. kl.	xxiiii	xxiii	xix	xi	xx	ii
g	viii. kl.	xxv	xxiiii	xxi	xii	xxii	iii
A	vii. kl.	xxvi	xxv	xxiii	xiii	xxiii	iiii
b	vi. kl.	xxvii	xxvi	Judic. i	xiiii	Judic. ii	Citus. i
c	v. kl.	xxviii	xxvii	iii	xv	iiii	ii. iii
d	iiii. kl.	xxix	xxviii	v	xvi	vi	Philp. i
e	iii. kl.	xxx	xxix	vii	xvii	viii	Hebre. i
f	Prud. kl.	xxxi	xxx	ix	xviii	x	ii

Aprill.

Aprill.			Matins.		Euenlong.	
			Psalmes.			
			i. Lesson.		ii. Lesson.	
			i. Lesson.		ii. Lesson.	
a	Kalend.	i		Judi. xi	John. xix	Judi. xii
b	iii No.	ii		xiii	xx	xiiii
c	iii No.	iii		xv	xxi	xvi
d	iiii No.	iiii		xvii	Actes. i	xviii
e	Nonas	v		xix	ii	xx
f	viii Id.	vi		xxi	iii	Ruth. i
g	vii Id.	vii		xvii	ii	iii
a	vi Id.	viii		xix	b	i. Regu. i
b	v Id.	ix		i. Regu. ii	vi	iii
c	iiii Id.	x		xiii	viii	v
d	iii Id.	xi		xv	xvi	vii
e	iiii Id.	xii		xviii	ix	ix
f	Idus.	xiii		x	x	x
g	xviii kl.	xiiii		xii	xi	xiii
a	xvii kl.	xv		xiiii	xii	xv
b	xvi kl.	xvi		xvi	xiii	xvi
c	xv kl.	xvii		xviii	xiv	xviii
d	xiiii kl.	xviii		xx	xv	xxi
e	xiii kl.	xix		xxii	xvi	xxiii
f	xii kl.	xx		xxiiii	xvii	xxv
g	xi kl.	xxi		xxvi	xviii	xxvii
a	x kl.	xxii		xxviii	xix	xxix
b	ix kl.	xxiii		xxx	xx	xxxi
c	viii kl.	xxiiii		ii. Regu. i	xxi	ii. Regu. ii
d	vii kl.	xxv	Mar. Eva	iii	xxii	iii. John. i
e	vi kl.	xxvi		v	xxiii	vi
f	v kl.	xxvii		vii	xxiiii	viii
g	iiii kl.	xxviii		ix	xxv	x
a	iii kl.	xxix		xi	xxvi	xii
b	ii kl.	xxx		xiii	xxvii	xiiii
c						ii. iii. Tho

Maye.

Maye.			Latins.			Euenlong.		
			Psalmes.					
						</		

Iune.

June.					Matins.		Euenlong.	
			Psalmes.					
					i. Lesson. ii. Lesson.		i. Lesson. ii. Lesson.	
e	Kalend.	i		i	i. Eld. vi	Mark. ii.	i. Cl. vii.	i. Cor. xv
f	iii. No.	ii		ii	viii	iii	ix	xvi
g	iii. No.	iii		iii	x	iiii	ii. Eld. i	ii. Cor. i
a	Pub. No	iiii		iiii	ii. Eld. ii	v	iii	ii
b	Monas.	v		v	iiii	vi	v	iii
c	vii. Id.	vi		vi	vi	vii	vii	iiii
d	vii. Id.	vii		vii	viii	viii	ix	v
e	vi. Id.	viii		viii	x	ix	xi	vi
f	v. Id.	ix		ix	xii	x	xiii	vii
g	iiii. Id	x		x	Hester. i	xi	Hester. ii	viii
a	iii. Id.	xi	Sarna. ap	xi	iii	Act. xiiii	iiii	Actes. xv
b	Pub. Id	xii		xii	v	Mar. xii	vii	ii. Cor. ix
c	Idus.	xiii		xiii	vii	xiii	viii	x
d	xviii. kl.	xiiii		xiiii	ix	xiiii	Job. i	xi
e	xvii. kl.	xv		xv	Job. ii	xv	iii	xii
f	xvi. kl.	xvi		xvi	iiii	xvi	v	xiii
g	xv. kl.	xvii		xvii	vi	Luke. i	vii	Gala. i
a	xiiii. kl.	xviii		xviii	viii	ii	ix	ii
b	xiii. kl.	xix		xix	x	iii	xi	iii
c	xii. kl.	xx		xx	xii	iiii	xiii	iiii
d	xi. kl.	xxi		xxi	xiiii	v	xv	v
e	x. kl.	xxii		xxii	xvi	vi	xvii	vi
f	ix. kl.	xxiii		xxiii	xix	vii	xx	Ephe. i
g	viii. kl.	xxiiii	Pa. Jo. ba	xxiiii	Mal. iii	Mat. iii	Mal. iii	Mat. xiiii
a	vii. kl.	xxv		xxv	Job. xxi	Lu. viii	Job. xxii	Ephe. ii
b	vi. kl.	xxvi		xxvi	xxiii	ix	xxiii	xxv
c	v. kl.	xxvii		xxvii	xxvi	x	xxvii	iiii
d	iiii. kl.	xxviii		xxviii	xxix	xi	xxx	v
e	iii. kl.	xxix	S. Peter.	xxix	xxx	Actes. iii	xxii	Actes. iii
f	Pub. kl.	xxx		xxx	xxxi	Luke. xii	xxxi	Ephe. vi

Iuly.

July.				Matins.		Euen-song.	
Psalmes.				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
g	Kalend.	i	i	iob xxxv	Luk. xlii	iob xxxvi	Philip. i
a	vi. No.	ii	ii	xxxvii	xliii	xxxviii	ii
b	v. No.	iii	iii	xxxix	xl	xl	iii
c	iiii. No.	iiii	iiii	xli	xli	xlii	iiii
d	iii. No.	v	v	Prouer i	xvii	Prouer ii	Collus. i
e	Prud. No.	vi	vi	iii	xviii	iii	ii
f	Donas	vii	vii	v	xix	vi	iii
g	viii. Id.	viii	viii	vii	xx	viii	iiii
a	vii. Id.	ix	ix	ix	xxi	xii	i. Thess. i
b	vi. Id.	x	x	xi	xxii	xiii	ii
c	v. Id.	xi	xi	xiii	xxiii	xiiii	iii
d	iiii. Id.	xii	xii	xv	xxiiii	xvi	iiii
e	iii. Id.	xiii	xiii	xvii	Joan. i	xviii	v
f	Prud. Id.	xiiii	xiiii	xix	ii	xx	ii. Thess. i
g	Idus.	xv	xv	xxi	iii	xxii	ii
a	xvi. kl.	xvi	xvi	xxiii	iiii	xxiiii	iii
b	xv. kl.	xvii	xvii	xxv	v	xxvi	i. Timo. i
c	xiv. kl.	xviii	xviii	xxvii	vi	xxviii	ii. iii
d	xiii. kl.	xix	xix	xxix	vii	xxx	iii
e	xii. kl.	xx	xx	xxxi	viii	Eccles. i	v
f	xi. kl.	xxi	xxi	Eccles. ii	ix	iii	vi
g	x. kl.	xxii	xxii	iiii	x	iiii	vi. Tim. i
a	ix. kl.	xxiii	xxiii	vi	xi	vii	ii
b	ix. kl.	xxiiii	xxiiii	viii	xii	ix	iii
c	viii. kl.	xxv	xxv	x	xiii	xi	iiii
d	vii. kl.	xxvi	xxvi	xii	xiiii	Jerem. i	Tit. i
e	vi. kl.	xxvii	xxvii	Jerem. ii	xv	iii	ii. iii
f	v. kl.	xxviii	xxviii	iiii	xvi	v	Phile. i
g	iiii. kl.	xxix	xxix	vi	xvii	vii	Hebre. i
a	iii. kl.	xxx	xxx	viii	xviii	ix	ii
b	Prud. kl.	xxxi	xxxi	x	xix	xi	iii

August.

August.			Matins.		Euenlong.	
Psalmes.			i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
c	Kalend.	i				
d	iii. No.	ii				
e	iii. No.	iii				
f	viid. N	iiii				
g	Nonas	v				
a	viii. Id.	vi				
b	vii. Id.	vii				
c	vi. Id.	viii				
d	v. Id.	ix				
e	iiii. Id.	x				
f	iii. Id.	xi				
g	viid. Id	xii				
a	Idus.	xiii				
b	ix. kl.	xiiii				
c	viii. kl.	xv				
d	vii. kl.	xvi				
e	vi. kl.	xvii				
f	v. kl.	xviii				
g	iiii. kl.	xix				
a	iii. kl.	xx				
b	ii. kl.	xxi				
c	kl.	xxii				
d	l. kl.	xxiii				
e	ix. kl.	xxiiii				
f	viii. kl.	xxv				
g	vii. kl.	xxvi				
a	vi. kl.	xxvii				
b	v. kl.	xxviii				
c	iiii. kl.	xxix				
d	iii. kl.	xxx				
e	viid. kl.	xxxi				

September.

September.			Gatins.		Euenlong.	
			Psalmes.			
			i. Lesson.		ii. Lesson.	
f	Kalend	i	i	Dant. ix	Math. ii	Dant. x Roma. ii
g	iiii. No.	ii	ii	xi	iii	xii
a	iii. No.	iii	iii	xiii	iiii	xiii
b	Idus No	iiii	iiii	Ose. i.	v	Ose. ii. iii
c	Nonas	v	v	iiii	vi	v. vi
d	vi. Id.	vi	vi	vii	vii	viii
e	vii Id.	vii	vii	ix	viii	x
f	vi Id.	viii	viii	xi	ix	xii
g	v Id.	ix	ix	xiii	x	xiii
a	iiii. Id.	x	x	Joel. i	xi	Joel. ii.
b	iii. Id.	xi	xi	iii	xii	Amos. i
c	Idus Id.	xii	xii	Amos. ii	xiii	iii
d	Idus	xiii	xiii	iiii	xiiii	v
e	xviii kl.	xiiii	xiiii	vi	xv	vii
f	xvii kl.	xv	xv	viii	xvi	ix
g	xvi kl.	xvi	xvi	Abdias i	xvii	Jonas. ii. Cor. i
a	xv kl.	xvii	xvii	Jon. ii. iii	xviii	iii
b	xiiii kl.	xviii	xviii	Micha. i	xix	Micha. ii
c	xiii kl.	xix	xix	iii	xx	iiii
d	xii kl.	xx	xx	v	xxi	vi
e	xi kl.	xxi	xxi	vii	xxii	Naum. i
f	x kl.	xxii	xxii	Naum. ii	xxiii	iii
g	ix kl.	xxiii	xxiii	Abacuc. i	xxiiii	Abacu. ii
a	viii kl.	xxiiii	xxiiii	iii	xxv	Soph. i
b	vii kl.	xxv	xxv	Soph. ii	xxvi	iii
c	vi kl.	xxvi	xxvi	Agge. i	xxvii	Agge. ii.
d	v kl.	xxvii	xxvii	zacha. i.	xxviii	zach. ii. iii
e	iiii kl.	xxviii	xxviii	iiii. b	Harke. i	vi
f	iii kl.	xxix	xxix	vii	ii	viii
g	Idus. kl.	xxx	xxx	ix	iii	x

October.

October.				Matins.		Euen song.	
		Psalms.					
				i. Lesson.		ii. Lesson.	
				i. Lesson.		ii. Lesson.	
A	Kalend.	i	i	zacha. xi	Mar. iiii	zach. xii	i. Cor. xvi
b	vi. No.	ii	ii	xiii	v	xiiii	ii. Cor. i.
c	v. No.	iii	iii	Mala. i.	vi	Mala. ii	iii
d	iiii. No	iiii	iiii	iii	vii	iiii	iiii
e	iii. No	v	v	Toby. i.	viii	Toby. ii	v
f	ii. No	vi	vi	iii	ix	iiii	vi
g	Nonas.	vii	vii	v	x	vi	vii
A	viii. Id.	viii	viii	vii	xi	vii	viii
b	vii. Id	ix	ix	ix	xii	x	viii
c	vi. Id	x	x	xi	xiii	xii	ix
d	v. Id.	xi	xi	xiii	xiiii	xiii	x
e	iiii. Id.	xii	xii	Judith. i	xv	Judith. ii	xi
f	iii. Id.	xiii	xiii	iii	xvi	iiii	xii
g	ii. Id.	xiiii	xiiii	v	Lu. di. i.	vi	xiii
A	Idus.	xv	xv	vii	di. i.	vii	Gala. i
b	xvii kl.	xvi	xvi	ix	ii	x	ii
c	xvi kl.	xvii	xvii	xi	iii	xi	iii
d	xv kl.	xviii	xviii	xiii	iiii	xii	iiii
e	xiiii kl.	xix	xix	xv	v	xvi	v
f	xiii kl.	xx	xx	Sapi. i.	vi	Sap. ii.	vi
g	xii kl.	xxi	xxi	iii	vii	iii	Ephe. i.
A	xi kl.	xxii	xxii	v	viii	vi	ii
b	x kl.	xxiii	xxiii	vii	ix	vii	iii
c	ix kl.	xxiiii	xxiiii	ix	x	x	iiii
d	viii kl.	xxv	xxv	xi	xi	xii	v
e	vii kl.	xxvi	xxvi	xiii	xii	xiii	vi
f	vi kl.	xxvii	xxvii	xv	xiii	xvi	Philip. i
g	v kl.	xxviii	xxviii	xvii	xiiii	xvii	ii
A	iiii kl.	xxix	xxix	xix	xv	Eccl. i.	iii
b	iii kl.	xxx	xxx	Eccl. ii	xvi	iii	iiii
c	ii. Id.	xxxi	xxxi	iii	xvii	v	Collos. i.

Nouember.

November.		Psalmes.		Matins.		Euenlong.	
				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
d	Kalend	i	All saints	i	Sapi. iiii	He. xi xii	Sap. b. Apo. xix.
e	iii. No.	ii		ii	Eccle. vi.	Lu. xvi	Eccle. vii Collos. ii
f	ii. No.	iii		iii	viii	xix	ix
g	viid No	iiii		iiii	x	xx	xi
a	Nonas	v		v	xii	xxi	xiii
b	viii. Id	vi		vi	xiiii	xxii	xv
c	vii. Id.	vii		vii	xvi	xxiii	xvi
d	vi. Id.	viii		viii	xviii	xxiiii	xvii
e	v. Id.	ix		ix	xx	John. i.	xxi
f	iiii. Id.	x		x	xxii	ii	xxiii
g	iii. Id.	xi		xi	xxiiii	iii	xxv
a	viid Id.	xii		xii	xxvi	iiii	xxvii
b	Idus.	xiii		xiii	xxviii	v	xxix
c	xviii. kl.	xiiii		xiiii	xxx	vi	xxxi
d	xvii. kl.	xv		xv	xxxi	vii	xxxii
e	xvi. kl.	xvi		xvi	xxxiii	viii	xxxv
f	xv. kl.	xvii		xvii	xxxvi	ix	xxxvii
g	xiiii. kl.	xviii		xviii	xxxviii	x	xxxix
a	xiii. kl.	xix		xix	xl	xi	xli
b	xii. kl.	xx		xx	xlii	xii	xliii
c	xi. kl.	xxi		xxi	xliiii	xiii	xlv
d	x. kl.	xxii		xxii	xlvi	xiiii	xlvii
e	ix. kl.	xxiii		xxiii	xlviii	xv	xlix
f	viii. kl.	xxiiii		xxiiii	l	xvi	li
g	vii. kl.	xxv		xxv	Baruo. i.	xvii	Baru. ii
a	vi. kl.	xxvi		xxvi	iii	xviii	iiii
b	v. kl.	xxvii		xxvii	v	xix	vi
c	iiii. kl.	xxviii		xxviii	Clay. i.	xx	Clay. ii.
d	iii. kl.	xxix		xxix	iii	xxi	iiii
e	viid. kl.	xxx	And. apo.	xxx	v	Actes. i.	vi

December.

December.		Psalmes.		Matins.		Euenlong.	
				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
f	Kalend.	i	i	Eccl. vii	Actes. ii	Eccl. vii	Heb. vii
g	iii. No.	ii	ii	ix	iii	ix	vi
a	iii. No.	iii	iii	xi	iiii	xii	ix
b	vi. No.	iiii	iiii	xiii	v	xiii	ix
c	Nonas.	v	v	xv	vi	xv	ix
d	viii. Id.	vi	vi	xvii	di. vii	xviii	xix
e	viii. Id.	vii	vii	xix	di. vii	xx. xxi	xix
f	vi. Id.	viii	viii	xxi	viii	xxii	Jacob. i.
g	v. Id.	ix	ix	xxiii	ix	xxv	ix
a	iii. Id.	x	x	xxv	x	xxvii	ix
b	iii. Id.	xi	xi	xxviii	xi	xxix	ix
c	vi. Id.	xii	xii	xxx	xii	xxxi	ix
d	Idus	xiii	xiii	xxxi	xiii	xxxii	i. Pet. i.
e	ix. kl.	xiiii	xiiii	xxxiii	xiiii	xxxv	ix
f	xviii. kl.	xv	xv	xxxvi	xv	xxxviii	ix
g	xvii. kl.	xvi	xvi	xxxviii	xvi	xxxix	ix
a	xvi. kl.	xvii	xvii	xl	xvii	cli	ix
b	xv. kl.	xviii	xviii	cli	xviii	clii	ii. Pet. i.
c	xiiii. kl.	xix	xix	cliii	xix	clv	ix
d	xiii. kl.	xx	xx	clvi	xx	clvii	ix
e	xii. kl.	xxi	xxi	clviii	xxi	clix	i. Th. i.
f	xi. kl.	xxii	xxii	l	xxii	li	ix
g	x. kl.	xxiii	xxiii	lii	xxiii	liii	ix
a	ix. kl.	xxiiii	xxiiii	liiii	xxiiii	lv	ix
b	viii. kl.	xxv	xxv	Eccl. ix	Math. i	Eccl. vii	Tit. iii
c	vii. kl.	xxvi	xxvi	lvi	Ac. vi. vii	lvii	Act. vii
d	vi. kl.	xxvii	xxvii	lviii	Apoca. i	lix	Apo. xxi
e	v. kl.	xxviii	xxviii	Jere. xxxi	Actes. xxv	lx	i. Th. b.
f	iiii. kl.	xxix	xxix	Eccl. lxi	xxvi	lxii	ii. Th. i.
g	iii. kl.	xxx	xxx	lxiii	xxvii	lxiii	iii. Th. i.
a	vi. kl.	xxxi	xxxi	lxv	xxviii	lxvi	Jude. i.

AN ORDRE

for Mattyns dayly throughe
the yere.

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



O Father whiche arte in heauen,
hallowed be thy name. Thy kyngdom
come. Thy wyll be done in earth as it
is in heauen. Geue vs this daye oure
dayly bread. And forgeue vs oure tres-
passes, as we forgeue them that tres-
passe agaynst vs. And leade vs not in-
to temptacion. But deliuer vs from euell. Amen.

Then lyke wyll he shall saye.

O Lorde, open thou my lyppes.

Answer.

And my mouth shall shewe forth thy prayse.

Priest.

O God, make spede to saue me.

Answer.

O Lorde, make haste to helpe me.

Priest.

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

Prayse ye the Lorde.

And from Easter to Trinitie Sondaye.

Alleluya.

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



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

A. i.

Let

Matins.

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

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

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

The sea is his, and he made it: and his handes prepa-
red the drye lande.

O come, let vs worship and fall downe: and kneele be-
foze the Lord oure maker.

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

To daye, yf ye wyll heare his voyce, harden not your
hartes: as in the prouocation, and as in the date of temp-
tacion in the wildernes.

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

Fourtye yeaeres long was I greued with this genera-
tion, and sayed: it is a people that do erre in their har-
tes: For they haue not knowen my wayes.

Vnto whom I swaie in my wrath: that they shoulde
not entre into my rest.

Glozy be to the father, and to the sonne: and to the
holy ghozt. As it was in the beginnyng, is now, and
euer shalbe: worlde without end. Amen.

¶ The shal folow certaine Psalmes in ordze as they been appoin-
ted in a table made for y purpose, except there be propre Psalmes
appointed for that day. And at the ende of euery Psalm throug-
hout the yeaere, and lyke wyse in the ende of Benedictus, Benedicite, Magi-
nificat, and Nunc dimittis, shalbe repeated.

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

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

The

The fyfte, seconde.iii.oz.iiii. Chapter of Genesis, or Exodus,
Matthewe, Marke, or other lyke as is appoynted in the ka-
lender. And in the ende of euey Chapter he shall saye.

Chere endeth suche a Chapter of suche a booke.

¶ And (to thende the people may the better heare) in such pla-
ces where they doe syng, there shall the lessons be songe in a
playne tune after the maner of distincte readynge: and lyke-
wyse the Epistle and Gospell.

¶ After the fyfte lesson shall folowe *Te deum laudamus* in Eng-
lyshe, daply throughout the yeare, excepte in Lent, all the
whiche tyme in the place of *Te deum* shalbe bled *Benedicite omnia
opera Domini Domino*, in Englyshe as foloweth.

Te deum laudamus.



Vepraise the, O God, we knowlage thee
to be the Lorde.

All the earth doeth wurship thee, the
father everlastyng.

To thee al Angels cry aloud, the hea-
uens and all the powers therin.

To thee Cherubin, and Seraphin
continually doe crye.

Holy, holy, holy, Lorde God of Sabaoth.

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

The gloruous company of the Apostles, praise thee.

The goodly felowshyp of the Prophetes, praise thee.

The noble armie of Martyrs, praise thee.

The holy churche throughout all the worlde doeth
knowlage thee.

The father of an infinite maiestie.

Thy honourable, true, and onely sonne.

The holy gost also beeyng the comforter.

Thou art the kyng of glory, O Christe.

Thou art the everlastyng sonne of the father.

whan thou tookest vpon thee to delyuer manne, thou
dydest not abhorre the virgins wombe.

whan thou haddest ouercomed the sharpenesse of

A.ii. death

Mattyns

death, thou diddest open the kyngdome of heauen to all beleuers.

Thou sittest on the ryghthande of God in the glory of the father.

We beleue that thou shalt come to be our iudge.

We therfore praye thee, helpe thy seruauntes whom thou haste redemed with thy precious bloud.

Make them to be nombred with thy saintes, in glory euerlastyng.

O Lorde saue thy people: and blesse thyne heritage.

Gouerue them, and lift them vp for euer.

Day by day we magnifie thee.

And we wurship thy name euer world without ende.

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

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

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

O Lorde, in thee haue I trusted: let me neuer be confounded.

Benedicite omnia opera domini domino.



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

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

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

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

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

O ye Sunne and Moone, speake good of the Lorde: prayse hym and let hym vp for euer.

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

O ye

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

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

O ye fier and heate, prayse ye the Lord: praise him, and set him vp for euer.

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

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

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

O ye yle and snowe speake good of the Lord: prayse him, and set him vp for euer.

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

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

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

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

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

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

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

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

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

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

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

A.iii. O ye

Gattins.

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

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

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

O yeresuauntes of the Lord, speake good of the Lord: prayse him, and set him vp for euer.

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

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

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

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

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

¶ And after the seconde lesson, throughout the whole yere, shal be bled *Benedictus dominus deus Israel* Ecclij in Englishe as foloweth.

Benedictus
Luc. 1.



Blessed be the lord God of Israel: for he hath visited and redemed his people. And hath lytted vp an horne of saluacyon to vs: in the house of his seruaunt David.

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

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

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

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

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

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

And

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

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

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

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

Glorie be to the father. &c.

As it was in the beginnyng. &c.

Then shalbe said daile through the yere, the praers following, as well at euen song as at Matins, all deuoutely kneelyng.

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

Then the minister shal say the Credo and the Lordes prayer in englishe with a loude voice. &c.

Answer.

But deliuer vs from euill. Amen.

Prieste.

O Lord shewe thy mercie vpon vs.

Answer.

And graunte vs thy saluacion.

Prieste.

O Lord saue the kyng.

Answer.

And mercifully heare vs, when we cal vpon thee.

Prieste.

Indue thy ministers with righteousness.

Answer.

And make thy chosen people ioyfull.

Prieste.

O lord saue thy people.

Answer.

And blesse thyne inheritaunce.

Prieste.

Geue peate in oure time, O Lord

A. iiii.

Answer.

Answer.

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

Prieste.

O God, make cleane our hartes within vs.

Answer.

And take not thyne holpe spirite from vs.

Prieste.

The lord be with you.

Answer.

And with thy spirite.

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

Let vs praye.

Then the Collect of the daie

The second Collect: for peace.

 God, which art author of peate, and louer of concord, in knowledge of whome standeth oure eternall life, whose seruice is perfect fredome: defende vs thy humble seruautes, in al assaultes of our enemies that wee surely trustyng in thy defence, maye not feare the power of any aduersaries: through the myght of Iesu Christ our lord. Amen.

The thirde Collect: for grace.



Lord oure heauenly father, almighty and everliving God, whiche haste safelye brought vs to the beginning of this day: Defend vs in the same with thy mighty power, and graunt that this daye wee fall into no synne, neyther runne into any kinde of daunger, but that al our doinges may be ordred by thy gouernance, to do alwaies that is righteous in thy sight: through Iesus Christe our lord. Amen.

AN ORDRE

For Euenſong through-
out the yeare.

The priefte ſhall ſaye.

OVRE FATHER .tc.

Then likewise he ſhall ſaye.

God make ſpede to ſaue me

Answer.

Lord, make haſte to helpe me.

Prieſte.

Glorie be to the father, and to the ſonne : and to the holy
ghoſt. As it was in the beginning, is now: and euer ſhall
be, worlde without ende. Amen. Prayſe ye the lord.

And from Eaſter to Trinitie ſonday.

Alleluia.

As befoze is appointed at Matins.

Then Pſalmes in ordze as they bee appointed in the Table
for Pſalmes, except there be proper pſalmes appointed for
that daye. Then a leſſon of the olde testamente as is appoin-
ted likewise in the kalender, except there be proper leſſons
appointed for that daye. After that (*Magnificat anime mea domini*
num) in Engliſhe, as ſoloweth.

Magnificat
Lxvi.

My ſoule doth magnifie the lord.

And my ſpirite reioyced in God my ſau-
oure.

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

For beholde from henceforth all generations ſhal cal
me bleſſed.

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

And his mercie is on the that feare him throughout
al generations.

He hath ſhewed ſtrength with his arme, he hath ſca-
tered the proude in the imagination of their hartes.

he

Euenſong.

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

He hath filled the hungrye, with good thynges : and the riche he hath ſente awayne empye.

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

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

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

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

Nunc dimittis. Luc. ii.

Lorde, nowe letteſt thou thy ſervante departe in peace, accordyng to thy worde.

For myne eyes have ſene thy ſalvation, whiche thou haſte prepared, before the face of all thy people.

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

Gloꝛy be to the father. &c.

As it was in the beginnyng, &c.

Then the ſuffrages beſore aſſigned at Matins, the clerkes kneeling likewiſe, with thre Collectes. Firſt of the daye: Seconde of peace: Thirde for ayde agaynſte all perilles, as here foloweth. Whiche .ii. laſte collectes ſhall bee daylye ſaide at Euenſong without alteration.

The ſeconde Collecte at Euenſong.

God from whom al holy deſyres, all good counſayles, & all iuſte workes do procede: Geue vnto thy ſervantes that peace, which the worlde cannot geue, that both our hartes maye be ſette to obey thy com-

commaundementes, and also that by thee, we being defended from the feare of oure enemies, maye passe oure time in rest and quietnesse, throughe the merites of Iesu Chyiste our sauour. Amen.

The thirde Collect for ayde agaynst all perills.

Vygthen out darkenes we beseeche thee, O lord, & by thy great mercy, defende vs from all perilles and daungers of thys nyght, for the loue of thy onely sonne our sauour Iesu Chyist. Amen.

In the feastes of Christmas, Theophanie, Easter, Thascension, Pentecost, and vpon Trinitie Sunday, shalbe song or sayd immediatly after Benedictus, this confession of our chistian fayth.

Who soeuer will be saued: before all thinges it is necessarye that he holde the Catholyke fayth. Quicumque vult, &c.
Whiche fayth, except euery one dooe kepe holy and vndefyled: without doubt he shal perishe euertlastingly.

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

Neither confounding the persones: nor deuoidyng the substance.

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

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

Such as the father is, such is the sonne: and such is the holy gost.

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

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

The

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

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

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

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

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

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

So lyke wyse the father is Lord, the sonne Lord: and the holy gost Lord.

And yet not thre Lordes: but one Lord.

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

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

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

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

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

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

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

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

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

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

Furthermore, it is necessary to euerlasting saluation: that

that he also beleue ryghtly in the incarnation of oure
Lorde Jesu Christe.

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

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

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

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

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

One, not by conuerſion of the Godhead into fleshe: but
by takyng of the manhoode into God.

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

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

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

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

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

And they that haue done good, ſhall goe into life euer-
laſtyng: and they that haue done euyl, into euerlaſtyng
fyre.

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

Glorie be to the father and to the ſonne. &c.

As it was in the begynnyng. &c.

THVSEN

deth the ordze of Martyns and
Euentong, through
the whole yere.



Fol. bit

THE INTROITES

Collectes, Epistles, and Gospels, to be bled
at the celebracion of the Lordes supper &
holye Communion, throughe the
yeare: with proper psalmes, and
lessons for diuers feastes
and dayes.

(:)(.)(:)

The fyrste Sonday in Aduente.

Blessed is that man that hath not walked
in the counsaile of the vngodly: nor stand Beatus vir
in the waye of synners, and hath not sit in Psalm, 1
the seate of the skornefull.
But his delight is in the law of the lord:
and in his law wil he exercise himself day
and night.

And he shalbe like a tree planted by the water syde:
that will bryng forth his fruite in due season.

His leafe also shal not wither: and looke whatsoeuer
he doth it shall prospere.

As for the vngodly, it is not so with them: but they
are lyke the chaffe, whiche the wynde skatereth awaye
(from the face of the yearth.)

Therefore the vngodly shal not be hable to stand in
the iudgement: neyther the synners in the congregacion
of the righteous.

But the Worde knoweth the waye of the righteous:
and the waye of the vngodlye shal perillhe.

Glorie be to the father, and to the sonne: and to the ho-
lye ghoſte.

At the Communion.

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

And so muste every Introite be ended.

Let vs praye.

The Collect.

 Linyghtye God, geue vs grace, that we may cast
awaye the workes of darknes, and put vpon vs
the armour of light, now in the tyme of this mor-
tall lyfe (in the whiche thy sonne Iesus Christe came to
visite vs in great humilitie:) that in the last day whē he
shal come again in his glorious maiestye to iudge bothe
the quicke and the dead: we maye ryse to the lyfe immor-
tal, through him, who liueth and reigneth with thee and
the holy ghoſte, now and euer. Amen.

The Epistle.

Rom. xlii.



doe nothing to any man but this, that ye loue
one another. For he that loueth another, ful-
filleth the law. For these commaundemētes:
Thou shalt not commit aduerty: Thou shalt
not kyll: Thou shalt not steale: Thou shalt
beare no false witnes: Thou shalt not luste: and so forth
(if there be any other cōmaundemēt) it is al comprehē-
ded in this sayng, namely, loue thy neighbor as thy self.
Loue hurteth not his neighbor: therefore is loue the ful-
fylling of the law. This also, we knowe the season, how
that it is tyme that we should now awake out of slepe,
for nowe is our saluacion nerer, then when we beleued.
The nyght is passed, the day is come nye: let vs therefore
caste awaie the dedes of darkenes, and let vs put on the
armour of lyght. Let vs walke honestlye, as it were in
the day lyght: not in eating & drinking, neither in cham-
bouryng and wantonnes, neither in stryfe nor enuiyng:
but put ye on the lord Iesus Christe. And make not pro-
uision

mission for the fleshe, to fulfill the lustes of it.

The Gospell.



And when they drew nigh to Jerusalem, and were come to Bethphage vnto Mount Oluet, then sente Jesus two disciples, saying vnto them: Goe into the towne that lyeth ouer against you, and anon ye shall fynde an Asse bound, and a Colte with her: looe them and bryng them vnto me. And if any man say ought vnto you, say ye, the lord hath neede of them: and straight way he wil let them goe. All this was done that it myghte bee fulfilled, whiche was spoken by the Prophete, saying: Tell ye the daughter of Sion, behold, thy king commeth vnto thee, meke, sitting vpon an Asse & a colt, the fole of the Asse vled to the yoke. The disciples went & did as Jesus commaunded them, & brought the Asse and the Colte, and put on them theyr clothes, & set him thereon. And many of the people spred theyr garmentes in the waye. Other cut downe braunches from the trees, and strawed them in the way. Moreover the people that wente beefore, and they that came after, cryed saying: *Hosanna* to the sonne of Dauid: Blessed is he that commeth in the name of the lord, *Hosanna* in the higheste. And when he was come to Jerusalem, all the cite was moued, saying: who is this? And the people sayde, this is Jesus the Prophete of Nazareth a cite of Galile. And Jesus went into the temple of god, and cast out al them that solde and boughte in the temple, and ouerthrew the tables of money chaungers, and the seates of them that solde doves, and said vnto them: It is written: My house shall be called the house of prayer, but ye haue made it a denne of thenes.

The second Sunday.



When I was in trouble, I called vpon the lord: and he heard me. Deliuier my soule, O Lord, from lying lippes: and from a deceitfull tongue.

*Ad domum
cum tribus
ter psal.
cxxx*

B.ii. what

At the Communion.

What reward shalbe geuen vnto thee, thou false tong.
euen mightie and sharpe arrowes, with hote burnyng
coles.

woe is me that I am constrained to dwel with Mesech:
and to haue mine habitation amōg the tentes of Cedar.

My soule hath long dwelt among them, that be ene-
mies vnto peace.

I labour for peace, but when I speake vnto them
thereof: they make them to battayl.

Glozy be to the father. &c.

As it was in the beginning. &c. Amen.

The Collect.

Blessed lord, which hast caused al holy scriptures
to bee witten for our learnyng: graunte vs that
we maye in suche wise heare them, read, marke,
learne, and inwardly digeste them: that by pacience and
counfort of thy holy woorde, we may embrace and euer
holde fast the blessed hope of everlasting life, which thou
hast geuen vs in our sauour Iesus Christe.

The Epistle.

Roma. xv.

Whatsoeuer thinges are writtē afore time, they
are witten for our learning, that we through
pacience and comfort of the scriptures, might
haue hope. The God of pacience and consola-
tion, graunt you to be like minded one toward another,
after the ensauple of Christ Iesu: that ye all agreeyng
together, may with one mouth prayse God the father of
our lord Iesus Christ: wherfore receiue ye one an other
as Christ receiued vs, to the prayse of God. And thys I
say, that Iesus Christe is a minister of the circumcision
for the trueth of god, to confirme the promises made vn-
to the fathers, & that the Gentiles might praise god for
his mercie, as it is witten. For this cause I will praise
thee among the Gentiles, and sing vnto thy name. And
agayne he sayeth: reioyce ye Gentiles with hys people.

And

And againe: praise the Lorde all ye Gentyles, and laude hym all ye nations together. And againe Elai sayeth: there shall be the roote of Jesse, and he that shall rype to reigne ouer the Gentiles: in him shall the Gentiles trust. The God of hope fyll you with all ioy, and peace in be- leuyng, that ye may be riche in hope, through the power of the holy gost.

The Gospell.

Here shall be signes in the Sunne and in the Moone, and in the starres: and in the earth Luc. XXI. the people shall be at their wittes ende, through despayre. The sea and the water shall roare, and mens heartes shall faile them for feare, and for lo- king after those thinges which shall come on the earth. For the powers of heauen shall moue. And then shall they see the sonne of man come in a cloude, with power and great glorie. When these thynges begynne to come to passe, then loke vp, & lyft vp your heades, for your re- demption draweth nye. And he shewed them a simily- tude: beholde the fygge tree, & all other trees, when they shote furth their buddes, ye see & knowe of your owne selues that sommer is then nye at hāde. So lyke wyle ye also (whē ye see these thinges come to passe) be sure, that the kyngdome of God is nye. Verely I saye vnto you: this generation shall not passe tyll all be fulfilled. Hea- uen and earth shall passe: but my worde shall not passe.

The thirde sondaye.

Hear me when I call, O God of my ryghteouf- Cum intocas
nes: thou hast sette me at lybertie when I was tem. psal. iii.
in trouble, haue mercy vpon me, and herken vn-
to my prayer.

O ye sonnes of menne, howe long will ye blaspheme myne honor: and haue such pleasure in vanitie, and seke after leasing:

Know this and, that the Lord hath chosen to himselfe the manne that is godly: when I call vpon the Lord, he

At the Communion.

will heare me.

Stande in awe and synne not: common with your owne hearte, and in your chambr, and be still.

Offre the sacrifice of righteousnes: and put your trust in the Lorde.

There be many that wyll saye: who wyll shewe vs any good.

Lorde lift thou vp the light of thy countenaunce vpon vs.

Thou hast put gladnes in my heart: sence the tyme that their corne and wyne (and oyle) increased.

I will lay me downe in peace and take my rest: for it is thou Lorde onely, that makest me to dwell in safetie. Glory be to the father. &c.

As it was in the begynnyng. &c.

The Collecte.

Lord we besche thee, geue eare to our prayers, and by thy gracious visitacion lighten the darkenes of our hearte, by our Lorde Iesus Christe.

The Epistle.

1. Cor. xiii.

Let a man this wise esteeme vs, even as the ministers of Christ, & stewardestes of the secretes of God. Furthermore, it is required of the stewardestes, that a man be founde faithfull: with me it is but a very small thing that I should be iudged of you, eyther of mannes iudgement: no I iudge not mine owne selfe, for I know nought by my selfe, yet am I not therby iustified. It is the Lorde that iudgeth me. Therefore iudge nothing before the tyme, buttill the Lorde come, whiche wyll lighten thynges that are hydde in darkenesse, and open the counsailes of the heartes, and then shall every manne haue prayse of God.

The Gospell.

Mat. xi.

When John beeyng in pryson hearde the workes of Christe, he sente two of his disciples, and sayed vnto hym: Art thou he that shall come: or doe we looke for an other? Iesus answered and sayd vnto the: Goe, and shewe John agayne, what ye haue hearde and seen.

seen. The blynde receiue their sight, the lame walke, the Lepers are clesed, and the deafe heare, the dead arylse vp, and the poore receyue the gladde tydings of the gospel, and happy is he that is not offended by me. And as they departed, Iesus began to say vnto the people cōcernyng Iohn: what went ye out into the wildernes to see: A rede that is shaken with the wynde: or what wēt ye out for to see: A man clothed in soft rayment: behold, they that weare soft clothing, are in kinges houses. But what went ye out for to see: a Prophete: verely I saye vnto you, and more then a Prophete. For this is he of whom it is wrytten: beholde, I sende my messenger before thy face, whiche shall prepare thy waye before thee.

¶ The fourth sondaye.

Under my woordes O Lorde: conside my meditation.

Pherken thou vnto the voyce of my calling, v.
my kyng and my GOD: for vnto thee wyl I
make my prayer.

*Verba mea
auribus. psal.*

My voyce shalt thou heare betimes, O Lord: early in the morning will I direct my prayer vnto thee, and will looke vp.

For thou art the GOD that hathe no pleasure in wickednes: neither shall any euill dwell with thee.

Suche as be foolishhe shall not stande in thy sight: for thou hatest all them that worke vanitie.

Thou shalt destroy thē that speake leasing: the Lord will abhorre both the bloud thirsty, and deceiptful man.

But as for me I will come into thy house, euen vpon the multitude of thy mercy: and in thy feare I wil worship towarde thy holy temple.

Leade me, O Lorde, in thy righteousness, because of myne enemies: make thy waye playne before my face.

For there is no faythfulnes in his mouthe: their inward partes are very wickednes.

Their throte is an open sepulchre: they flatter with their tongue.

Destroy

At the Communion.

Destroy thou them, O God, let them perishe through
theyr owne imaginations: cast the out in the multitude
of their vngodlines, for they haue rebelled against thee.

And let all them that put their trust in thee reioyce:
they shall euer be geuing of thankes, because thou defendest
them, they that loue thy name shall be ioyfull in thee.

For thou Lord wilt geue thy blessing vnto the righte-
eous: and with thy fauorable kyndnes wilt thou de-
fende hym, as his helde.

Glozy be to the father. &c.

As it was in the begynnyng. &c.

The Collect.

Lorde rayse vp (we pray the) thy power; and come a-
mong vs, & with great might succour vs, that where
as through our synnes and wickednes we be soore lette
and hyndred, thy bountifull grace and mercye, through
the satisfaccion of thy sonne, our Lord may speedily deli-
uer vs: to whom with thee, and the holy gost be honor
and glozy worlde without ende.

The Epistle.

Ep. iii.

Reioyce in the Lord alway, and againe I saye,
reioyce. Let your softnes be known vnto all
men: the Lord is euen at hand. Be careful for
nothing: but in all prayer and supplicacion let
your petitions be manifest vnto God; with geuyng of
thankes. And the peace of God (whiche passeth all vn-
derstandyng) kepe your heartes and myndes through
Christe Iesu.

The Gospell.

John. i.

This is the recorde of Ihon: whē the Jewes sent
priestes & Leuites fro Iernsalem, to aske him:
what art thou: and he confessed and denied not,
and sayd playnly: I am not Christ. And they asked him:
what then: art thou helyas: & he sayeth: I am not. Art
thou that Prophete: and he answered, no. Then sayed
they vnto him: what art thou, that we may geue an an-
swer vnto the that set vs: what sayest thou of thy selfe:
he

he said: I am the voyce of a cryer in the wilderness: make straight the way of the lord, as said the prophete Esai. And they whiche were sente were of the Phariseis, and they asked hym and sayde vnto hym: why baptisest thou then, if thou be not Christe nor helyas, neither that prophet: John answered them, saying: I baptise with water, but there standeth one among you, whome ye know not: he it is which though he came after me, was before me, whose shooe latchet, I am not woorthie to vnloose. These thinges were doen in Bethabara beyonde Iordane, where John did baptise.

Proper Psalmes and lessons on Christmas day.

At Mattins.

Psal. xix. } The first lesson Esai. ix. vnto the ende.
 Psal. xlv. }
 Psal. lxxxv. } The seconde lesson. Mat. i. vnto the ende

At the first Communion.

Sing vnto the lord a newe song: for he hath done meruapulous thinges. *Cantate domino. psal. xlviii.*
 with his owne right hande and with his holy arme: hath he gotten himselfe victorie.

The lord declared hys saluacion: his righteonsnes hath he openly shewed in the sight of the heathen.

He hath remembred his mercie and trueth toward the house of Israell: and all the endes of the worlde haue seene the saluacion of our God.

Shewe your selues ioyfull vnto the lord, all ye landes: sing, reioyce, and geue thanks.

Prayse the lord vpon the harpe: syng to the harpe with a psaline of thanksgiving.

with trumpettes also and shawines: O shewe your selues ioyfull before the Lord the king.

Let the sea make a noyse, and all that therein is: the round worlde and they that dwell therein.

Let

At the Communion.

Let the fluddes clap theyr handes, and let the hilles
bee ioyfull together before the Lorde, for he is come to
iudge the yearth.

With righteousnes shall he iudge the worlde: and the
people with equitle.

Glozy to the father. &c. As it was in the begin. &c.

The Collect.

GOD whiche makest vs glad with the verely remem-
braunce of the birth of thy onely sonne Iesus Christ:
graunt that as we ioyfully receiue him for our redeimer,
so we may with sure confidence beholde hym when he
shall come to be our iudge, who liueth and reigneth. &c.

The Epistle:

Tit. ii.

The grace of god that bringeth saluacion vnto
all men hath appeared, & teacheth vs that we
shoulde denye vngodlines, and worldly lustes,
and that we shoulde liue soberlye, and ryghte-
ously, and godlye in this present world, looking for that
blessed hope, and appering of the glozy of the great god,
and of our sauour Iesu Christ, which gaue himselfe for
vs, to redeme vs from all vnrightheousnes, and to purge
vs a peculiar people vnto himselfe, feruently geuen vn-
to good woorkes. These thynges speake and exhorte, &
rebuke with all feruentnes of commaundyng. See that
no man despise thee.

The Gospel.

Luc. ii.

AND it chaunced in those dayes, that there wente
out a commaundemente from Augustus the Em-
perour, that all the worlde shoulde be taxed. And
this taring was the firste, and executed when Sirenius
was lieutenaut in Siria. And enery man wente vnto
hys owne cite to bee taxed. And Ioseph also ascended
fro Galile, out of a cite called Nazareth into Iury, vnto
the cite of Dauid, which is called Bethleem, because he
was

was of the house and linage of Dauid, to be fared wyth Mari his spoused wyfe, which was with childe. And it fortuneth that while they were there, her tyme was come, that she shoulde be deliuered. And she brought furth her first begotten sonne, and wrapped hym in swadlyng clothes and layde hym in a Maungier, because there was no rounge for them in the Inn. And there were in the same region shepherdes watchyng and keepyng theyr flocke by nyght. And loe, the Angel of the Lorde stode harde by them, and the bryghrenesse of the Lorde shone rounde about them, and they were sore affrayd. And the angel said vnto them: Be not affraid, for behold, I bring you tidinges of great ioy, that shal come to al people: for vnto you is borne this daie, in the citie of Dauid, a sauour, which is Christ the lorde. And take this for a signe: ye shall fynde the childe wrapped in swadlyng clothes, and layde in a maungier. And strayght waye there was with the angel a multitude of heauenly souldiers, praisyng God, and saying: Glozy to God on hye, and peace on the yearth, and vnto men a good wyll.

At the seconde Communion



Lorde our gouernour, howe excellent is thy name in al the world: thou that hast sette thy glozye aboue the heauens.

Domine deus
omnis uisus
Psalm. viii.

Out of the mouth of very babes and suckynges, haste thou ordained strength, because of thyne enemies: that thou mightest styl the enemye and the auenger.

For I wyll consider thy heauens, euen the woorkes of thy fyngers: the Moone and the starres whiche thou hast ordeyned.

What is man that thou art so mindeful of hym: and the sonne of man, that thou visitest him.

Thou madest him lower then the angels: to croune him wyth glozy and woorkshyp.

Thou

At the Communion.

Thou makeste hym to haue dominion of the workes of thy handes: and thou haste put all thynges in subjection vnder his feete.

All shepe and oren: yea, and the beastes of the feld.

The foules of the ayre, and the fishes of the sea: and whatsoener walketh thorow the pathes of the seas.

Lord our gouernoure: how excellent is thy name in all the world.

Glorie be to the father. &c.

As it was in the beginnyng. &c.

The Collecte.

Almyghtye God whiche haste geuen vs thy onely begotten sonne to take our nature vpon hym, and this daye to bee borne of a pure byrgyn: Graunte that we beyng regenerate and made thy chyldren by adoption and grace, maye dailye be renued by thy holy spirite, through the same our Lorde Iesus Christe, who lyueth and reygneeth. &c.

The Epistle

Hebr. ii.

God in tymes paste, by diuersye & manye waies spake vnto the fathers by prophetes: but in these last dayes, he hath spoken to vs by his owne sonne, whome he hath made heire of all thynges, by whome also he made the worlde. Whiche (sonne) beeing the brightnesse of his glorie, and the very image of his substance, rulyng al thynges wth the woorde of his power, hath by his owne person purged oure synnes, and sitteth on the righte hande of the maiestye on hygh: being so much more excellent then the Angels, as he hath by inheritaunce obtained a more excellent name then they. For vnto which of the Angels said he at anye tyme: Thou arte my sonne, this daye haue I begotten thee. And agayne, I wil be his father, and he shall bee my sonne. And agayne, when he bringeth in the

the first begotten sonne into the worlde, he sayth: and let all the Angels of God worship him. And vnto the Angels he sayeth: He maketh his Angels spirites, and his ministers a flaine of fyer. But vnto the sonne he sayeth: thy seate (O God) shalbe for euer and euer. The scepter of thy kingdome is a ryghte scepter. Thou haste loued righteousnes and hated iniquitie: wherefore God, euen thy God, hath anointed thee with oyle of gladnes aboue thy felowes. And thou lorde in the beginning hast layde the foundation of the yearth: and the heauens are the woorkes of thy handes. They shall perishe, but thou endurest: But they all shal ware olde as doeth a garment, and as a besture shalt thou chaunge them, & they shalbe chaunged. But thou art euen the same, and thy yeaeres shall not fayle.

The Gospel.



In the begynnyng was the woorde, and the woorde was with God: and God was the woode. The same was in the beginning with God. All thinges were made by it, and without it, was made nothyng that was made. In it was life, and the lyfe was the light of men, and the light shineth in darkenes, and the darkenes cōprehended it not. There was sente from God a manne, whose name was John. The same came as a witnes, to beare witnes of the light, that al mē through him might beleue. He was not that light, but was sent to beare witnes of the light. That light was the true lyghte, whiche lighteth euerye man that cometh into the worlde. He was in the world, and the world was made by him: and the worlde knew him not. He came among his owne, and his owne receiued him not: But as many as receiued him, to the gaue he power to be the sonnes of god: euen the that beleued on his name, whiche were borne, not of bloud, nor of the
 E. i. will

At the Communion.

will of the fleshe, nor yet of the will of man: but of God.
And the same worde became flesh and dwelt among vs:
and we sawe the glory of it, as the glory of the onely be-
gotten sonne of the father, full of grace and truth.

Proper Psalmes and lessons at Euen-song.

Psalm. lxxxix. } The fyrste Lesson. Elai. vii. God spake once agayne to A-
Psalm. cx. } chas. x. vnto the ende.
Psalm. cxxxii. } The seconde Lesson. Tit. iii. The kyndnes and loue of our
sauiour. x. vnto foolish questions.

¶ Saint Stephens day.

At Mattins.

¶ The seconde lesson. Actes. vi. vii. Stephen full of fayth and
power (vnto) and when. xl. yerres.

At the Communion.

¶ Quid glo-
riaris in mas-
teria. psal. lii.



Why boastest thou thy selfe, thou tyrant: that
thou canst doe mischief:
where as the goodnes of God: endureth yet
dayly.

Thy tong imagineth wickednes: and with lyes thou
cuttest lyke a sharpe rasor.

Thou hast loued vngaciousnes more then goodnes:
and to talke of lyes more then righteousnes.

Thou hast loued to speake all woordes that may doe
hurt: O thou false tongue.

Therefore shall God destroy thee for ever, he shall take
thee and plucke thee out of thy dwellyng: and roote the
out of the lande of the living.

The righteous also shall see this, and feare: and shall
laugh him to skorne.

Loe, this is the man that toke not God for his strength:
but trusted vnto the multitude of his riches, and streng-
thed himselfe in his wickednes.

At the Communion. Fol. xliii.

As for me I am lyke a grene Olive tree in the house of God: my truste is in the tendre mercye of God for ever and ever.

I wyl alwaye geue thanks vnto thee, for that thou hast done: and I wyll hope in thy name, for thy saintes lyke it well.

Glorie bee to the father. &c.

As it was in the begynnyng. &c.

The Collect.

Graunte vs, O Lorde, to learne to loue oure enemies, by the example of thy martyr sainte Stephen, who prayed to thee for hys persecutors: whiche liuest and reignest. &c.

Then shall folowe a collect of the Nativitie.

The Epistle.

And Stephen beyng full of the holy goste, looked by stedfastly with his eyes into heauen, & sawe the glorie of God, and Jesus standyng on the ryght hande of God, and said: behold, I see the heauens open, and the sonne of man standyng on the ryght hande of God. Then they gaue a thowce with a loude voice, and stopped their eares, & ran vpon him al at once, & caste him out of the citie, and stoned him. And the witnesses laide down their clothes at a young mannes fete, whose name was Saul. And they stoned Stephen, calling on and sayng: Lorde Jesus, receyue my spirite. And he kneeled down and cried with a loud voice: Lord, lay not this sinne to theyr charge. And when he had thus spoken, he fell a slepe. Act. vii.

The Gospell.

Behold, I send vnto you prophetes and wise men, Mat. xxiii.
and scribes, and some of them ye shall kyll and
crucifye: and some of them shall ye scourge in
your

At the Communion.

your Sinagoges, and persecute them from citie to citie: that vpon you maye come all the righteous bloude whiche hath bene shed vpon the yearth, from the bloude of righteous Abel, vnto the bloud of zacharias the sone of Barachias, whome ye slewe betwene the temple and the altare. Verelye I saye vnto you, all these thynges shall come vpon this generacion. O, Ierusalem, Ierusalem, thou that killeste the prophetes and stonest them whiche are sent vnto thee: how often would I haue gathered thy children together, euen as the henne gathereth her chickens vnder her wynges, and ye would not: Behold, your house is left vnto you desolate. For I say vnto you, ye shall not se me henceforth, tyll that ye saye: Blessed is he that cometh in the name of the Lord.

¶ The seconde lesson at Euen-song.

Act. vii. And when .xl. yeres were expired, there appeared vnto Moyses) vnto. Stephin full of the holy goste. &c.

¶ Saynt John Euangelistes daye.

At Matins.

¶ The seconde lesson, Apoca. i. vnto the ende.

At the Communion.

In domine
confido. Psal.
xli.



In the lord put I my trust: how say ye the to my soule, that the shoulde flye as a bird to the hyl?

For loe, the vngodly bend their bow: & make ready theye arrowes within the quiver, that they maye priuelye shote at them whiche are trew of hearte.

For the foundations wil be cast downe: & what hath the righteous done?

The

The Lorde is in his holy temple: the Lordes seate is in heauen.

His eyes confydre the poore: and his eye lyddes trieth the chyldren of men.

The Lord alloweth the ryghteous: but the vngodly, and hym that delyteth in wickednesse, doeth his soule abhorre.

Upon the vngodly, he shall rayne snares, fyre and bymstone, storme and tempest: this shalbe their porcion to drinke.

For the ryghteous Lorde, loueth ryghteousnes: his countenance wyll beholde the thyng that is iust.

Glozy be to the father. &c.

As it was in the begynnyng. &c.

The Collecte.



Mercyfull Lorde, we beseeche thee to caste thy bryght beames of lyght vpon thy Church, that it beeyng lyghtened by the doctryne of thy blessed Apostle and Euangelyste John, may attayne to thy everlastyng gyftes: Through Iesus Christe our Lorde.

The Epistle.



That whiche was from the beginning, whiche we haue hearde, whiche we haue seen wyth ^{1. John. j.}oure eyes, whiche we haue looked vpon, and oure handes haue handeled of the woorde of lyfe. And the lyfe appeared, and we haue seen and beare witnes, and shewe vnto you that eternall lyfe, whiche was with the father & appered vnto vs. That whiche we haue seen and heard, declare we vnto you, that ye also may haue felowshyp with vs, and that oure felowshyp may be with the father & his sonne Iesus Christe. And this wyte we vnto you, that ye maye reioyce, and that your ioy maye bee full. And this is the tydynges
C.iii. whiche

At the Communion.

which we haue heard of him and declare vnto you, that God is lyght, and in him is no darkenesse at all. If we saye that we haue felowshyppe with hym and walke in darkenes, we lye, and do not saye the trueth. But and yf we walke in lyght euen as he is light, then haue we felowship with him, and the blood of Iesus Christe hys sonne clenseth vs from all synne. If we saye we haue no synne, we deceyue our selues, and the trueth is not in vs. If we knowlege our synnes, he is faythfull and iust to forgeue vs our synnes, and to clense vs from all vnrighteousnes. If we saye we haue not synned, we make him a lyer, and his woorde is not in vs.

The Gospell.

John. XXI.



Iesus sayed vnto Peter, folowe thou me. Peter turned about, and sawe the disciple whome Iesus loued folowing (whiche also leaned on his breast at Supper, and sayed: Lorde whiche is he that betraieyth the) when Peter therefore sawe hym, he sayed to Iesus: Lord what shall he here do: Iesus sayed vnto him: yf I wyll haue him to tarye tyll I come, what is that to the: Folowe thou me. Then went this saying abroade amonge the brethren, that that dysciple should not dye. Yet Iesus sayed not to hym, he shall not dye: but if I wyll that he tarye tyll I come, what is that to thee. The same disciple is he whiche testifyeth of these thynges, and wrote these thynges: and we know that his testimony is true. There are also many other thynges whiche Iesus dyd, the whiche yf they should be wrytten euery one, I suppose the worlde coulde not conteyne the bookes that should be wrytten.

¶ At Euenlong.

The seconde lesson. Apoc. xxi. vnto the ende.

The

The Innocentes daye.

At Mattyns.

The fyrste lesson. Hiere. xxxi. vnto. Moreouer I heard Effraim.



God, the heathen are come into thyne inheritance: thy holy temple haue they despoyled, and made Ierusalem an heape of stones.

Deut. v. 29.
runt gentes.
psal. lxxix.

The dead bodyes of thy seruauntes haue they geuen to bee meate vnto the foules of the ayre: and the fleshe of thy saintes vnto the beastes of the lande.

Their blood haue they shed lyke water on euery syde of Ierusalem: and there was no man to bury them.

we are become an open shame to oure enemyes: a very skorne and derisyon vnto them that are rounde about vs.

Lord, howe long wilt thou be angry: Shall thy gealousye burne lyke fyre for euer:

Poure out thyne indignacion vpon the heathen that haue not knowen thee: and vpon the kyngdomes that haue not called vpon thy name.

For they haue deuoured Iacob: and layed waste hys dwelling place.

O remembre not oure olde synnes, but haue mercye vpon vs and that soone: for we are come to great myserye.

Helpe vs O God of our saluacion, for the glory of thy name: O deliuer vs, and be mercyfull vnto our synnes for thy names sake.

At the Communion.

Wherefore doe the Heathen saye: where is nowe thy God?

O let the vengeaunce of thy seruauntes bloud that is shed: be openly shewed vpon the Heathen in our syght.

O let the sorowfull syghyng of the prisoners come before the: accordyng to the greatnesse of thy power pre-serue thou those that are appoynted to dye.

And as for the blasphemye (wherewith our neyghbours haue blasphemed thee:) rewarde thou them, O Lorde, seuen folde into their bolome.

So we that be thy people and shepe of thy pasture, shall geue thee thanks for ever: and will alwaye be shewing forth thy prayse, from generacion to generacion. Glory be to the father. &c.

As it was in the begynnyng. &c.

The Collect.

Almighty God, whose prayse this daye, the yong innocentes thy witnesses hath confessed and shewed forth, not in speakyng, but in dying: mortifye and kyll all vyces in vs, that in oure conuersacion oure lyfe maye expresse thy fayth, whiche with oure tongues we doe confesse: through Iesus Christe oure Lord.

The Epistle.

Apoc. xliiii.



Looked, and loe, a lambe stode on the mounte Sion, and with hym an hundred and. xliiii. thousande, hauyng his name and his fathers name writte in their forheades. And I heard a voice fro heauen, as the sounde of many waters, & as the voice of a great thundre. And I heard the voice of harpers harping with their harpes. And thei song as it were a new song before the seate & before the. iiii. beastes and the elders, and no man coulde learne the song but the. Cxliiii. thousande, whiche were redemed from the earth. These are they whiche were not defyled wyth women

women, for they are virgins. These folowe the lambe whether soener he goeth. These were redeemed from mee being the firste frutes vnto God, and to the lambe, and in their mouthes was found no guile: for they are without spot in the throne of God.

The Gospel



He Angel of the lord appeared to Joseph in ^{Mat. 16} a slepe, saying: aryse and take the childe and his mother, and flye into Egypt, and be thou there til I bring thee worde. For it will come to passe, that Herode shall seke the childe to destroy him. So when he awoke, he tooke the chylde and his mother by night, and departed into Egypt, and was there vnto the death of Herode: that it myghte be fulfilled whiche was spoken of the lord by the prophete, saying: out of Egypt haue I called my sonne. Then Herode when he sawe that he was mocked of the wise men, he was exceeding wroth, and sent furthe men of warre, and slewe all the chyl dren that were in Bethleem and in all the coastes (as many as were, ii. yere olde and vnder) according to the time whiche he had diligently knowen out of the wisemen. Then was fulfilled that whiche was spoken by the prophete Jeremie, where as he sayde: In Rama was there a voyce hearde, lamentacyon, weeping, and great mourning: Rachel weeping for her chyl dren, and woulde not be comforted, because they were not.

The Sonday after Christmas day.



I wil lift vp myne eyes vnto the hilles: from ^{Lament. 3. 56} whence cummeth my helpe: ^{for psal. 121.} My helpe cummeth euen from the Lorde: ^{Cxxi.} whiche hath made heauen and yearth.

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

Beholde

At the Communion.

Behold, he that kepeth Israel: shall neyther sleepe nor slepe.

The lord hymselfe is thy keeper: the lord is thy defence vpon thy ryght hande.

So that the Sunne shal not burne thee by daie: neyther the Moone by nyght.

The lord shall preserue thee from all euill: yea, it is euen he that shall kepe thy soule.

The lord shall preserue thy going out, and thy coming in: from this tyme forth for euermore.

Glorie be to the father. &c.

As it was in the beginnyng. &c.

The Collect.

Almyghtye God whiche hast geuen vs: &c. As vpon Christmas daie.

The Epistle.

Gal. iii.



And I saye, that the heyre (as long as he is a child) differeth not from a seruaunt, though he be lord of all, but is vnder tutors and gouernours, vntill the time that the father hath appoynted. Euen so wee also, when wee were children, were in bondage vnder the ordinaunces of the worlde: But when the tyme was full come, God sente hys sonne made of a woman, and made bonde vnto the lawe, to redeme them which were bonde vnto the lawe: that wee throughe election myghte receyue the inheritance that belongeth vnto the naturall sonnes. Because ye are sonnes, God hath sente the spyrte of hys sonne into our hartes, which crieth Abba father. wherefore now, thou art not a seruaunt, but a sonne: If thou bee a sonne, thou arte also an heyre of God throughe Christe.

The

The Gospel.



This is the booke of the generacyon of Iesus Mat. I.
 Christe the sonne of David, the sonne of Abra-
 ham: Abraham begat Isaac: Isaac begat Ja-
 cob: Jacob begat Judas and his brethren: Ju-
 das begat Phares and Zaram of Thamar: Phares be-
 gat Esrom: Esrom begat Aram: Aram begat Aminad-
 ab: Aminadab begat Naasson: Naasson begat Sal-
 mon: Salmon begat Boos of Rahab: Boos begat O-
 bed of Ruth: Obed begat Jesse: Jesse begat David the
 kyng: David the kyng begat Salomon of her that was
 the wife of Urye: Salomon begat Roboam: Roboam
 begat Abia: Abia begat Asa: Asa begat Josaphat: Josa-
 phat begat Joram: Joram begat Olias: Olias begat
 Joathan: Joathan begat Achas: Achas begat Eze-
 chias: Ezechias begat Manasses: Manasses begat A-
 mon: Amon begat Josias: Josias begat Jeconias & his
 brethren, about the time that they were caried awaye to
 Babilon. And after they were brought to Babilon: Je-
 conias begat Salathiel: Salathiel begat Zorobabel: Zo-
 robabel begat Abiud: Abiud begat Eliachim: Eliachim
 begat Asor: Asor begat Sadoc: Sadoc begat Achyn:
 Achyn begat Eliud: Eliud begat Eliazar: Eliazar begat
 Matthan: Matthan begat Jacob: Jacob begat Ioseph
 the husbände of Marie: of whome was borne Iesus, e-
 nen he that is called Christe. And so all the generacions
 from Abraham to David, are. xiiii. generacions. And
 from David vnto the captiuitie of Babilon, are. xiiii. ge-
 neracions. And from the captiuitie of Babilon vnto
 Christ, are. xiiii. generacions.

The birth of Iesus Christ was on this wise: when
 his mother Mary was married to Ioseph (before they
 came to dwell together) she was founde with childe by
 the holy goste. Then Ioseph her husbände (because he
 was

At the Communion.

was a righteous man, and would not put her to shame) was minded priuily to departe from her. But while he thus thought, beholde, the Angell of the lord appeared vnto hym in slepe saying: Joseph, thou sonne of David, feare not to take vnto the Mary thy wife: for that which is conceiued in her, cummeth of the holy gost. She shall bring furth a sonne, and thou shalt call his name Jesus: for he shall saue his people from theyr synnes.

All this was doone, that it mighte be fulfilled which was spoken of the lorde by the prophet, saying: Beholde a mayde shall bee with chylde, and shall bryng forth a sonne, and they shall call his name Emanuell, whiche, if a manne interprete, is as muche to saye, as God with vs. And Joseph as soone as he awoke out of slepe, did as the Angel of the lorde had bidden him: and he toke his wife vnto him, and knew her not, til she had broughte furth her firste begotten sonne, and called his name Jesus.

The Circumcision of Christ.

At Mattens.

The first lesson. Gene. xvii. vnto the ende.

The seconde lesson. Rom. ii. vnto the ende.

At the Communion.

Letatus sum,
psal. cxxii.



was glad, when they sayde vnto me: we will goe into the house of the lorde.

Our feete shall stande in thy gates: O Ierusalem.

Ierusalem is builded as a citie: that is at vnitie in it selfe.

For thither the tribes goe vp, euen the tribes of the Lorde: to testify vnto Israell, to geue thankes vnto the name of the Lorde.

For there is the seate of iudgement: euen the seate of the house of David.

¶ pray

O pray for the peace of Ierusalem: they shall prosper that love thee.

Peace be within thy walles: and plenteousnes within thy palaces.

For my brethren and companions sakes: I wishe thee prosperitie.

Yea because of the house of the Lorde our God: I wil seke to doe thee good.

Glorie be to the father. &c.

As it was in the beginning. &c.

The Collect.

Almyghtie God whiche madeste thy blessed sonne to be circumcised and obedyente to the law for man: graunt vs the true circumcision of thy spirite, that our hertes and al our members being mortified from al worldly and carnal lustes, may in al thinges obey thy blessed will, through the same thy sonne Iesus Christ our lord.

The Epistle.

Blessed is that mā to whom the lord wil not impute sinne. Came this blessednes then vpon the vncircūcisiō, or vpon the circūcisiō also: for we say that faith was rekened to Abraham for righteousness. How was it then rekened: when he was in the circūcisiō, or whē he was in the vncircūcisiō: not in the time of circūcisiō: but when he was yet vncircūcised. And he receiued the signe of circūcisiō as a seale of the righteousness of fayth, whiche he had yet being vncircūcised: that he should be the father of al thē that beleue, though they be not circumcised, that righteousness might be imputed to them also: & that he mighte be the father of circūcisiō, not vnto them only which came of the circūcised, but vnto them also that walke in the steppes of

Rom. iiii

D. i. the

At the Communion.

the saythe that was in our father Abraham before the time of circumcision. For the promise (that he shoulde be the heyre of the world) happened not to Abraham, or to his seede, through the law, but through the righteounes of faith. For if they which are of the law be heyres, then is faith but vayne, and the promise of none effect.

The Gospel.

Luce. ii.



And it fortuneth, alsoone as the Angels were gone away from the shepheardes into heauen, they sayd one to another: let vs goe now even vnto Bethleem, and se this thing that we heare say is happened, whiche the lord hath shewed vnto vs. And they came with haste and found Mary and Joseph, and the Babe laid in a mauger. And when they had sene it, they published abroad the saying which was tolde them of that childe. And al they that heard it wondered at those thinges, which were tolde the of the shepheardes: But Mary kept all those sayinges, and pondered them in her hert. And the shepherdes returned praisynge and laudyng God, for al the thinges that they had hearde and seene, even as it was tolde vnto them. And when the eyght day was come that the childe shoulde be circumcised, his name was called Iesus, which was named of the Angel before he was conceived in the wombe.

At Euen-song.

{ The first lesson. Deute. x. And now Israel. vnto the ende.
{ The seconde Lesson. Collost. ii. vnto the ende.

The Epiphanie.

At Mattins.

{ The first Lesson, Esai. lx. vnto the ende.
{ The. ii. lesson. Luke. iii. And it fortuneth, vnto the ende.

At



Syng vnto the lord a newe song: sing vnto the lord all the whole yearth.

*Cantate dñi
anno Psal.*

Syng vnto the Lord, and prayse his name: he tellyng of his saluacion from daye to daye.

Declare his honour vnto the heathen: and his wonders vnto all people.

For the lord is great and cannot worthely be praised: he is more to bee feared then all Goddes.

As for all the Goddes of the heathen, they bee but ydolles: but it is the lord that made the heauens.

Glory and woorthyp are before hym: power and honour are in his sanctuarie.

Ascribe vnto the lord (O ye kinredes of the people:) ascribe vnto the lord woorthyp and power.

Ascribe vnto the lord, the honour due vnto his name: bring presentes and come into his courtes.

O woorthyp the lord in the beautie of holines: let the whole earth stand in awe of hym.

Tell it out among the heathen, that the lord is king: and that it is he whiche hath made the rounde worlde so fast, that it cannot be moued: and howe that he shall iudge the people righteouslye.

Let the heauens reioyce, and let the yearth be glad: let the sea make a noyse and all that therein is.

Let the fielde bee ioyful and al that is in it: then shall al the trees of the wood reioyce before the Lord.

For he cometh, for he cometh to iudge the yearth: and with righteousnes to iudge the world, and the people with his trueth.

Glory be to the father. &c.

As it was in the beginnyng. &c.

The Collect.



God which by the leading of a starre diddest manifest thy onely begotten sonne to the Gentiles: Mercifully graunt that we which know thee now by faith, may after this life haue the fruition of thy glorious

D. ii.

rious

At the Communion.
rious Godhead, through Christe our Lorde.

The Epistle.

Eph. iii.

For this cause I Paule am a prisoner of Jesus Christe for you heathen: yf ye haue heard of the ministracion of the grace of God, which is geue me to youward. For by reuelacion shewed he the misterie vnto me, as I wrote afore in few woordes, wherby when ye reade ye maye vnderstande my knowledge in the misterye of Christe: which misterie in tynes passed was not opened vnto the sonnes of men, as it is now declared vnto his holy apostles and prophets by the spirit: that the Gentiles should be inheritors also, and of the same bodye, and partakers of his promise in Christ, by the meanes of the Gospel, whereof I am made a minister, accordyng to the gifte of the grace of god, which is geue vnto me after the workyng of his power. Vnto me the leaste of all saintes is this grace genen, that I shoulde preache amonge the Gentiles, the vnsearcheable riches of Christe, & to make all men see what the felowship of the misterie is, whiche from the beginnyng of the worlde, hath bene hyd in God whiche made al thinges through Jesus Christe: to thetente, that now vnto the rulers and powers in heauenly thinges, might be knowe, by the congregaciō, the manifolde wisdom of God accordyng to the eternall purpose which he wrought in Christ Jesu our lord, by whō wee haue beldenesse and entraunce, with the confidence which is by the faith of him.

The Gospel.

Mat. ii.

When Jesus was borne in Bethleē a city of Iury, in the tyme of herode the kyng: Beholde there came wise men from the East to Ierusalē, sayng: where is he that is borne king of Jewes? For we haue sene his starre in the East, & are come to worship him. When herode the kyng had heard these thynges, he was troubled and all the citie of Ierusalem with him. And when he had gathered al the chief priestes & scribes of the people together,

together, he demaunded of them where Christe shoulde be borne. And they said vnto him: at Bethleem in Iurie. For thus it is written by the prophete: And thou Bethleem in the land of Iury, art not the least among the princes of Iuda, for oute of thee there shall come vnto me the capitaine that shal gouerne my people Israel. Then Herode (when he had priuely called the wise men) he inquired of them diligentely what time the starre appeared, and he had them go to Bethleem, and said: go your waie thither and serche diligentely for the childe. And when ye haue found him bring me word again, that I maie come and worship him also. whē they had heard the king, they departed: and loe, the starre whiche thei sawe in the East, wente beefore them tyll it came and stode ouer the place where the childe was. when thei saw the starre, thei were exceeding glad and wente into the house, and founde the childe with Marie his mother, and fel downe flat & worshipped him, and opened their treasures and offered vnto hym gyftes: Golde, Frankinsente and Myrr. And after they were warned of God in slepe (that they shoulde not go again to Herode) they returned into their owne countrey another waie.

At Euen song.

The firste lesson. E. lay. xlii. vnto the ende.
 The. ii. lesson. John. ii. After this he wente downe to Capernaum. vnto the ende.

The firste Sonday after the Epiphanye.

How long wilt thou forget me, O Lord, for enet: howe long wilt thou hide thy face from me: howe long shall I seke counsaile in my soule, and be so vexed in my heart: how long shal mine enemye triumph ouer me:

Consider and heare me, o lord my God: lighten myne eyes that I slepe not in death.

Lette myne enemye saie, I haue preuailed againste him for if I be caste downe, they that trouble me will reioyce at.

usquequo
domine Psal.
xlii.

At the communion,

But my trust is in thy mercye: and my harte is ioyful
in thy saluacion.

I wil sing of the lord, because he hath dealt so louing-
ly with me: (ye I wyll prayse the name of the Lorde the
moste highest.)

Glozy be to the father .*et.*
As it was in the beginning. *et.*

The Collect:

Lorde we beseeche thee, mercifullye to receiue the
prayers of thy people which cal vpo thee: and graunt
that they maie both perceaue and knowe what thinges
they ought to do, and also haue grace and power faith-
fully to fulfill the same.

The Epistle.

Roma, xii.



Beseeche you therfore brethren, by the mercy-
fulnesse of God, that ye make youre bodies a
quicke sacrifice; holy & acceptable vnto God,
which is your resonable seruyng of god, and
fashion not your selves like vnto this world:
but be ye chaunged in your shape by the reuening of your
minde, that ye maie proue what thing that good and ac-
ceptable and perfect wil of god is. For I saie (throughe
the grace that vnto me geuen is) to euery man amonge
you, that no man stand hygh in his owne conceite, more
then it becommeth him to esteeme of himself: but so iudge
of hym selfe, that he be gentle & sobre, accordyng as God
hath dealt to euery man the measure of faith: for as we
haue many membes in one body, and all membes haue
not one office: so we being many, are one body in Christ,
and euery mā amōg our selues, one anothers members.

The Gospel

Luke, ii.



he father & mother of Iesus wente to Hieru-
salem after the custome of the feast day. And
whē they had fulfilled the dayes: as they re-
turned home, the child Iesus abode stil in Je-
rusalē, and his father & mother knewe not of it: but they
supposyng

supposyng hym to haue beene in the cunpanye, came a dayes iourney, and sought him among their kinsfolke & acquaintance. And when they found him not, they went backe agayn to Jerusalem, and soughte him. And it fortuned that after three dayes, they founde him in the temple sitting in the myddest of the doctours, hearyng them and posing them. And all that heard him were astonied at his vnderstanding and answers.

And when they saw him, they merueilled, and his mother sayd vnto hym: Sonne, why haste thou thus dealte with vs: Beholde thy father and I haue sought thee sorrowing. And he said vnto them: how happened it that ye sought me: wist ye not that I must go about my fathers busines: And they vnderstode not that saying, which he spake vnto them. And he went down with them & came to Nazareth, & was obedient vnto them: but his mother kept all these sayinges together in her heart. And Jesus prospered in wisdō & age, & in fauour with god and mē.

The second Sunday.

The foole hath sayd in his heart: there is no god. *Dixit insipiens*
 They are corrupte and becoine abhominable in *ens. psal. xliii*
 theyr doinges: there is not one that doeth good
 (no not one).

The lordē looked downe from heauen vpon the children of men: to see if there were any that woulde vnderstand and seeke after God.

But they are al gone out of the way, they are altogether becom abominable, ther is none y doth good (no not one.) Their throte is an open sepulchre: with theyr tongues they haue deceiued, the poyson of Aspes is vnder theyr lippes.

Theyr mouth is full of cursing and bitternes: theyr feete are swift to shed blood.

Destruction and unhappines is in theyr wayes: and the way of peace haue they not knowē, there is no feare of God before theyr eyes.

Haue they no knowlege that they are all such woorkers

At the Communion.

of mischiefe, eating by my people as it were bread, and call not vpon the Lorde.

There were they brought in great feare (euen where no feare was) for god is in the generation of the righteous. As for you, ye haue made a mocke at the counsayl of the poore: because he putteth his trust in the lorde.

who shall geue saluacyon vnto Israell out of Sion: when the lorde turneth the captiuitie of his people, then shall Jacob reioyce and Israell be glad.

Glozy be to the father, and to the sonne. &c.
As it was in the beginning. &c.

The Collect.

Almighty and everlasting God, whiche dooest gouerne all thynges in heauen and earthe: mercifully heare the supplications of thy people, and graunt vs thy peace all the dayes of our life.

The Epistle.

Rom. xii.



Seyng that we haue bynerle gyftes, accordyng to the grace that is geuen vnto vs: if any mā haue y gift of prophesy, let him haue it, that it be agreeing to the fayth. Let him that hath an office waite on his office. Let him that teacheth, take hede to hys doctryne. Let hym that exhorteth, geue attendaunce to hys exhortacion. If any mā geue, let him do it with singlenes. Let him that ruleth, doe it with diligence. If any man shew mercy, let him doe it with cherefulnes. Let loue be with out dissimulaciō. Hate that which is euil, & cleaue vnto y which is good. Be kynde one to an other with brotherly loue. In geving honor goe one before an other. Be not slothful in the busines which ye haue in hād. Be seruēt in spirite. Apply your selues to the time. Reioyte in hope: bee paciēt in tribulacion. Continue in praier, distribute vnto the necessitie of the saintes. Be ready to harbour. Blesse them which persecute you: blesse, I say, and curse not. Be inery

mercy with the that are merite: wepe also with them that wepe: bee of like affeccion one towarde another . Bee not hie minded, but make youre selues equal to them of the lower sorte.

The Gospel.



And the thirde daye was there a mariage in Cana a citie of Galyle , and the mother of Iesus was there . And Iesus was called (and hys disciples) vnto the mariage . And when the wine fayled, the mother of Iesus sayde vnto hym : they haue no wine. Iesus said vnto her: womā, what haue I to do with the: mine houre is not yet come . His mother said vnto the ministers: whatsoeuer he saith vnto you, do it. And there were standing there. vi. waterpottes of stone, after the maner of the purifying of the Jewes, containing. ii. or. iii. fyrtyns a peece. Iesus saide vnto them: fil the water pottes with water. And thei filled them vnto the brimme. And he saide vnto them: draw out now, & beare vnto the Gouernour of the feast. And they bare it. whē the ruler of the feast had tasted the water that was turned into wine, and knew not whence it was (but the ministers , which drew the water, knewe) he called the butlegrome, and said vnto him: Euerie man at the beginning both set forth good wine, and when men be dronke, then that whiche is woorse, but thou hast kepte the good wine vntil now. This beginning of miracles did Iesus in Cana of Galile, and shewed hys glorie, and his disciples beleued on him.

Iohn. 4.

The thirde Soondaye.



Orde who shall dwelle in thy tabernacle : who shall reste vpon thy holie hyl:

Domine quis habitabit.

Psal. xlv

Euen he that leadeth an vncorrupte lyfe, and doth the thing whiche is right : and speaketh the trueth from his harte .

He that hath vsed no decette in his tōgue: nor done euil to his neighbour, and hath not slandered his neighbours.

He

At the Communion.

He that letteth not by hymselfe, but is lowelye in his
own eyes, and maketh much of them that feare the lord.

He that sweareth vnto his neighbour and dissapoin-
teth hym not, though it were to his owne hinderaunce.

He that hath not geuen his money vnto vsury: nor ta-
ken rewarde agaynst the innocente. Whoso dothe these
thynges: Shall neuer fall.

Glozy be to the father. &c.

As it was in the beginnyng. &c.

The Collect.

Almyghtye and everlastyng God, mercifullye looke
vpon oure infirmities, and in al our daungiers and
necessities, stretch forth thy ryghte hande to helpe and
defende vs, through Christ our Lorde .

The Epistle.

Roma. xii.

Be not wise in your own opinions. Recompēce to
no man euill for euill. Provide aforehand thynges
honest, not only before God, but also in the syghte
of al mē. If it be possible (as much as is in you) liue pea-
ceablye with al men. Dearly beloued, auenge not youre
selues, but rather geue place vnto wrath. For it is writ-
ten: vengeaunce is myne, I will reward sayth the lord.
Therefore, if thyne enemye hunger, fede him, yf he thirst,
geue hym drynke . For in so dooyng, thou shalte heape
coales of fyre on his head. Be not overcome of euill, but
ouer come euill with goodnes.

The Gospell.

Mat. viii.

When he was come downe from the mountaine,
muche people folowed him. And beholde there
came a Lepre & worshypped hym, sayng: Mas-
ter, if thou wilt thou canst make me cleane. And Jesus
putte forth his hande and touched hym, saying: I wil,
bee thou cleane: and immediatlye hys Leprosye was
cleaned . And Jesus laide vnto hym, tell no manne,
but

but goe and shew thy selfe to the priest, and offer the gift (that Moses commaunded to bee offered) for a witnesse vnto them.

And when Iesus was entred into Capernaum, there came vnto him a Centurion, & besought him, saying: Master, my seruauit lyeth at home sicke of the palsey, and is greuously pained. And Iesus said, when I come vnto him I wil heale him. The Centurion answered, & said: Sir I am not woorthie that thou shouldeste come vnder my rooffe: but speake the woorde onely, and my seruauit shal be healed. For I also am a mā subiect to the autoritie of another, and haue souldiers vnder me: and I say to this man, goe, and he goeth: and to an other man, come, and he cummeth: and to my seruauit doe thys, and he doeth it. When Iesus heard these wordes he merueilled, & saide to them that folowed him: verely I say vnto you, I haue not founde so great faith in Israel. I saye vnto you, that many shal come from the East, and weste, and shal reste with Abraham, and Isaac and Jacob, in the kyngdome of heauen: but the children of the kyngdome shalbe caste out into vtter darkenes, there shalbe weping & gnashing of teeth. And Iesus sayde vnto the Centurion: Goe thy way, and as thou beleuest so be it vnto thee: and his seruauit was healed in the selfe same houre.

The. iiii. Sunday.



Why do the heathen so furiously rage together: *Quare fremuerunt gentes. Psal. ii.*
 & why doe the people imagyn a baine thing:
 The kinges of the earth stande vp, and the rulers take counsell together: against the lord and against his anoynted.

Let vs breake theyr bondes a sunder: and cast away theyr coardes from vs.

He that dwelleth in heauen, shall laugh them to scorne: the lord shall haue them in derision.

Then shall he speake vnto them in hys wrath, and vexe them in his sore dyspleasure.

At the Communion.

Yet haue I set my kyng: vpon my holy hill of Sion,
I will preache the lawe, whereof the Lorde hath sayde
vnto me: thou art my sone, this day haue I begottē thee.

Desyre of me, and I shall geue thee the heathen for
thine inheritance: and the vttermoſt partes of the earth
for thy possession.

Thou shalt bruse them with a rod of yron: and breake
them in pieces lyke a potters vessel.

Be wise nowe therfore, o ye kinges: be learned ye that
are iudges of the yearth.

Serue the lorde in feare: and reioyse (vnto him) with
reuerence.

Kisse the sonne lest he be angrie, and so ye perish from
the righte way: if his wrath be kiendled (yea but a litle)
blessed are all they that put their trust in him.

Glorie be to the father, and to the sonne, and to the. &c.
As it was in the beginning, is nowe and euer shalbe,
worlde without ende. Amen.

The Collect.

GOD whiche knoweste vs to bee set in the middest of
so many and great daungers, that for mannes frail-
nes we cannot alwayes stande bryghtly: Graunt to vs
the health of body and soule, that al those thinges which
we suffer for sinne, by thy helpe we may wel passe and o-
uercome, through Christ our lorde.

The Epistle.

Rom. xlii.

Let every soule submit hymselfe vnto the aucto-
ritie of the higher powers: for there is no power
but of God. The powers that be, are ordeined of
God, whosoever therefore resysteth power, resisteth the
ordinaunce of God: But they that resist, shall receiue to
themselues damnacion.

For

For rulers are not feareful to them that do good, but to them that do euil. wylt thou be without feare of the power: do well then, & so shalt thou be prayled of the same: for he is the minister of God, for thy wealth. But and yf thou do that which is euil, then feare, for he beareth not the swerde for naught: for he is the minister of God to take vengeance on hym that doth euil. wherfore, ye must nedes obey, not onely for feare of vengeance, but also because of conscience: and euen for this cause paye ye tribute, for they are Goddes ministers seruyng for the same purpose. Gene to euery man therefore his duetie: tribute, to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honoꝝ, to whom honoꝝ pertaineth.

The Gospel.



And when he entred into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuche that the ship was couered with waues, but he was a slepe. And his disciples came to him, and awoke hym, saying: Maister saue vs, we perishe. And he sayeth vnto them: why are ye fearfull, O ye of litle fayth? Then he arose, and rebuked the wyndes and the sea, and there folowed a great calme. But the men meruailed, saying: what maner of man is this, that both wyndes and sea obey hym? And when he was come to the other syde, into the countrey of the Gergesites, there met hym ij. possessed of deuils, whiche came out of the graues, and were out of measure fierce, so that no man might go by that way. And beholde: they cryed out, saying: O Iesu, thou sonne of God, what haue we to do with thee? Art thou come hither to torment vs before the tyme? And there was a good way of from them, a heerd of many swine feeding. So the deuils besought him saying: If thou cast vs out; suffre vs, to goe into the heerde of swine. And he sayd vnto the: go your wayes.

E. i.

Then

At the Communion.

Then went they out & departed into the heerde of swyne. And behold, the whole heerde of swyne was carped hedlong into the sea, & perished in the waters. Then they that kept them; fled, and went theyr wayes into the citie, and tolde euery thing, and what had happened vnto the possessed of the devils. And behold, the whole citie came out to mete Iesus: and when they sawe him, they besought him that he would depart out of theyr coastes.

The. v. Sunday.

Exaudiat
dominus,
Psalm. xxx.

The Lorde heare thee in the daye of trouble: the name of the God of Iacob defende thee.
Sende thee helpe from the Sanctuary: and strength thee out of Sion.

Remembre all thy offeringes: and accept thy brent sacrifice.

Graunt thee thy heartes desyre: and fulfill all thy mynde.

We will reioyce in thy saluation, and triumph in the name of the Lorde our God: the Lorde perourne all thy petitions.

Nowe knowe I that the Lorde helpeth his annoynted, and wil heare him from his holy heauen: even with the wholsom strength of his right hand.

Some put their trust in Chariotes, and some in horses: but we wil remembre the name of the lorde our God.

They are brought doune and fallen: but we are risen and stand byright.

Save lorde, and heare vs O kyng of heauen: when we call vpon thee.

Glorie be to the father, and to the sonne, and to the holy ghost.

As it was in the begynnyng, is, nowe, and euer shal be, worlde without ende. Amen.

The

The Collet.

I Did we beseeche thee to kepe thy Church & household continually in thy true religion: that they whiche do leane onlye vpon hope of thy heavenly grace, may euermore bee defended by thy mightie power, through Christ our lord.

The Epistle.



At vpon you as the electe of God, sende mercy, kyndnes, humblenes of mynde, mekenes, long suffryng, forbearng one another, and forgeyng one another, if any man haue a querel against another: as Christ forgane you, euen so do ye. Aboue all these thynges, put on loue, which is the bond of perfectnes. And the peace of God rule in your heartes: to the whiche peace ye are called in one bodye: And see that ye bee thankfull. Let the worde of Christ dwell in you plenteously, with all wisedonie. Teache and exhorthe your owne selues in psalmes and himnes and spiritual songes, syngyng with grace in your hartes to the lord. And whatsoeuer ye doe in woorde or deede, doe all in the name of the lord Iesu, geuyng thanks to God the father by him. Coloss iii.

The Gospel.



The kyngdome of heauen is like vnto a manne Mat. xiii. whiche sowd good seede in his felde: but while men slept, his enemy came, and sowd tares amonge the wheat, & went his waye. But when the blade was sprong vp, and had brought furth fruite, then appeared the tares also. So the seruauntes of the housholder came and said vnto him: Sir, diddest not thou sowe good seede in thy felde: from whence then hath it tares? he sayde vnto theim: the enuyous man hath done this. The seruauntes sayd vnto him: wilt thou then that we go and weede them vp? But he saide, naye: lest while

At the Communion.

ye gather vp the tares, ye plucke vp also the wheat with them: lette bothe growe together vntil the haruest: and in tyme of haruest, I will say to the reapers: gather ye fyrste the tares and bynde them together in sheues to be bront: but gather the wheat into my barne.

The vi. sonday (if there be so many) shall haue the same Psalme, Collect, Epistle and Gospel, that was vpon the. v.

C The sonday called Septuagesima.

*Dominus
regit psal.
xciii.*

The Lorde is my Sheparde: therefore can I lacke nothyng.

He shall feede me in a grene pasture: and leade me foorth beside the waters of comfort.

He shall conuerte my soule: and bynge me foorth in the pathes of righteousnes, for his names sake.

Yea, though I walke thorough the valley of the shadowe of death: I will feare no euill, for thou art wyth me; thy rod and thy staffe comfort me.

Thou shalt prepare a table before me against them that trouble me: thou haste annoynted my heade with oyle, and my cup shall be full.

But thy louyng kyndnes and mercy shall folowe me all the dayes of my life: and I will dwell in the house of the lorde for ever.

Glozy be to the father, and to the sonne, and to the holy ghost.

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

The Collect.

O Lord, we beseeche thee fauourably to heare the prayers of thy people, that we whiche are iustly punished for our offences: may be mercifully deliuered by thy goodnes, for the glory of thy name, through Iesu Christ our sauour, who liueth and reigneth &c.

The

The Epistle.

Receyue ye not, how that they whiche runne, 1. Cor. ix.
 in a course, runne all, but one receiue the re-
 ward: So runne that ye may obtayne: Every
 man that proueth masteries, abstayneth from
 all thinges. And they do it to obtain a crowne that shall
 perishe, but we to obtayne an everlastyng crowne. I
 therefore so runne, not as at an vncertain thyng. So
 fight I, not as one that beateth the ayre: but I tame my
 body, and bryng it into subiection, lest by any meanes
 it come to passe, that when I haue preached to other, I
 my selfe should be a castaway.

The Gospell.

The kyngdome of heauen is like vnto a manne Mat. xxi.
 that is an houlholder, whiche went out early
 in the mornynge to hyre laborers into his vyne-
 yarde. And when the agrement was made
 with the laborers for a peny a day, he sent them into his
 vyneyarde. And he went out about the thirde houre and
 sawe other standyng idle in the market place, and sayd
 vnto them: Go ye also into the vyneyarde, and whatso-
 ever is right, I will geue you. And they went theyr way.
 Againe he went out about the vi. & ix. houre, & did lyke-
 wise. And about the xi. houre he went out, & founde other
 standyng idle, and sayd vnto them: why stande ye here
 all the day idle? They sayd vnto hym: because no man
 hath hyred vs. he sayeth vnto them: Go ye also into the
 vyneyarde, & whatsoeuer is right, that shall ye receyue.

So, when euen was come, the lord of the vyneyarde
 sayd vnto his steward: call the laborers and geue them
 their hyre, beginning at the last vntill the first. And
 when they did come that came about the xi. houre, they
 receiued every man a penny: But when the first came
 also, they supposed they should haue receyued more, and

E. iij. they

At the Communion.

they lykewyle receyued every man a penny. And when they had receyued it, they murmured against the good man of the house, saying: these last haue wrought but one houre & thou hast made them equall with vs, whiche haue borne the burthen and heate of the day. But he answered vnto one of them, and sayd: Frende I do thee no wrong, diddest thou not agree with me for a penny? Take that thyne is, and go thy way: I will geue vnto this last, even as vnto thee. Is it not lawfull for me to do as me lusteth with myne owne goodes? Is thyne eye euill because I am good? So the last shalbe first, and the first shalbe last. For many be called and fewe chosen.

The sonday called Sexagesima.

Dominus est
terra.
Psal. cxiii.

The yearth is the lordes, and all that therin is: the compasse of the worlde, and they that dwell therin.

For he hath founded it vpon the seas: and prepared it vpon the fluddes.

Who shall ascende into the hyl of the Lorde: or who shall rise vp in his holy place?

Euen he that hath cleane handes and a pure heart: and that hath not lyft vp his mynde vnto vanitie, nor sworne to deceyue his neyghbour.

He shall receyue the blessing from the Lorde: and righteousness from the God of his saluacion.

This is the generation of them that seke hym: euen of them that seke thy face, O Iacob.

Lift vp your heades, O ye gates: and be ye lift vp ye euerlastyng doores, and the kyng of glory shall come in.

Who is the kyng of glory: it is the Lorde, strong and mightie: euen the Lorde mightie in battail.

Lift vp your heades (O ye gates:) and be ye lift vp ye euerlasting doores, and the kyng of glory shall come in.

Who is this kyng of glory: euen the lorde of hostes, he is

is the kyng of glory.

Glorie be to the father and to the sonne &c.

As it was in the beginning. &c.

The Collect.

Lorde God, whiche seest that we put not our trust in any thyng that we do: mercifully graunt that by thy power we may be defended against al aduersitie, through Iesus Christ our Lorde.

The Epistle.

I suffre fooles gladly, seying your selues are II. Cor. xli
wise. For ye suffre if a man bring you into bon-
dage: yf a man deuoure: if a man take: if a man
exalte himselfe: if a man smite you on the face.
I speake as concernyng rebuke, as though we had been
weake in this behalfe. Notwithstandyng, wherin soener any man
dare be bolde (I speake foolishly) I dare be bolde also.
They are Hebrewes, euen so am I. They are Israelytes,
euen so am I. They are the seede of Abraham, euen so
am I. They are the ministers of Christ (I speake as a
foole) I am more: In labours more aboundant: In stri-
pes aboue measure: In prison more plenteously: In
death ofte: Of the Jewes fye tymes receiued I xl. stri-
pes saue one: Thise was I beaten with rodde: I was
once stoned. I suffered thise shipwracke. Night and day
haue I been in the depe sea. In iorneying often: in pa-
rels of waters in parelles of robbers: in ieopardyes of
myne owne nation: in ieopardyes among the heathen:
in parelles in the citie: in parelles in wyldernes: in parelles in
the sea: in parelles among false brethren: in labour and
trauayle: in watchynges often: in hunger and thirst: in
fastynges often: in colde and in nakednes: besyde the
thynges whiche outwardly happen vnto me. I am com-
bred dayly, & do care for al congregacions. who is weake,
and I am not weake: who is offended, and I burne not:
E. iii. If

At the Communion.

If I muste nedes boast, I wyll boast of the thinges that concerne myne infirmities. The God and father of our lord Iesus Christ, whiche is blessed for evermore, knoweth that I lye not.

The Gospel.

LUC. VIII.



When muche people were gathered together, and were come to hym out of all cities, he spake by a similitude. The sower went out to sowe his seede: and as he sowed, some fell by the way syde, and it was troden doune, and the soules of the ayre deuoured it by. And some fell on stones and asone as it was sprong by, it withered awaye, because it lacked moystnes. And some fell among thornes and the thornes sprang by with it and choked it. And some fell on good ground, and sprong by & bare fruite an hundred fold. And as he sayd these thinges, he cryed: he that hath eares to heare, let him heare. And his disciples asked hym, saying: what maner of similitude is this? And he sayd: vnto you it is geuen to knowe the kyngdome of God, but to other by parables, that when they see, they should not see, and when they heare, they should not vnderstande. The parable is this: The seede is the worde of God: those that are beside the way, are they that heare: then cometh the deuill and taketh the worde out of their hartes, lest they should beleue and be saued. They on the stones, are they whiche when they heare, receiue the woorde with ioye: and these haue no rotes, whiche for a while beleue, and in tyme of temptation go away. And that whiche fell among thornes, are they whiche when they haue heard, go furth, and are choked with cares and riches, and voluptuous lyving, & byng furth no fruite. That whiche fell in the good grounde, are they whiche with a pure and good heart, heare the woorde and kepe it and byng furth fruite through patience.

The

The sonday called Quinquagesima.

BE thou my iudge, O lord, for I haue walked innocently: my trust hath been also in the lord, therefore shal I not fal. Indica me dca
mine psal.
xcvi.

Exampne me, O Lord, and proue me: trye out my reynes and my heart.

For thy louyng kyndnes is before myne eyes: and I will walke in thy trueth.

I haue not dwelt with vaine persons: neither wil I haue felowship with the deceiptful.

I haue hated the congregacion of the wicked: & will not syt among the vngodly.

I will washe my handes in innocency, O lord: and so will I go to thine aulter.

That I may shewe the voyce of thankesgeuyng: and tell of all thy wonderous workes.

Lord, I haue loued the habitation of thy house: and the place where thyne honor dwelleth.

O shut not vp my soule with the synners: nor my life with the bloudthursty,

In whose handes is wickednes: and their right hande is ful of giftes.

But as for me I will walke innocently: O lord deliuer me, and be mercyful vnto me.

By foote standethe righte: I will praise the Lord in the congregacions.

Glorie be to the father. &c. As it was in the. &c.

The Collect.

O Lord whiche doeste teache vs, that all our doynges without charitie are nothyng woorth: sende thy holy ghost and powre into our heartes that most excellent gyft of charitie, the very bond of peate and al vertues, without the whiche whosoener lyueth is counted dead before thee: Graunte this, for thy onely sonne Iesus Christes sake.

The

At the communion.

The Epistle.

1 Cor. xiii.



though I speake with the tongues of men and of angels, and haue no loue, I am euen as sounding brasse, or as a tynklyng Cymbal. And though I could prophecy, and vnderstande all secretes, and al knowlege: yea, if I haue al faith, so that I could moue mountaines out of their places, and yet haue no loue, I am nothyng. And though I bestowe all my goodes to fede the poore, and though I gaue my bodye euen that I burned, and yet haue no loue, it profyteth me nothyng. Lone suffreth longe, and is curteous: loue enuieth not: loue dothe not frowardly, swelleth not, dealeth not dishonestly, seketh not her owne, is not prouoked to anger, thynketh none euill, reioyleth not in iniquitie. But reioyleth in the trueth, suffereth all thynges, beleueth all thynges, hopeth all thynges, endureth all thynges. Though that prophetieng fayle, either tongues cease, or knowlege vanishe awaye, yet loue falleth neuer awaye. For our knowlege is vnperfette, and our prophecieng is vnperfette: But when that, which is perfect, is come, then that whiche is vnperfette shall bee done awaye. when I was a childe I spake as a chylde: I vnderstode as a childe: I imagined as a chylde. But as sone as I was a man, I put away childishnes. Nowe we see in a glasse, euen in a darke speakyng: but then shall wee see face to face. Nowe I knowe vnperfectely, but then shall I knowe euen as I am knowen. Nowe abideth fayth, hope, and loue: euen these thre: but the chiefe of these is loue.

The Gospel.

Luc. xviii.



Iesus toke vnto him the xii. and sayd vnto them: beholde, we go vp to Ierusalem, & all shalbe fulfilled that are written by the Prophetes, of the sone of man. For he shalbe deliuered vnto the gentyles, & shalbe mocked and despitefully intreated and spitted on. And when they haue scourged him, they will put hym to

to death, and the third day he shall ryle again. And they vnderstode none of these thinges. And this saying was hyd from them, so that they perceyued not the thynges whiche were spoken. And it came to passe, that as he was come nigh vnto Hierico, a certain blinde mā late by the hye way side, beggynge. And when he heard the people passe by, he asked what it meant. And they sayd vnto him, that Iesus of Nazareth passed by. And he cried saying: Iesu thou sonne of Dauid, haue mercy on me. And they whiche went before rebuked hym, that he should holde his peace. But he cryed so muche the more, thou sonne of Dauid haue mercy on me. And Iesus stoode styll, & commaunded him to be brought vnto hym. And when he was come nere, he asked hym, saying: what wilt thou that I do vnto the: and he sayd: Lord, that I may receyue my sight. And Iesus sayd vnto him, receyue thy syght, thy fayth hath saued thee. And immediatly, he receyued his syght, and folowed hym, prayying God. And all the people when they saw it, gaue praise vnto God.

¶ The fyrst day of Lent, commonly called Ashwednesday.

Lorde, rebuke me not in thyne indignation: Domine ne
neither chasten me in thy displeasure. Psal. vi.

Haue mercy vpon me, O Lorde: for I am weake, O lorde heale me my bones are vned.

My soule also is sore troubled: but Lorde howe long wilt thou punishe me:

Turne thee O Lorde. and deliuer my soule: Oh saue me for thy mercies sake.

For in death no man remembreth thee: and who will geue the thanks in the pyt:

I am wery of my gromyng, every night walke I my bed: and water my couche with my teares.

My beautie is gone for very trouble: & worne away, because of all myne enemyes.

Awaye

At the Communion.

Awaye fro me all ye that worke vanitie: for the lorde hath hearde the voyce of my wepyng.

The Lorde hath heard my petition: the Lorde wyll receiue my praier.

All myne enemies shalbee confounded and sore vexed: they shalbe turned backe and put to shame sodainly.

Glorie be to the father. &c.

As it was in the beginnyng. &c. Amen

The Collect.

A Almighty and euertlastyng God, whiche hatest no-
thyng that thou haste made, and doest forgene the
synnes of all them that be penitente: Creat and make in
vs newe and contrite heartes, that wee worthely lamen-
tyng oure synnes, and knowleggyng oure wretchednes,
maye obtaine of thee, the God of al mercye, perfect remis-
sion and forgeuenes, thorough Iesus Christ.

The Epistle.

Turne you vnto me with all your hartes, with
fasting, wepyng and mournyng. rent youre hear-
tes, and not your clothes. Turne you vnto the
Lorde your god, for he is gracious and mercy-
full, long sufferynge, and of greate compassion, and ready
to pardo wickednes. Then (no doubt) he also shall turne
and forgene: and after his chastenynge he shall let youre
increase remaine for meat and drynke offerynges vnto
the Lorde your God. Blowe out with the Trompet in
Sion, proclayme a fasting, call the congregacion, and ga-
ther the people together: warne the congregacion, ga-
ther the elbers, brynge the children and sucklynges toge-
ther. Let the bydgrome go furth of his chayne, & the
byde out of her closet. Let the priestes serue the Lorde
betwene the Porthe and the alter, wepyng and sayng:
be favorable, O Lorde, bee favorable vnto thy people: let
not thyne heritage bee brought to furthe confusion, lest
the

the heathen be lordes thereof. wherfore shoulde they say among the heathen: where is now their God?

The Gospell.



When ye fast, be not sad as the hypocrites are, Math. vi. for they disfigure their faces that it maye appeare vnto men now that they fast. Merely I saye vnto you: they haue their rewarde. But thou, when thou fastest, annointe thine head, and washe thy face, that it appeare not vnto menne howe that thou fastest, but vnto thy father whiche is in secreete: and thy father which seeth in secreete, shal reward thee openly. Laye not vppon for youre selues treasure vpon earth, where the rust & moth doth corrupt, and where theues breake throughe and steale. But Laye vp for you treasures in heauen, where neither ruste nor moth dothe corrupte, and where theues doe not breake throughe nor steale. For where your treasure is, there wil your hartes bee also.

The first Sunday in Lent.



Blessed is he, whose vnrighteousnes is forgiven: and whose sinne is couered.

Blessed is the manne, vnto whome the Lord imputeth no sinne: and in whose conscience there is no guile. Beati quorum
Psal. xxx ii.

For while I helde my tongue: my bones consumed awaye thouroughe my dayelye complaining.

For thy hande is heauy vpon me both day and night: and my moysture is lyke the drougth in Sommer.

I will knowlage my synne vnto thee: and myne vnrighteousnes haue I not hyd.

I said

At the communion.

I sayde I wyll confesse my synnes vnto the lord: and so thou forgauest the wickednes of my synne.

For this shall euery one that is Godly, make his prayer vnto thee, in a tyme when thou maiest bee found: but in the greate water floudes, they shall not come nye hym.

Thou arte a place to hyde me in, thou shalt preserue me from trouble: thou shalt compasse me aboute wyth songes of deliuerance.

I wyll enfourme thee and teache thee in the waye wherein thou shalt go: and I will guyde thee wyth mine eye.

Be ye not like horse & Asse, which haue no vnderstandyng: whose mouthes must be holden wyth bitte and bridle, lest they fall vpon thee.

Great plagues remaine for the vngodlye: but who so putteth his truste in the lord, merce embraceth hym on euery side.

Be glad, O ye righteous, and reioyce in the Lord: and be ioyfull all ye that are true of heart.

Glorie be to the father, and to the sonne, and to the holy ghoste.

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

The Collect.



Lord, whiche for oure sake dyddeste faste fortye dayes and fourtie nightes: Geue vs grace to vse suche abstinence, that oure fleshe beyng subdued to the spirite, wee maye euer obeye thy Godlye motions, in righteousnesse and true holinesse, to thy honoure and glorie: whiche lyueste and reigne. &c.

The

The Epistle.



Whereas helpers exhort you, that ye receiue not ^{II. Cor. vi.} the grace of God in bayne. For he sayeth, I haue heard thee in a tyme accepted: and in the daye of saluacion haue I succoured thee. Beholde nowe is that accepted tyme: beholde nowe is that daye of saluacion. Let vs geue no occasion of euil, that in our office be founde no faulte, but in all thynges let vs behaue our selues as the ministers of God: In muche patience, in afflictions, in necessities, in anguyshes, in strypes, in prysonmentes, in stripes: in labours, in watchynges, in fastinges, in purenes, in knowlege, in long suffring, in kindnes, in the holy gost, in loue vnfayned, in the woorde of trueth, in the power of God: by the armour of righteousnes of the ryght hande and on the left: by honoure and dyshonour: by euill reporte and good reporte: as deceyuers and yet true: as vnknewen and yet knowen: as dying, and beholde we lyue: as chastened and not killed: as sorowynge and yet alway mery: as poore and yet make many riche: as hauing nothyng, and yet possessyng all thynges.

The Gospell.



When was Iesus led awaye of the spirite into ^{Math. xiii.} wyldernesse, to be tempted of the deuyll. And when he had fasted forty dayes and forty nightes, he was at the last an hungred. And when the tempter came to hym, he sayed: if thou be the sonne of God, commaunde that these stones be made bread. But he aunswered and sayed: it is wyrtten, man shall not lyue by bread only, but by euery worde that procedeth out of the mouth of God.

At the Communion.

Then the deuill taketh hym vp into the holy cytye, and setteth hym on a pynacle of the temple, and sayeth vnto him: if thou be the sone of God, cast thy self downe hedlong. For it is wrytten: he shall geue his Aungels charge ouer thee, and with their hādes they shall holde thee vp, leste at any tyme thou dash the thy foote against a stone. And Iesus sayed vnto hym: it is wrytten agayne: Thou shalt not tempte the Lorde thy God.

Agayne, the deuill taketh hym vp into an exceedyng high mountayne, and sheweth hym all the kyngdomes of the worlde, and the glory of them, and sayeth vnto hym: all these wyll I geue thee, if thou wylt fall downe and worship me. Then sayeth Iesus vnto hym: Auoide Sathā, for it is wrytten: Thou shalt worship the Lord thy God, and hym onely shalt thou serue. Then the deuill leaueth hym, and beholde, the Aungels came and ministred vnto hym.

¶ The seconde Sonday.

De profundis.
psal. cxxx.



Out of the depe haue I called vnto thee, O Lord:
Lorde heare my voyce.

O h let thyne eares consyder well: the voyce of
my complaynte.

If thou Lord wilt be extreme to marke what is done
amysse: O Lord, who may abyde it?

For there is mercy with thee: therefore shalt thou be
feared.

I looke for the Lord, my soule doth wayte for him: in
his woorde is my trust.

My soule flyeth vnto the Lorde, before the mornynge
watche: I saye, before the mornynge watche.

O Israel trust in the Lorde, for with the Lorde there
is mercy: and with hym is plenteous redemption.

And

And he shall redeme Israel: from all his synnes.

Glory be to the father, and to the sonne, and to the holy ghost.

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

The Collect.

Almighty God, whiche doest see that we haue no power of oure selues to helpe our selues: kepe thou vs both outwardly in oure bodies, and inwardly in oure soules, that we maye be defended from all aduersities whiche maye happen to the body, and from all euell thoughtes which maye assault & hurte the soule: through Iesus Christ. &c.

The Epistle.

We beseeche you brethren, and exhorde you by the 1. T. c. lxxxiii.lorde Iesus, that ye increase more and more, euē as ye haue receyued of vs, howe ye oughte to walke and to please God. For ye knowe what commaundemētes we gaue you by our lord Iesu Christ. For this is the wyll of God, euen youre holynes, that ye should abstayne from fornication, and that euery one of you should knowe howe to kepe his vessel in holines and honour, and not in the luste of concupiscence as do the heathen, whiche knowe not God: that no man oppresse and defraude his brother in bergaining: because that the lord is the auenger of all suche thynges, as we tolde you before and testified. For God hath not called vs vnto vncleynesse, but vnto holynes. He therfore that despiseth, despiseth not man, but God, whiche hathe sente his holye spirite among you.

At the comununion.

The Gospell.

Math. xv.

Jesus went thence, and departed into the coastes of Tyre and Sidon: and behold, a woman of Canaan (whiche came out of the same coastes) cried vnto hym, saying: haue mercye on me, O Lorde, thou sonne of David: My daughter is piteously vexed with a deuell. But he answered her nothing at all. And his disciples came and besought hym saying: sende her awaye, for she cryeth after vs. But he answered, and saied: I am not sent, but to the lost shepe of the house of Israel. Then came she and worshipped hym, saying: Lorde, helpe me. He answered and saied: it is not mete to take the childrens bread & cast it to dogges. She answered and saied: trueth Lorde, for the dogges eate of the crummes whiche fall from their maisters table. Then Iesus answered and sayed vnto her: O woman, great is thy faith, be it vnto thee, euen as thou wilt. And her daughter was made whole euen at the same tyme.

The.iii. Sonday.

Indica me
Gen. Ps. xlii.

Gee sentence with me (O God,) and defende my cause against the vngodly people: Oh deliuer me from the deceytfull and wicked man.

For thou arte the God of my strength, why haste thou put me from thee: and why go I so heuely, whyle the enemye oppresseth me?

Oh, send out thy light and thy trueth, that they maye leade me: & bring me vnto thy holy hill, & to thy dwelling.

And that I maie go vnto the aultare of God, euen vnto the God of my ioye and gladnes: and vpon the harpe will I geue thankes vnto thee (O God) my God.

why art thou heauy (O my soule:) and why arte thou so disquieted within me?

O put thy trust in God: for I wyll yet geue him thankes
whiche

whiche is the helpe of my countenaunce and, my God.
 Glory be to the father and to the sonne. &c.
 As it was in the beginning. &c.

The Collect.

We beseeche thee almighty God, looke vpon the hart-
 ly desires of thy humble seruauntes, and stretch
 forth the right hande of thy maiestie, to bee our
 defence against all our enemies: through Iesus Christe
 our Lord.

The Epistle.

Be you the folowers of God as dere children, & Ephe. i.
 walke in loue, euen as Christe loued vs, and
 gaue himselfe for vs an offering and a sacrifice
 of a swete sauour to god. As for fornicacion and
 all vncleannes or couetousnes, let it not be once named a-
 mong you, as it becommeth saintes: or fylthynes or fo-
 lish talking or iesting, whiche are not comely, but rather
 geuing of thanks. For this ye knowe, that no whore-
 monger, either vncleane person, or couetous persō (which
 is a worshipper of ymages) hath anye inheritaunce in
 the kingdome of Christ and of God. Let no man deceiue
 you with vaine wordes. For because of suche thynges,
 cometh the wrath of God vpon the chyl dren of disobe-
 diente. Be not ye therefore companions of them. Ye were
 sometime darckenes, but nowe are ye light in the lord:
 walke as children of light, for the fruite of the spirite con-
 sisteth in all goodnes, and righteousnesse, and truthe.
 Accepte that whiche is pleasyng vnto the Lord, and
 haue no fellowship with the vnfruitful workes of darck-
 nes, but rather rebuke them. For it is a shame euen to
 name those thynges, whiche are done of them in secretes:
 but all thynges when they are brought forth by the light
 are

At the Communion.

are manifest. For whatsoever is manifest, the same is light: wherefore he saith, awake thou that sleepest, and stande by from death, and Christ shall geue thee light.

The Gospel.

Luc. xi.



Jesus was casting out a deuell that was dome. And when he had cast out the deuell, the dome spake, and the people wondered. But some of them said: he casteth out devils through Belzebub the chiefe of the deuells. And other tempted him, & required of him a signe from heauen. But he knowyng their thoughtes, sayed vnto them: Euery kyngdome deuided against it selfe, is desolate: and one house doth fall vpon another. If Sathan also be deuided againste hymselfe, howe shall his kyngdome endure? Because ye saye that I cast out deuells through Belzebub: If I by the helpe of Belzebub caste oute deuells, by whose helpe do your chyldren caste them oute? Therfore shall they be youre iudges. But if I with the synger of God caste out deuells, no doubt the kingdome of God is come vpon you. when a strong man armed watcheth his house: the thinges that he possesseth are in peace. But when a stronger then he cometh vpon hym, he taketh from hym all his harnes (wherin he trusted) and deuiceth his goodes. he that is not with me, is against me. And he that gathereth not with me, scattereth abroad. when the vncleane spirit is gone out of a man, he walketh through drye places, sekynge rest. And when he fyndeth none, he sayeth: I will retorne agayne into my house whence I came out. And when he cometh, he fyndeth it swepte and garnished. Then goeth he & taketh to hym. vii. other spirites worse then himselfe: and they entre in and dwell there. And the ende of that man is worse then the beginning. And it fortuned that as he spake these thinges, a certayne woman of the company lifte vp her voice, and said vnto hym: happy is the wombe that bare thee, and the pappes

pappes whiche gaue the sucke. But he sayd: yea, happy are they that heare the woorde of God and kepe it.

The. iiii. Sunday.

God is oure hope and strength: a very presente helpe in trouble. Deus noster
refugium.
psal. xlii.

Therefore wil not we feare, though the earth be moued: and though the hilles be caried in the middest of the sea.

Though the waters thereof rage and swell: and though the mountaines shake at the tempest of the same.

The ryuers of the floude thereof shall make glad the citie of God: the holy place of the tabernacle of the moste highest.

God is in the middest of her, therefore shall she not be remoued: God shall helpe her, and that ryght early.

The heathen make muche a doe, and the kyngdomes are moued: but God hath shewed his voyce, and the earth shall meale awaye.

The Lord of hostes is with vs: the God of Jacob is oure refuge.

Come hither, and beholde the workes of the Lord: what destruction he hath brought vpon the earth.

He maketh warres to cease in all the worlde: he breaketh the bowe, and knappeth the speare in sunder, and burneth the Chariotes in the fyre.

Be styll then, and knowe that I am God: I wylbe exalted among the heathen; and I wylbe exalted in the earth.

Glozy be to the father. &c.

As it was in the begynnyng.

The Collect.

Graunte we beseeche thee almyghtye God, that we, whiche for oure euill dedes are worthely punyshed: by the comforte of thy grace may mercifully be releued through our Lorde Jesus Christe.

The

At the Communion.

The Epistle.

Gala. iiii.



Tell me (ye that desyre to be vnder the lawe) doe ye not heare of the lawe? For it is written that Abraham had. ii. sonnes, the one by a bonde mayde, the other by a frewoman. Yea, and he which was borne of the bond woman, was borne after the fleshe; but he which was borne of the frewoman, was borne by promes: whiche thinges are spoken by an allegory. For these are two testamētes, the one from the mount Sina, whiche gendrieth vnto bondage, whiche is Agar: For mount Sina is Agar in Arabia, and bordrieth vpon the titie, which is now called Ierusalem, and is in bondage with her children. But Ierusalem, whiche is aboue, is free whiche is the mother of vs al. For it is wrytten, reioyce thou barren that bearest no children: breake forth and crye, thou that traunaylest not. For the desolate hath many more children then she whiche hath an husbāde. Brethren, we are after Isaac the chyldren of promes. But as then, he that was borne after the fleshe persecuted hym that was borne after the spirite: Euen so is it now. Neuerthelesse, what sayeth the scripture? put away the bonde woman and her sonne. For the sonne of the bonde woman shall not bee heire with the sonne of the frewoman: So then brethren, we are not children of the bonde woman, but of the frewoman.

The Gospell.

John. vi.



Jesus departed ouer the sea of Galile, which is the sea of Tiberias, and a great multitude folowed him, because thei sawe his miracles whiche he dyd on them that were diseased. And Jesus went vp into a mountayne, and there he sate with his disciples. And Easter, a feaste of the Jewes, was nye. whē Jesus then lift vp his eyes & sawe a great com-

company come vnto him, he sayeth vnto Philip: whence shall we bye bread that these may care? Thys he sayd to proue him: for he himselfe knewe what he woulde dooe. Philip answered him: two hundred peniwoorthe of bread are not sufficient for them, that euery manne may take a litle. One of his disciples (Andrew, Simō Peters brother) saith vnto him: There is a lad here which hath fyue barley loaves and twoo fyshes: but what are they among so many? And Jesus sayde: make the people sit downe. There was muche grasse in the place: so the men sate downe, in number about fiue thousand. And Jesus toke the bread, and when he had genen thanks, he gaue to the Discyples, and the Discyples to them that were set downe: and lyke wyse of the fyshes as muche as they woulde. when they had eaten inough, he sayde vnto his Discyples: gather vp the broken meate whiche remaineth, that nothing be lost. And they gathered it together and filled .xii. baskets with the broken meate of the fyue barley loaves: which broken meate remayned vnto them that had eaten. Then those men (when they had seene the miracle that Jesus did) sayde: this is of a trueth the same prophete that shoulde come into the worlde.

C The. v. Sunday.

Aue me (O god) for thy names sake: and auenge ^{Deus in nos}
me in thy strength. ^{me tho. psal}

heare my prayer (O God:) and harken vnto ^{liii}
the woordes of my mouth.

For straungers are rylen bp agaynste me: and Tyrantes (whiche haue not God before theyr eyes) seke after my soule.

Beholde, god is my helper: the Lord is with them that vpholde my soule.

he shall rewarde euell vnto myne enemyes: destroye thou them in thy trueth.

An

At the Communion.

An offering of a free hart will I geue thee, and praise thy name (O lord:) because it is so comfutable.

For he hath delyuered me out of all my trouble: and myne eye hath seene his destre vpon myne enemies.

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

As it was in the beginning. &c.

The Collect.

We beseeche thee almyghtie God, mercifullye to looke vpon thy people: that by thy greate goodnesse, they may be gouerned and preserued euermore both in body and soule: through Iesus Christe our Lord.

The Epistle.

Christe being an high prieste of good thynges to come, came by a greater and a more perfecte tabernacle, not made with handes, that is to saye, not of this building, neither by the bloud of goates and calues, but by his owne bloud he entred in once into the holy place, and founde eternall redemption. For if the bloude of oxen and of goates, and the ashes of a younge kowe, when it was spynkled, purifyeth the vncleane as touching the purifying of the fleshe: how muche more shal the bloud of Christ (which through the eternal spirite, offered himselfe without spot to God) purge your conscience from dead workes for to serue the living god? And for this cause is he the mediatur of the new testamente: that through deathe whiche chaunced for the redemption of those transgressions that were vnder the firste testamente, they whiche are called, might receyue the promes of eternall inheritaunce.

The

The Gospel.



Whiche of you can rebuke me of sinne: If I saye the truthe, why doe ye not beleue me: He that is of God, heareth Goddes wordes: ye therefore heare them not, because ye are not of God. Iohn. viii.

Then answered the Jewes, and sayd vnto him: saye we not wel that thou art a Samaritan & haste the deuill: Iesus answered: I haue not the deuill, but I honor my father, and ye haue dishonored me. I seke not myne owne prayse: there is one that seketh and iudgeth. Verely, verely, I saye vnto you: if a manne kepe my sayng, he shall neuer see death. Then sayd the Jewes vnto hym: nowe knowe we that thou hast the deuill. Abraham is dead, & the prophetes, and thou sayeste: If a man kepe my sayng, he shall neuer taste of death. Art thou greater then our father Abraham, whiche is deade? And the prophetes are dead: whome makeste thou thy selfe? Iesus aunswered: if I honor my selfe, myne honor is nothyng. It is my father that honoureth me, which ye say is your god, & yet ye haue not knowen hym: but I knowe hym. And if I saye I knowe hym not, I shalbe a lyer, lyke vnto you. But I knowe him, and kepe his sayng. Your father Abraham was glad to see my daye: and he sawe it and reioyced. Then said the Jewes vnto him: Thou art not yet. l. yere olde, and haste thou seen Abraham? Iesus sayde vnto them: Verely, verely, I saye vnto you: yer Abraham was borne, I am. Then tooke they vp stones to caste at hym: but Iesus hyd him selfe and went out of the temple.

C The Sonday next before Easter.



Care my crynge, O God: geue care vnto my prayer.

EXaudi deus
deprecationē

From the endes of the yearth wil I cal vnto thee: when my heart is in heauynes.

psal. lxi.

Oh let me vp vpon the rocke that is higher then I: for thou haste been my hope, and a stronge tower for me

G. l.

against

At the Communion.

against the enemy.

I will dwell in thy tabernacle for euer: and my truste
shalbe vnder the coueryng of thy wynges.

For thou, O Lorde, hast hearde my desyres: and hast
geuen an heritage vnto those that feare thy name.

Thou shalt graunt the kyng a long life: that his yeres
may endure thoroughout all generations.

He shall dwell before God for euer: O prepare thy lo-
uyng mercy & faythfulnes, that they maye preserue him.

So will I alwaye syng prayse vnto thy name: that I
may dayly performe my vowes.

Glozy be to the father &c. As it was in the. &c.

The Collect.

Almightie and everlastynge God, whiche of thy ten-
der loue towarde man, haste sente our sauioꝝ Iesus
Christ to take vpon him oure fleshe, and to suffre death
vpon the crosse, that all mankynde shoulde folowe the
example of his greate humilitie: mercifully graunte, that
we both folowe the example of his pacience, and be made
partakers of his resurrection, thorough the same Iesus
Christ our lorde.

The Epistle.

philip. ii.

Let the same mynde bee in you, that was also
in Christ Iesu: which when he was in the shape
of God, thought it no robbery to be equal wyth
God: neuerthelesse he made himselfe of no repu-
tation, takyng on him the shape of a seruaunte, and be-
came like vnto men, and was founde in his apparel as a
man. He humbled himselfe and became obediēte to the
death, euen the death of the crosse. wherefore, God hath
also exalted him on high, and geuen him a name whiche
is aboue all names: that in the name of Iesus euery knee
shoulde bowe, both of thynges in heauen, and thynges in
yearth, and thynges vnder the yearth, and that alltōg ues
shoulde confesse that Iesus Christe is the lorde, vnto the
praye of God the father.

The

And it came to passe, when Iesus had finished all these sayinges, he sayd vnto his disciples: ye knowe that after two dayes shalbe Easter, and the sonne of man shalbe deliuered ouer to bee crucified. Then assembled together the chiefe Priestes, and the Scribes, and the Elders of the people vnto the palace of the high priest (which was called Cayphas) and helde a counsayl that they might take Iesus by subteltie, and kill him. But they sayd: not on the holy daye, lest there be an uproare among the people. Mat. xxvi.

When Iesus was in Bethany in the house of Simon the Leper, there came vnto hym a woman hauyng an Alabaſter boxe of precious oyntment, and powred it on his head, as he sat at the bourde. But when his disciples sawe it, they had indignation, saying: whereto serueth this wast? This oyntment might haue been well solde & geuen to the poore. When Iesus vnderstode that, he sayd vnto them: why trouble ye the woman? for she hath wrought a good worke vpon me. For ye haue the poore alwayes with you: but me ye shall not haue alwayes. And in that she hath cast this oyntment on my body, she did it to bury me. Verely I say vnto you: wheresoeuer this gospell shalbe preached in al the worlde, there shall also this that she hath done, be tolde for a memoriall of her. Then one of the xii. (whiche was called Judas Iscariot) went vnto the chiefe priestes, and sayd vnto them: what will ye geue me, and I will deliuer hym vnto you? And they appointed vnto him xxx. pecies of siluer. And from that tyme furth he sought oportunitie to betray hym. The first day of swete bread, the disciples came to Iesus, saying vnto him: where wilt thou that we prepare for thee, to eate the Passeouer? And he sayd: Go into the citie, to suche a man, & say vnto him, the Maister sayth: my tyme is at hand, I will kepe my Easter by thee with my disciples. And the disciples did as Iesus had

G.ij. appointed

At the Communion.

appointed them, and they made ready the paffeouer. when the euen was come, he fate doune with the xij. And as they did eate, he sayd: Verely I say vnto you, that one of you shall betray me. And they were exceeding sorowful, and began euery one of them to say vnto him: Lorde, is it I: he answered and sayd: he that dippeth his hād with me in the dishe, the same shall betraye me. The sonne of man truely goeth, as it is written of him: but woe vnto that man by whom the sonne of man is betrayed. It had been good for that man, if he had not been borne. Then Judas, which betrayed him, answered and sayd: Maister. is it I: he said vnto him: thou hast sayd. when they were eatyng, Iesus toke bread, and when he had geuen thankes, he brake it and gaue it to the disciples, & sayd: Take, eat, this is my body. And he tooke the cuppe, and thanked, and gaue it them, saying: drinke ye all of this: For this is my bloud (whiche is of the newe testament) that is shed for many, for the remission of synnes. But I say vnto you: I will not drinke hencefurth of this fruite of the vyne tree, vntyll that day when I shall drinke it newe with you, in my fathers kyngdome. And when they had sayd grace, they went out vnto mount Oliuete. Then sayth Iesus vnto them: all ye shall be offended because of me this night. For it is written: I will smyte the shepherde, and the shepe of the flocke shall be scattered abroad: but after I am rylen again, I will go before you into Galilee. Peter answered and sayd vnto him: though all men be offended because of thee, yet wil not I be offended. Iesus sayd vnto him: verely I say vnto thee, that in this same night before the cocke crowe: thou shalt deny me thise. Peter sayd vnto him: yea, though I should dye with thee, yet will I not deny thee: lyke wyse also said all the disciples.

Then came Iesus with thē vnto a farmeplace, (which is called Gethsemane) and sayd vnto the disciples: Syt ye here, whyle I go and pray yonder. And he tooke
with

with him Peter and the two sonnes of zebede, and began to waxe sorowfull and heauy. Then sayd Iesus vnto the: My soule is heauy euen vnto the death: Tary ye here and watche with me. And he went a litle farther and fell flat on his face, and prayed, saying: O my father if it be possible, let this cup passe from me: neuerthelesse, not as I will, but as thou wilt. And he came vnto the disciples and found them a slepe, and sayd vnto Peter: what, could ye not watche with me one houre: watche and praye, that ye entre not into temptation: the spirite is willyng, but the fleshe is weake. He went away once againe and prayed, saying: O my father, yf this cup may not passe away fro me except I drinke of it, thy wil be fullpylled: and he came & found them a slepe agayne, for their eyes were heauy. And he left them, and went againe and prayed the third tyme, saying thesame woordes. Then cometh he to his disciples, and sayth vnto them: Slepe on now & take your rest. Behold, the houre is at hand, and the sonne of man is betrayed into the handes of synners. Kysse, let vs be goyng: behold, he is at hand that doth betray me.

While he yet spake: lo, Judas one of the nombre of the xij. came, and with him a great multitude with sweordes and stauies sent from the chief priestes and elders of the people. But he that betrayed hym, gaue them a token, saying: whomsoeuer I kysse, thesame is he, holde hym fast. And furthwith he came to Iesus, and sayd: hayle Maister, & kysled him. And Iesus sayd vnto hym: friend, wherfore art thou come: Then came they and layde handes on Iesus, and toke him. And beholde, one of them whiche were with Iesus, stretched out his hand and drew his sworde, and stroke a seruaunt of the hye priest, and smote of his eare. Then sayd Iesus vnto hym: put vp thy sworde into the sheath, for all they that take the sworde, shall perishe with the sworde. Thynkest thou that I cannot now pray to my father, and he shall geue me euen now more then xij. legions of Angelles: But howe then shall the scriptures bee fullpylled: For thus

At the Communion.

must it be. In that same houre sayd Iesus to the multitude: ye be come out as it were to a thefe with swordes and staves, for to take me. I sate dayly with you teaching in the temple, and ye tooke me not. But all this is done that the scriptures of the Prophetes might be fulfilled. Then all the disciples forsoke him, and fled. And they toke Iesus & led him to Cayphas the hye Priest, where the Scribes and the Elders were assembled.

But Peter folowed hym a far of vnto the hye priestes palace: and went in and sate with the seruantes to see thende. The chiefe priestes & the elders and all the counsaill sought false wytnesse against Iesus (for to put hym to death) but found none: yea, when many false wytnesses came, yet found they none. At the last came. ij. false wytnesses, & sayd: This felow sayd: I am able to destroy the temple of God, and to buylde it againe in. iij. dayes. And the chiefe priest arose, & sayd vnto hym: aunswereest thou nothing: why do these beare wytnes against thee: But Iesus helde his peace. And the chiefe priest aunswered & sayd vnto him. I charge thee by the lyuing God, that thou tel vs, whether thou be Christ the sonne of God. Iesus sayd vnto hym: thou hast sayd. Neuerthelesse I say vnto you: hereafter shall ye see the sonne of man sitting on the right hand of power, & comming in the cloudes of the skye. Then the hye priest rent his clothes, saying: he hath spoken blasphemy, what neede we of any mo wytnesses: Behold, now ye haue heard his blasphemy: what thinke ye: They aunswered and sayd: he is worthy to dye. Then did they spyt in his face, & buffeted him with fystes. And o- ther smote him on the face with the palme of theyr handes, saying: tel vs thou Christ, who is he that smote thee: Peter sate without in the palace, and a damosel came to him, saying: thou also wast with Iesus of Galile: but he denied before the al, saying: I wot not what thou sayest. when he was gone out into the porche, another wenche sawe him, & sayd vnto them that were there: This felow was also with Iesus of Nazareth. And agayne he de-
nyed

nied with an othe, saying: I do not know the man. And after a while came vnto him they that stode by, and sayd vnto Peter: surely thou art euē one of the, for thy speche betrayeth thee. Then began he to curse and to sweare, that he knewe not the man. And immediatly the cocke krew. And Peter remembered the worde of Jesu, whiche sayd vnto him: before the cocke crow, thou shalt deny me thrise: and he went out and wept bitterly.

When the morning was come, all the chiefe priestes & the elders of the people helde a counsaill against Jesus, to put hym to death, & brought him bound, & deliuered hym vnto Pontius Pilate the deputie. Then Judas (whiche had betrayed him) seying that he was cōdemned, repēted himselfe, and brought againe the. xxx. plates of siluer to the chief priestes and elders, saying: I haue synned, betraying the innocent bloud. And they sayd: what is that to vs? Se thou to that. And he cast downe the siluer plates in the temple, and departed, and went and hāged himselfe. And the chief Priestes toke the siluer plates, & said: It is not lawfull for to put them into the treasure, because it is the price of bloud. And thei toke counsell and bought with them a potters felde to burie straungers in. wherefore the felde is called Haceldema, that is, the felde of bloud, vntill this day. Then was fulfilled that whiche was spoken by Ieremie the prophet, saying: and thei toke xxx. siluer plates, the price of him that was valued, whom they bought of the children of Israel, and gaue them for the potters felde, as the Lord appointed me.

Jesu stode before the deputie, and the deputie asked hym, saying: Art thou the king of the Jewes? Jesu sayde vnto hym: thou sayest. And when he was accused of the chief priestes and elders, he answered nothyng. Then said Pilate vnto hym: hearest thou not howe many witnesses they laye agaynst thee? And he answered him to neuer a worde: in so muche that the deputie maruailed greatly. At that feaste, the deputie was woont to deliuer vnto the people a prisoner, whom they would desire. He had then a notable

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a notable prisoner called Barrabas. Therfore, when they were gathered together, Pylate sayd: whether wyll ye that I geue loce vnto you Barrabas, or Iesus whiche is called Christ? For he knewe that for enuy they had deliuered him. When he was set doune to geue iudgement, his wyfe sent vnto him, saying: haue thou nothyng to do with that iust man: For I haue suffred many thynges this day in my slepe, because of hym. But the chiefe priestes and Elders perswaded the people that they shoulde aske Barrabas, & destroy Iesus. The deputie answered, and sayd vnto them: whether of the twayne wyll ye that I let loce vnto you? They sayd: Barrabas. Pylate sayd vnto them: what shal I do then with Iesus, which is called Christ? They all sayd vnto hym: let hym be crucified. The deputie sayd: what euill hath he done? But they cried the more, saying: let hym be crucified. When Pylate sawe that he could preuaile nothyng, but that more busynesse was made, he toke water & washed his handes before the people, saying: I am innocent of the bloud of this iust person, ye shall see. Then answered all the people and sayd: his bloud be on vs, and on our children.

Then let he Barrabas loce vnto them, and skourged Iesus, & deliuered hym to be crucified. Then the souldiers of the deputie toke Iesus into the common hall, & gathered vnto hym all the company: and they stripped hym, and put on hym a purple robe, and platted a croune of thornes, and put it vpon his head, and a rede in his right hāde, & bowed the knee before him, & mocked him, saying: haile kyng of the Jewes: & when they had spyt vpon him, thei toke the rede & smote him on the head. And after that they had mocked him, they toke the robe of him agayne, & put his owne rayment on him, and led him away to crucifie him. And as they came out they found a mā of Cirene (named Symon) him they compelled to beare his crosse. And they came vnto the place whiche is called Golgotha, that is is to say (a place of dead men sculles) & gaue hym byneger to drynke myngled with gall. And when he

he had tasted therof, he would not drinke. when they had crucified hym, they parted his garmentes, and did cast lottes: that it might be fulfilled which was spoken by the prophet: They parted my garmentes among them and vpon my vesture did they cast lottes. And they sate and watched hym there, and set vp ouer his head the cause of his death written: This is Iesus the kyng of the Jewes. Then were there. ij. theues crucified with him, one on the right hand, and another on the left. They that passed by, reuyled him waggyng their heades, and saying: thou that destroyedst the temple of God, and dydest buylde it in thre daies, saue thy selfe. If thou be the sonne of God, come doune from the crosse. Likewise also the high priestes, mockyng hym, with the Scribes and Elders, sayd: he saued other, hymselfe he cannot saue. If he be the kyng of Israel, let hym now come doune from the crosse, and we will beleue hym. He trusted in God, let him deliuer him now, if he wyll haue him, for he sayed: I am the sonne of God. The theues also whiche were crucified with him, cast the same in his teethe. From the sixt houre was there darkenesse ouer all the lande, vntill the nyynth houre. And aboute the nyynth houre, Iesus cryed with a loude voyce, saying: Ely, Ely, lamaſabaſhany: that is to say: My God, my God, why hast thou forsaken me: Some of them that stoode there, when they heard that, sayd: This man calleth for Helias. And straight way one of them ranne and toke a sponge, and when he had fylled it full of vyneger, he put it on a reede, and gaue hym to drinke. Other sayd: let be, let vs see whether Helias will come and deliuer hym. Iesus, when he had cried agayne with a loude voyce, yelded vp the ghost. And beholde, the bayle of the temple did rent into two partes, from the top to the botoine, and the yerth did quake, and the stones rent and graues did open, and many bodies of saintes, whiche slept, arose and went out of the graues after his resurreccion, and came into the
holy

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holp citie, and appeared vnto many.

When the Centurion, and they that were with him watchyng Iesus, sawe the yerthquake & those thynges whiche happened, they feared greatly, saying: Truly, this was the sone of God. And many women were there (beholdyng him a farre of) whiche folowed Iesus from Galilee, ministring vnto him: Among whiche was Mary Magdalene, and Mary the mother of James and Ioses, and the mother of zebedees children.

Monday before Easter.

The Epistle.

2sm. xliii.



What is he this, that commeth from Edom, with red colozed clothes of Bosra: (whiche is so costly clothe) & commeth in so mightely with all his strength: I am he that teacheth righteousness and am of power to help, wherfore then is thy clothynge red, and thy rayment lyke his that treadeth in the wyne presse: I haue troden the presse my selfe alone, and of all people there is not one with me.

Thus will I tread doune myne enemies in my wrath, and sette my feete vpon them in mine indignacion. And their bloud shall bespryng my clothes, and so wil I stayne all my rayment. For the day of vengeance is assigned in my heart, and the yere when my people shalbe deliuered is come. I looked aboute me, and there was no man to shewe me any helpe. I meruayled that no man helde me vp. Then I helde me by myne owne arme, and my feruentnes sustayned me. And thus will I tread doune the people in my wrath, and bathe theim in my displeasure, and vpon the eyarth will I lay their strength.

I wil declare the goodnes of the lorde, yea & the praise of the Lorde for all that he hath geuen vs, for the great good that he hath done for Israel: whiche he hath geuen them of his owne fauor, and accoroyng to the multitude
of

of his louyng kyndnes. For he sayd: these no doubt are my people and no shynkyng chyldren, and so he was their sauour. In their troubles, he was also troubled wyth them: and the Angell that wente furth from his presence, deliuered them. Of very loue and kyndnes that he had vnto them, he redeined them. he hath borne them and caried them by, euer sence the worlde began: But after they prouoked him to wrath and bered his holy mynde, he was their enemy and fought againste them hymselfe. Yet remembred Israell the olde tyme of Moses and hys people, sayng: where is he that broughte them from the water of the sea, with them that fedde his shepe: where is he that hath geuen his holy spirit among them: he led the by the righthand of Moses, with his glorious arme: deuidyng the water before them (whereby he gate hym selfe an everlastyng name) he led them in the depe, as an horse is led in the playne, that they shoulde not stumble, as a tame beast goeth in the felde: and the breath geuen of God, geueth him rest.

Thus (O God) hast thou led thy people, to make thy selfe a glorious name withall. Looke doune then from heauen, and beholde the dwelling place of thy sanctuary and thy glory. Howe is it that thy gelously, thy strengthe, the multitude of thy mercyes and thy louyng kyndnes, will not be intreated of vs: yet art thou oure father. For Abraham knoweth vs not, neither is Israellacquaynted with vs: But thou Lord, art our father and redeemer, and thy name is everlastyng. O Lorde, wherefore haste thou led vs out of thy way: wherefore hast thou hardened our heartes that we feare thee not: Be at one with vs againe for thy seruantes sake, and for the generation of thyne heritage. Thy people haue had but a litle of thy Sanctuary in possession, for oure enemyes haue troden doune the holy place. And we were thyne from the begynnyng, when thou wast not their Lorde, for they haue not called vpon thy name.

The

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The Gospel.

Mat. xliii.



After two daies was Easter, and the dayes of sweet bread. And the hie priestes and the Scribes sought how they might take him by craft, & put him to death. But they sayde: not in the feast daye, lest any busines arise among the people. And when he was at Bethany in the house of Symon the leper, euen as he sate at meat, there came a womā hauyng an Alabaster bore of oyntmente called Narde, that was pure and costly: and she brake the bore & powred it vpon his head. And there were some that were not contente within them selues, and sayde: what neded this waste of oyntment: for it mighte haue been solde for more then ccc. pence, & haue been geuen vnto the poore. And they grudged agaynste her. And Iesus sayde: let her alone, why trouble ye her: She hath done a good worke on me: for ye haue poore with you alwayes, & whensoever ye wyll, ye may do them good: but me haue ye not alwayes. She hath done that she coulde, she came afore had to anoynte my body to the buryng. Verely I saye vnto you: whersoever this Gospell shalbe preached throughout the whole worlde, this also that she hath done, shalbe rehearsed in remembraunce of her.

And Judas Iscarioth, one of the xii. went awaye vnto the hie priestes to betraye hym vnto them. When they hearde that, they were glad, & promised that they woulde geue him money. And he soughte howe he mighte conveniently betraye hym. And the fyrste daye of swete bread (when they offered Pascheouer) his disciples sayde vnto him: where wilt thou that we go and prepare that thou madest eat the Pascheouer: And he set furth two of his disciples, and sayd vnto them: go ye into the citie, and there shall mete you a man bearyng a pitcher of water, folowe him. And whithersoever he goeth in, saye ye vnto the goodman of the house, the master sayth: where is the gest chāber, where I shall eate Pascheouer with my disciples: And

And he wil shew you a great parlour paved and prepared: there make ready for vs. And hys Disciples wente furth and came into the citie, and founde as he had sayd vnto them: and they made ready the passeouer. And when it was now euentide, he came with the. xii. And as they sate at boorde and did eate, Iesus sayd: verely I say vnto you, one of you (that eateth with me) shall betraye me. And they began to be sozry, and to say to him one by one: is it I: and an other sayd: is it I: he answered and sayd vnto them: it is one of the. xii. euen he that dippeth with me in the platter. The sonne of man truely goeth as it is written of him, but woe to that man by whome the sonne of man is betrayed: Good were it for that man if he had neuer bene borne. And as they dyd eate, Iesus tooke breade, and when he had geuen thanks he brake it, and gaue to them, and sayd: Take, eate, this is my bodye. And he toke the cup, and when he had geuen thanks, he tooke it to them, and they all dranke of it. And he sayd vnto them: This is my bloude of the new testament, whiche is shed for many. Verely I saye vnto you: I will drynke no more of the fruyte of the vyne, vntyll that day that I drinke it newe in the kingdome of God. And when they had sayde grace, they wente oute to the mount Oliuete.

And Iesus sayeth vnto them: all ye shall be offended because of me, this night. For it is written: I will smite the shepheard and the shepe shall bee skatered: but after that I am risen agayn, I will goe into Galile before you. Peter sayd vnto him: & though all men be offended, yet wil not I. And Iesus sayth vnto him: verely, I say vnto the, that this day, euen in this night before the Cocke crowe twice, thou shalt denie me thre times. But he spake more vehementlye: no, if I shoulde dye with thee, I will not deny thee. Lykewise also sayde they all. And they came into a place whiche was named Gethsemany, & he sayd

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to his disciples: sit ye here while I goe asyde and pray. And he taketh with hym Peter, and James, and John, and began to waie abashed and to be in an agony, and sayd vnto them. My soule is heauy, euē vnto the death: fary ye here and watche. And he wente furth a litle and fell downe flat on the ground, and prayed: that if it were possible, the houre might passe from hym. And he sayd: Abba father, al thinges are possible vnto the, take away this cup from me: neuerthelesse, not that I will, but that thou wilt bee doone. And he came and founde them sleeping, and sayth to Peter: Simon sleepest thou: Couldste thou not watche one houre: watche ye and pray, lest ye enter into temptation, the spirite truely is ready, but the flesh is weake. And again he went aside & prayed & spake the same wordes. And he returned & found them a slepe agayne, for they iyes were heauye, neyther wiste they what to aunswere him. And he came the third time and sayde vnto them: slepe hencefoorth and take your ease, it is inoughe. The houre is come, beholde the sonne of man is betrayed into the handes of sinners: Rise vp, let vs goe: loe, he that betrayeth me is at hande. And immediately while he yet spake, cunneth Judas (which was one of the .xii.) and with him a great number of people with sweordes & stauies, from the hye priestes, and Scribes, and elders. And he that betrayed hym, had geuen them a generall token, sayng: whosoener I doe kysse, thesame is he: take hym and leade hym a waye warely. And as sone as he was come, he goth streight way to him, and saith vnto him: Gaster, Gaster, & kissed him: & they layed their handes on hym, and toke hym. And one of them that stode by drewe out a sweord, and smote a seruante of the hye prieste, and cut of his eare. And Iesus answered, and said vnto them: ye be come out as vnto a thefe with sweordes & stauies for to take me: I was daily with you in the temple teachyng, and ye toke me not: but

but these thynges come to passe that the Scriptures shoulde be fulfilled. And they al forsooke hym and ranne awaie. And there folowed him a certaine yong man clothed in linnen vpon the bare, and the yong men taughte hym, and he left his linnen garmente and fled from them naked. And they led Iesus awaye to the higheste pryeste of all, and with hym came all the hie priestes and the Elders and the Scribes. And Peter folowed hym a greate waye of (euen tyll he was come into the palace of the hie pryeste) and he sate with the seruantes, and warmed hymselfe at the fyre. And the hie priestes and all the counsaile sought for witnes against Iesu, to put hym to deathe, and founde none: for manye bare false witnesse againste hym, but theyr witnessses agreed not together. And there arose certayn & brought false witnes against hym, sayng: wee hearde hym saye, I wyll destroye this temple that is made with handes, and within .iii. daies I wyll buylde another made withoute handes. But yet their witnessses agreed not together. And the hie pryeste stode vppe among them, and asked Iesus, saying: answereste thou nothyng: howe is it that these beare witnesse against the? But he helde his peace, and answered nothing. Againe the hie priest asked him & said vnto him: art thou Christ the sonne of the blessed? And Iesus said: I am. And ye shal see the sonne of manne sitting on the righte hande of power, and comyng in the cloudes of heauen. Then the hie priest rent his clothes, and said: what nede we any further of wytnesses: ye haue heard blasphemy, what thynke ye? And they all cōdemned hun to be worthy of deathe. And some began to spyt at hym & to couer his face, & to beate him with fistes, & to saye vnto hym: arede, and the seruantes buffeted hym on the face. And as Peter was beneth in the palace, there came one of the wenches of the hieste pryeste, and when she sawe Peter warming himselfe, she looked on hym, & said: wylte not thou also with Iesus of Nazareth? And he

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denied, saying: I knowe hym not, neyther wote I what thou sayest. And he wēt out into the porche, and the Cock krew. And a damosel (when she sawe hym) began again to saye to them that stode by: thys is one of them. And he denied it againe. And anone after they that stode by, said againe vnto Peter: surely, thou art one of them, for thou art of Galile, and thy speche agreeth therto. But he beganne to curse and to sweare, saying: I knowe not this man of whom ye speake. And agayne the Cocke krew, and Peter remembred the worde that Iesus had sayed vnto hym: before the Cocke crowe twyse, thou shalt deny me thre tymes. And he began to wepe.

Tewesday before Easter.

The Epistle.

Isa. 50.

The Lorde God hath opened myne eare, therefore can I not saye naye, neither with drawe my selfe: but I offer my backe vnto the smiters, and my chekes to the nyppers. I turne not my face from shame and spittynge, and the Lorde God shall helpe me: therefore shall I not bee confounded. I haue hardened my face lyke a flynte stone, for I am sure that I shall not come to confusion. He is at hande that iustifyeth me, who will then go to lawe with me: Let vs stande one against another: yf there be any that will reason with me, lette hym come here forth vnto me. Beholde the Lorde God standeth by me, what is he then that can condemne me: loe, they shall bee all lyke as an olde clothe, the mothe shall eate them vp.

Therefore, whoso feareth the Lorde among you, lette hym heare the voyce of his seruaunte. whoso walketh in darkenesse, and no lyght shyneth vpon him, lette him put his trust in the name of the Lorde, and holde hym by his God: but take hede, ye all kyndle a fyre of the
wrathe

wrath of God, and steare by the coales : walke on in the glistering of youre owne fyre , and in the coales that ye haue kindled . This commieth vnto you from my hande, namely that ye shall slepe in sorowe.

The Gospell.



And anon in the dawning, the hye priestes^{Mat. xv.} helde a counsaile with the Elders and the Scribes, and the whole congregation, and bounde Iesus, and led hym awaye, and deliuered hym to Pilate. And Pilate asked hym: art thou the kyng of the Jewes: and he answered & said to hym: thou saiest it. And the hye priestes accused him of many thynges. So Pilate asked him again, sayng: answerest thou nothing: Behold howe many thinges they lay to thy charge. Iesus answered yet nothyng, so that Pilate meruailed. At that feast Pilate dyd deliuer vnto them a priesoner, whomesoeuer they woulde desire. And there was one that was named Barrabas, whiche laye bounde with them that made insurreccion: he had committed murther. And the people called vnto him, and beganne to desyre him, that he woulde doe according as he had euer done vnto them. Pilate answered them, sayng: will ye that I lette loce vnto you the king of the Jewes: For he knewe that the hye priestes had deliuered him of enuye. But the hye priestes moued the people, that he shoulde rather deliuer Barrabas vnto them. Pilate answered againe, and saide vnto them: what will ye that I then do vnto hym, whom ye cal the kyng of the Jewes: And they cryed againe, crucifye hym. Pilate saide vnto them: what euill hathe he doone: And they cryed the more feruentlye, crucifie hym. And so Pilate wyllyng to contente the people, lette loce Barrabas vnto them, and deliuered by Iesus (when he had scorged hym) for to be crucified. And the souldiours ledde hym awaye into the common hall, and called together the whole multitude, & they clothed hym with purple, and they platted a cronne of thornes & crowned him withall, & began to salute him:

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Hayle kyng of the Jewes . And they smote hym on the head with a reede, and did spit vpon him, & bowed their knees and worshyped him. And when they had mocked him, they toke the purple of him, and put hys owne clothes on him, & led him out to crucify him. And they compelled one that passed by called Simō of Cīrene (the father of Alexander and Rufus) whyche came out of the feld to beare his crosse. And they brought hym to a place named Golgotha (whiche if a manne interprete it, is the place of dead mens sculles) and they gaue hym to drinke, wyne mingled with mirre, but he receaued it not.

And when they had crucifyed hym, they parted hys garmentes, castyng lottes vpon them what euery man should take. And it was about the third houre, and they crucified him. And the title of hys cause was wyrtten: The kyng of the Jewes. And they crucified with hym two theues: the one on his right hand, and the other on hys left. And the scripture was fulfilled, which sayeth: he was counted among the wicked. And they that went by, rayled on him: wagging their heades and saying: A wretche, thou that destroyest the temple and buildest it againe in thre dayes: saue thy selfe and come downe from the crosse. Lykewyse also mocked hym the hye priestes among them selues with the scribes, and sayd: he saved other men, him selfe he cannot saue. Let Christ the king of Israel descende nowe from the crosse, that we maye see and beleue. And they that were crucified with hym, checked hym also. And when the sixt houre was come, darcknes arose ouer all the earth, vntil the ninth houre. And at the nyynth houre Iesus cryed with a loude voyce, saying: Eloy, Eloy, lama labathany: whyche is (if one interprete it) my God, my God, why hast thou forlaken me: And some of them that stode by, when they heard that, sayd: behold he calleth for helias. And one ranne & fylled a sponge full of vineger, and put it on a reede, and gaue hym to dryncke, sayng: let him alone, let vs se whether

ther Helias will come and take hym downe. But Iesus cryed with a loude voyce, and gaue by the gost. And the bayle of the temple rente in. ii. peces, from the top to the bottom. And when the Centurion (which stode before him) sawe that he so cryed, & gaue by the gost, he sayde: truely this man was the sonne of god. There were also weomen a good way of, beholding him: among whome was Marye Magdalene & Marye the mother of James the litte, & of Ioses, and Mary Salome (which also whē he was in Galile had folowed him, and ministred vnto him) and many other weomē, which came by with him to Ierusalem. And nowē when the euen was come (because it was the day of preparyng that goeth before the Sabbath) Ioseph of the citie of Aramathia, a noble counsaillour, which also loked for the kingdome of God, came and went in boldely vnto Pilate, and begged of hym the body of Iesu. And Pilate merueiled that he was alreedy dead, and called vnto hym the Centurion, and asked of him, whether he had bene any while dead. And when he knewe the trueth of the Centurion, he gaue the bodye to Ioseph. And he bought a linnen cloth, & toke him down, and wrapped him in the linnen cloth, and laied him in a sepulchre that was hewen out of a rocke, & rolled a stone before the doze of the sepulchre. And Mary Magdalene, and Mary Ioses behelde where he was layde.

Wednesday before Easter.

The Epistle.

Where as is a testament, there must also (of necessitie) be the death of him that maketh the testament. For the testament taketh auctoritie whē men are dead: for it is yet of no value, as long as he that maketh the testament is a liue, for whiche cause also, neither the first testament 216. IX
H. liii. was

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was ordayned without bloude. For when Moyses had declared all the commaundemente to all the people, according to the lawe, he tooke the bloude of calves and of Goates, with water & purple wolfe, & ylope, and sprinkled both the booke and al the people, saying: this is the blood of the testament, which god hath appoynted vnto you. Moreover he sprinkled the tabernacle with bloude also, & all the ministring vessels. And almost all thinges are by the lawe purged with blood, & without sheading of bloude is no remission. It is nede then, that the similitudes of heauenlye thynges bee purgyed with suche thinges: but that the heauenly thynges themselves, bee purgyed with better sacrifices the are those. For Christ is not entred into the holye places that are made with handes (whiche are similitudes of true thynges) but is entred into very heauen, for to appeare now in the sight of god for vs: not to offer himselfe often, as the hie priest entreth into the holye place euery yere with straunge blood: for then must he haue ofte suffred sence the world began. But now in the end of the world hath he appeared once, to put sinne to flight by the offeryng bp of hym selfe. And as it is appoynted vnto al men that they shal once dye, and then cometh the iudgement: euen so Christ was once offered to take away the sinnes of many, and vnto them that looke for hym, shall he appeare agayne without sinne, vnto saluacion.

The Gospel.

LUKE. xxii.



The feast of swete bread drew nye, which is called Easter, & the hie priestes & Scribes sought howe they myght kill him, for they feared the people. Then entred Sathan into Judas, whose surname was Iscariot (whiche was of the numbre of the. xii.) & he went his waye and comuned with the hie priestes and officers, how he might betray hym vnto

unto them. And they were glad, and promysed to geue him moneye. And he consented, and sought oportunitie to betraye him vnto them, when the people were awaye. Then came the daye of swete breade, when of necessitie passeouer must be offred. And he sent Peter and John, saying: go & prepare vs the passeouer that we maye eate. They sayed vnto him: where wilt thou that we prepare? And he sayed vnto them: behold, when ye entre into the citie, there shall a man mete you bearing a pitcher of water, him folowe into thesame house that he entreth in, and ye shall saye vnto the good man of the house: the maister saiethe vnto the: where is the guest chambr where I shall eate the passeouer with my disciples? And he shall shewe you a great parlour paved: there make ready. And they went and found as he had sayed vnto them, & they made ready the passeouer. And when the houre was come, he sate doune, and the xii. Apostles with him. And he sayed vnto them: I haue inwardly desired to eate this passeouer with you, before that I suffre. For I saye vnto you: henceforth I wyll not eate of it any more, vntill it be fulfilled in the kingdome of God. And he tooke the cup, and gaue thankes and sayed: Take this and deuide it among you. For I saye vnto you: I wyll not drinke of the fruite of the vine vntill the kingdome of God come. And he toke bread, and when he had geuen thankes, he brake it, and gaue vnto them, saying: This is my body, whiche is geuen for you: This do in the remembraunce of me. Likewise also when he had supped, he tooke the cup, saying: This cup is the new testamente in my bloude, whiche is shed for you. Yet beholde the hande of him that betrayeth me, is with me on the table. And truely the sonne of man gooeth as it is appoynted: but woe vnto that manne, by whome he is betrayed. And they began to enquire among themselves, which of them it was that should do it. And there was a strife among them, whiche of them

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them shoulde seme to bee greatteste . And he sayde vnto them: the kynges of nations reigne ouer them, and they that haue authoritye vpon them, are called gracious Lordes: but ye shal not so bee. But he that is greatteste among you, shal bee as the yonger, and he that is chiefe shalbe as he that doth minister. For whether is greater he that sitteth at meate, or he that serueth? Is it not he that sitteth at meate? But I am among you, as he that ministrereth. Ye are they whiche haue bydden with me in my temptations. And I appointe vnto you a kyngdome, as my father hath apointed to me, that ye may eate and drynke at my table in my kyngdome, and sitte on seates iudgyng the. xii. tribes of Israell. And the lorde said: Simon, Simon behold, Sathan hath desired to sift you, as it were wheat: But I haue prayed for thee, that thy faith faile not . And when thou arte conuerted, strength thy brethren. And he saide vnto hym: Lorde I am readye to go with thee into prison, & to death. And he said: I tel thee Peter, the Cocke shal not know this daye, tyl thou haue thise denied that thou knoweste me. And he sayde vnto them: when I sent you without wallette and scrip, and shoes, lacked ye any thyng? And they said, no. Then saide he vnto them: but now he that hath a wallet, lette him take it vppe, and likewise hys scrippe. And he that hath no sworde, let hym sell his coate and by one. For I saye vnto you, that yet thesame whiche is written, must be performed in me: euen among the wicked was he reputed: For those thinges whiche are written of me haue an ende. And they sayde: lorde, behold, here are. ii. swordes, and he saide to them: it is ynoughe . And he came oute, and wente (as he was wonte) to Mounte Oliuete. And the disciples folowed hym. And when he came to the place, he saide vnto them: pray, lest ye fal into temptation . And he gate hym selfe from them aboute a stonnes cast, and kneled doune and prayed, sayng: Father, if thou

thou wylte, remoue thys cup from me: Neuerthelesse, not my will, but thyne bee fulfilled. And there appeared an Aungel vnto hym from heauen, coumfortyng hym. And he was in an agony & prayed the lenger: and his sweate was like droppes of bloud, trickling down to the ground. And when he arose from prayer, and was come to hys disciples, he founde them slepyng for heaumesse, and he sayde vnto them: why slepe ye: Kysse and praye, lest ye fall into temptacion. whyle he yet spake, beholde, there came a company, and he that was called Judas, one of the. xii. went before them, and preased nye vnto Iesus, to kisse him. But Iesus sayde vnto him: Judas, betrayeste thou the sonne of man with a kysse: when they whiche were about hym sawe what woulde folowe, they sayde vnto him: Lorde, shall we smyte with the sweorde: And one of them smote a seruaunte of the hye prieste, and stroke of his right eare. Iesus aunswered and sayde: suffre ye thus farre forth. And when he touched hys eare, he healed hym. Then Iesus sayde vnto the hye priestes, and rulers of the temple, and the Elders, whiche were come to him. Ye be come out as vnto a thefe with sweordes and staues. when I was dayly with you in the temple, ye stretched forth no handes agaynst me: but thys is euen your very houre, & the power of darkenes. Then toke they him and led hym, and brought him to the hye priestes house. But Peter folowed a farre of. And when they had kindled a fyre in the middes of the palace, and were set downe together: Peter also sate downe among them. But when one of the wenches behelde him, as he sate by the fyre (and looked vpon him) she sayd: this same felowe was also with hym. And he denyed him, saying: woman, I knowe him not. And after a litle whyle, another sawe him, and sayde: thou art also of them. And Peter sayd: man, I am not. And about the space of an houre after, an other affirmed, saying: verely, thys felowe was with him also, for he is of Galile. And Peter said: man, I
wot

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wot not what thou sayeste. And immediately whyle he yet spake, the Cocke crew. And the Lorde turned backe and looked vpon Peter. And Peter remembred the word of the lord, how he had sayde vnto him: before the Cocke krowe thou shalt denye me thre: and Peter wente out and wept bitterly.

And the men that toke Iesus mocked him, and smote him: and whē they had blindfolded him, they stroke him on the face, and asked hym, saying: arede, who is he that smote thee? And many other thynges despitefully sayde they agaynst him. And as sone as it was daye, the Elders of the people, and the hye priestes and Scribes, came together, and led hym into theyr counsell, saying: Art thou very Christ: tell vs. And he sayd vnto them: if I tell you ye will not beleue me, and if I aske you, you will not answer me, nor let me goe: hereafter shal the sonne of mā sit on the right hande of the power of god. Then sayd they all: Art thou then the sonne of god: he sayde: ye saye that I am. And they sayd: what nede we of any further witness: for we our selues haue heard of his owne mouth.

C At Euēlong. The first lesson. Lamenta. i. vnto the ende.

C Thursday before Easter.

At Mattins. The first lesson lamenta. ii. vnto the ende.

The Epistle.

1 Cor. xj.



his I warne you of, and commende not, that ye come not together after a better maner, but after a woorse. For fyrste of all, when ye come together in the congregacyon: I heare that there is discencion among you, and I partly beleue it. For there muste bee sectes amonge you, that they which

whiche are perfecte among you maye be knowen. when ye come together therfore into one place, the lordes supper canot be eaten, for euery man beginneth afore to eat his owne supper. And one is hungry, and another is drunken. haue ye not houses to eat and drynke in: despise ye the congregation of God, and shame them that haue not: what shall I say vnto you: shall I praise you: In this I praise you not. That whiche I deliuered vnto you, I receyued of the Lord. For the Lord Iesus, the same night in whiche he was betrayed, tooke bread: and when he had geuen thanks, he brake it, and sayd: Take ye and eat, this is my body, which is broken for you. This do ye in the remembraunce of me. After the same maner also, he tooke the cup whē supper was done, saying: this cuppe is the new testament in my blood. This do, as oft as ye drynke it, in remembraunce of me. For as often as ye shall eat this bread, and drynke this cup, ye shall shewe the Lordes death tyll he come. wherfore, whosoever shall eat of this bread, or drynke of the cup of the Lord vnworthely, shalbe guiltie of the bodye and blood of the Lord. But let a man examine himselfe, and so let hym eat of the bread, and drynke of the cuppe. For he that eateth and drynketh vnworthely, eateth & drynketh his owne damnacion, because he maketh no difference of the Lordes body. For this cause many are weake and sicke among you, and many slepe. For if we had iudged our selues, we should not haue been iudged. But when we are iudged of the Lord, we are chastened, that we should not be damned with the worlde. wherfore my brethren, when ye come together to eat, tary one for another. If any mā hongre, let him eat at home, that ye come not together vnto condemnation. Other thynges will I set in ordre when I come.

The Gospell.



The whole multitude of them arose, and led hym vnto pylate. And they began to accuse him, saying: we founde this felowe peruertryng the people,

Luc. xxiii.

I. i.

ple,

At the Communion.

ple, and forbydding to paye tribute to Cesar. saying that he is Christe a kyng. And Pylate apposed hym, saying: art thou the king of the Jewes: he answered him & sayd: thou sayest it. Then sayd Pylate to the hye priestes & the people: I fynde no faute in this manne. And they were the more fierce, saying: he moueth the people, teachyng throughout all Iury, and began at Galile, euen to this place. when Pylate heard mention of Galile, he asked whether the manne were of Galile. And assone as he knew that he belonged vnto herodes iurisdiction, he sent hym to herode, whiche was also at Jerusalem at that tyme. And when herode sawe Iesus, he was excedyng glad, for he was desirous to see hym of a long season, because he had heard many thinges of hym, and he trusted to haue seen some myracle done by hym. Then he questioned with hym many wordes. But he answered hym nothyng. The hye priestes and Scribes stode furth and accused hym straighely. And herode with his menne of warre, despised hym. And when he had mocked hym, he arayed hym in whyte clothing, and sente hym againe to Pylate. And thesame daye Pylate & herode were made frendes together. For before thei were at variaunce. And Pylate called together the hye priestes, and the rulers, & the people, and sayd vnto them: ye haue brought this mā vnto me, as one that peruerteth the people: and behold, I examine him before you, & finde no faute in this mā of those thynges wherof ye accuse him, no nor yet herode: For I sent you vnto him, & loe, nothing worthy of death is done vnto him: I will therfore chasten him, & let hym looce. For of necessitie he must haue let one loce vnto the at that feast. And all the people cryed atonce, saying: away with him, and deliuer vs Barrabas: (whiche for a certayne insurreccion made in the citie, & for a murther, was cast in prisō.) Pylate spake again vnto the, willing to let Iesus looce. But they cryed, saying: crucifye hym, crucifye hym. He sayed vnto them the thirde tyme, what

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euill hath he done: I fynde no cause of death in hym: I will therfore chasten him and let him go. And they cried with loude voices: requiring that he myght be crucified. And the voices of them and of the hye priestes preuailed. And Pilate gaue sentence that it shoulde be as they required, & he let loce vnto them him that (for insurrection & murther) was cast into pryson, whom they had desired: & he deliuered to them Iesus, to do with hym what they would. And as they led him away, they caught one Symon of Ciren commyng out of the fielde: & on him laide they the crosse, that he myght beare it after Iesus. And there folowed him a great cōpanye of people, & of womē, which bewayled and lamented him. But Iesus turned backe vnto them, and sayd: ye daughters of Ierusalem, wepe not for me: but wepe for your selves & for your children. For behold, the dayes wyll come, in the which they shall say: Happy are the baren, & the wombes that neuer bare, & the pappes which neuer gaue sucke. Then shall they begynne to saye to the mountaynes: fall on vs, and to the hylles, couer vs. For if they do this in a grene tree, what shalbe done in the drye? And there were two euill doers led with him to be slaine. And after that they were come to the place (which is called Caluarie) there they crucified him and the euill doers, one on the ryght hand, and the other on the left. Then said Iesus, father forgeue them, for they wote not what they do. And they parted hys rayment and cast lottes. And the people stode & behelde. And the rulers mocked hym with them, sayng: he saued other menne, lette hym saue hymselfe yf he be very Christ the chosen of God.

The souldiers also mocked hym, and came and offred him vineger, and sayd: if thou be the kyng of the Jewes, saue thy selfe. And a superscripciō was writtē ouer him, with letters of Greke, and Latin, and Hebrue: this is the kyng of the Jewes. And one of the euil doers which wer hanged, railed on him, sayng: If thou be Christ, saue thy selfe and vs. But the other answered and rebuked hym,

I. ii.

sayng:

At the Communion

sayng: fearest thou not God, sayng thou art in the same damnacion: we are righteously punyshed for we receiue accordyng to our dedes: but this man hath done nothing amysse. And he sayd vnto Iesus: Lorde, remembre me when thou comest into thy kyngdom. And Iesus sayd vnto hym: verely I saye vnto thee: to daye shalt thou be with me in Paradise. And it was about the vi. houre: & there was a darkenesse ouer all the earth, vntyll the ix. houre, and the Sonne was darkened. And the bayle of the temple did rent, euē through the middes. And when Iesus had cryed with a loude voice, he sayd: father, into thy handes I commende my spirite. And when he thus had said, he gaue vp the ghost. when the Centurion saw what had happened, he glorified God, sayng: verely, this was a righteous man. And all the people that came together to that syght, and sawe the thynges which had happened, smote their brestes and returned. And all his acquaintaunce, and the women that folowed him from Galilee, stode a farre of beholdyng these thynges. And behold, there was a man named Ioseph a consailor, and he was a good man & a iust: the same had not consented to the counsaill and dede of them, which was of Aramathia, a citie of the Jewes, which same also waited for the kyngdome of God: he went vnto pylate and begged the bodye of Iesus, and tooke it doune, and wrapped it in a linnen cloth, and layd it in a sepulchre that was hewen in stone, wherin neuer man before had beene layde. And that daye was the preparyng of the sabboth, & the Sabbath dūe on. The women that folowed after, whyche had come with him from Galilee, behelde the sepulchre, and howe hys body was layde. And they returned and prepared sweete Oubours and ointmentes: But rested on the Sabbath daye, accordyng to the commaundement.

At Euenlong.

The first lesson, Lamenta. lli. vnto the ende.

On good Fryday.

At Mattins.

The first lesson, Gen. xxi. Unto the ende.

The Collect.

Almightie god, we beseeche thee graciously to behold
this thy famely: for the which our lord Iesus Christ
was contented to bee betrayed, and geuen vp into the
handes of wicked men, & to suffre death vpon the crosse:
who liueth and reigneth. &c.

At the Communion.



My God, my God (loke vpo me:) why hast thou
forsaken me, and art so farre from my health,
and from the wordes of my complaint: Dens, seu
mens,
Psal. xxi.

O my God, I cry in the daye time, but thou
hearest not: and in the night season also I take no reste.

And thou continuest holy: **O** thou worship of Israel.

Oure fathers hoped in thee, they trusted in thee: and
thou diddest deliuer them.

They called vpo thee, and were helped: they put their
trust in thee, and were not confounded.

But as for me, I am a worne and no manne: a verie
skorne of men, and the outcaste of the people.

All they that see me, laugh me to skorne: they shote out
their lippes, and shake the head, saying.

He trusted in God that he would deliuer hym: let hym
deliuer him if he will haue hym.

But thou arte he that tooke me oute of my mothers
wombe: thou waste my hope when I hanged yet vpon
my mothers brestes.

I haue been left vnto thee euer sence I was borne: thou
art my God, euen from my mothers wombe.

O, go not from me, for trouble is here at hande: and
there is none to helpe me.

Many Oxen are come aboute me: fat Bulles of Ba-
J.iii. san

At the Communion.

Can close me in on euery syde.

They gape vpon me with their mouthes : as it were a rampyng and roaryng Lyon.

I am powred out like water, and all my bones are out of ioynt : my heart also in the middes of my body is euen like melting ware.

My strength is dried vp like a potsherd, and my tongue cleaueth to my gummes : and thou shalt bring me into the duste of death.

For (many) dogges are come aboute me: and the counsel of the wicked laye siege against me.

They pearced my handes and my feete : I may tell all my bones, they stande starryng and lokyng vpon me.

They parte my garmentes among them : and cast lottes vpon my vesture.

But be not thou farre from me, O Lorde : thou art my succour, haste thee to helpe me.

Deliver my soule from the sword : my derlyng from the power of the dogge.

Save me from the Lyons mouth : thou hast heard me also from among the hornes of Unicornes.

I will declare thy name vnto my brethren: in the myddes of the congregation will I prayse thee.

O prayse the Lorde, ye that feare hym: magnifie him all ye of the seede of Jacob, and feare ye him all ye seede of Israel.

For he hath not despised nor abhorred the lowe estate of the poore : he hath not hid his face from him, but when he called vnto him, he heard him.

My prayse is of thee in the greete congregacion: my bowes wil I performe in the sight of them that feare him.

The poore shal eate and be satisfied: they that seke after the Lorde shal praise him, your heart shal liue for ever.

All the endes of the worlde shal remembre themselves and be turned vnto the Lorde : and all the kynreds of the nations shal worshipping before him.

For

For the kyngdome is the Lordes: and he is the gouernour among the people.

All suche as be fat vpon yearth: haue eaten and woozshipped.

All they that go doune into the dust shal kneele before him: and no man hath quickened his owne soule.

My seede shal serue him: they shalbe counted vnto the Lorde for a generation.

They shall come, and the heauens shall declare his righteousnes: vnto a people that bee bozne, whome the Lorde hath made.

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

As it was in the beginning. &c.

¶ After the. ii. Collectes at the Communion, shalbe sayd these. ii. Collectes folowynge.

The Collecte.

Almyghtye and euerlastyng God, by whose spirite the whole body of the Churche is gouerned and sanctified: receiue our supplications and prayers, whiche wee offre before thee for all estates of men in thy holye congregation, that euerye membre of thesame, in his vocation & ministerye, maye truelye and godlye serue thee, thorough our Lord Iesus Christe.

Mercyfull God, who hast made all men, and hatest nothyng that thou hast made, nor wouldest the death of a synner, but rather that he should be conuerted & liue: haue mercy vpon all Iewes, Turkes, Infidels, and heretikes, and take from the all ignorance, hardnes of heart, and contempt of thy word: And so fetch them home, blessed Lorde, to thy flocek, that they maye bee saued among the remnant of the true Israelites, and be made one folde, vnder one shepeherde, Iesus Christ our Lord: who lyueth and reigneth. &c.

The

At the communion.

The Epistle.

Heb. x.



He lawe (whiche hath but a shadowe of good thynges to come, and not the very fashon of thynges themselves) can neuer with those sacrifices, whiche they offre yere by yere continually, make the comers therunto perfite. For woulde not then those sacrifices haue ceased to haue been offred, because that the offerers once purged, should haue had no more conscience of sinnes: Neuertheles, in those sacrifices is there mencion made of synnes euery yere. For the bloud of Oxen and of Goates cannot take away sinnes. wherfore, when he cometh into the worlde, he sayeth: Sacrifice and offeryng thou wouldest not haue, but a body hast thou ordained me. Burnt offerings also for sinne hast thou not allowed. Then sayed I: lo, I am here. In the beginning of the booke it is written of me, that I should do thy wil, O God. Aboue, when he sayeth, Sacrifice and offeryng, and burnt sacrifices, and synne offerynges, thou wouldest not haue, neither hast thou allowed them (whiche yet are offered by the lawe) then sayed he: lo, I am here to do thy wyll, O God: he taketh awaye the first to establishe the later, by the whiche will, we are made holpe, even by the offeryng of the bodye of Iesu Christ once for all.

And euery priest is ready daily ministring and offering often tymes one manner of Oblacion, whiche can neuer take awaye sinnes. But this man, after he hath offered one sacrifice for sinnes, is set doune for euer on the righte hand of God, and from hencefoorth tarieth tyll his foes be made his footestoolle. For with one offeryng hath he made perfect for euer, them that are sanctified. The holpe ghost himselte also beareth vs recorde, even when he told before: This is the testament that I wil make vnto the: After those dayes (sayth the lord) I wil put my lawes in their heartes, and in their myndes wil I write them, and their sinnes and iniquities will I remembre nomore. And where remission of these thynges is, there is nomore offeryng

offering for sinnes. Seeing therfore brethren, that by the meanes of the bloud of Iesu, we haue liberty to enter into the holy place by the newe and liuyng waye, which he hath prepared for vs, throught the bayle (that is to saye, by his fleshe:) And seing also that we haue an hye priest whiche is ruler ouer the house of God, let vs drawe nye with a true heart in a sure fayth, sprinkeled in our heartes from an euil conscience, & washed in our bodies with pure water: Let vs kepe the profession of our hope, without wauering (for he is faythfull that promised) and let vs conside one an other, to the intent that we may prouoke vnto loue, and to good weorkes, not forsakyng the felowship that we haue among our selues, as the maner of some is: but lette vs exhorte one an other, and that so muche the more, because ye see that the day draweth nye.

The Gospel.

When Iesus had spoken these wordes, he went furth with his disciples ouer the brooke Cedron where was a garden, into the whiche he entered with his disciples. Judas also whiche betrayed him, knewe the place: for Iesus ofte tymes resorted thither with hys disciples. Judas then after he had receiued a bend of men (and ministers of the hye priestes and phariseis) came thither with Lanterns & fyerbrandes and weapons. And Iesus knowing al thinges that should come on him, went furth, & said vnto the: whome seke ye: They answered him: Iesus of Nazareth. Iesus sayeth vnto them: I am he. Judas also whiche betrayed him, stode with them. Allone then as he had sayde vnto them: I am he, they went backward, & fel to the ground. Then asked he them again: whome seke ye: They laide: Iesus of Nazareth. Iesus answered: I haue tolde you that I am he. If ye seke me therefore, let these goe theyr way: that the saying might be fulfilled whiche he spake: Of them whiche thou gauest me, haue I not lost one. Then Simon Peter hauing a sword, drew it, and smote the hye priestes seruaunt, and cut of his right eare.

The

At the Communion.

The seruantes name was Malchus. Therfore sayeth
Jesus vnto Peter, put by thy sweorde into thy sheath:
shall I not drinke of the cup whiche my father hath ge-
uen me: Then the company and the capitayne, and the
ministers of the Jewes, toke Jesus and bound him, and
led him away to Anna first: for he was father in law to
Cayphas, whiche was the hie priest the same yere. Cay-
phas was he that gaue counsel to the Jewes, that it was
expedient that one man shoulde dye for the people. And
Simon Peter folowed Jesus, and so dyd another disci-
ple: that disciple was knowen to the hie priest, and wēt
in with Jesus into the palace of the hie priest. But Pe-
ter stode at the doore without. Then wente out that o-
ther disciple (whiche was knowen to the hie priest) and
spake to the damosell that kept the doore, and broughte
in Peter. Then said the damosell that kept the doore vn-
to Peter: Art not thou also one of this mā's disciples: he
sayd, I am not. The seruantes & ministers stode there,
whiche had made a fyer of coales: for it was colde, and
they warmed themselves. Peter also stode among them
and warmed himselfe. The hie priest then asked Jesus
of his disciples, and of hys doctryne. Jesus aunswered
him: I spake openly in the worlde, I euer taughte in the
Synagoge, and in the tēple, whither al the Jewes haue
resorted, and in secrete haue I sayd nothing. why askest
thou me: Aske them whiche heard me, what I sayde vn-
to them. Beholde they can tell what I sayde. when he
had thus spoken, one of the ministers, whiche stode by,
smote Jesus on the face, saying: Aunswerest thou the hie
priest so: Jesus aunswered him: If I haue euill spoken,
beare witnesse of the euill: But if I haue well spoken,
why smitest thou me: And Annas sent him bounde vnto
Cayphas the hie priest. Simon Peter stode & warmed
himselfe. Then sayde they vnto him, Art not thou also
one of his disciples: he demed it, and said: I am not. One
of the seruantes of the hie priestes (his colin whose eare
Peter smote of) said vnto him: did not I se thee in y^e gar-
den

den with him: Peter therfore denied againe, and immediately the Cocke crewe. Then led they Iesus from Cayphas into the hal of iudgement. It was in the morning, & they themselves wēt not into the iudgement hall, leste they should be defiled, but that they might eate the Pasche-ouer. Pilate then went out to them and sayd: what accusation brynge you against this mā? They answered, and sayd vnto him: If he were not an euil doer, we would not haue deliuered hym vnto thee. Then sayd Pilate vnto them: take ye him and iudge him after your owne lawe. The Jewes therfore sayd vnto him: It is not lawfull for vs to put any man to death: that the woordes of Iesus myght bee fulfilled, whiche he spake, signifying what death he should dye. Then Pilate entred into the iudgement hal again, & called Iesus, & sayd vnto him: Art thou the king of the Jewes? Iesus answered: sayest thou that of thy self, or did other tel it thee of me? Pilate answered: am I a Jew? Thine owne naciō & hye priestes haue deliuered thee vnto me: what hast thou done? Iesus answered: my kingdome is not of this worlde: if my kingdome were of this worlde, then woulde my ministers surely fight, that I should not be deliuered to the Jewes: but now is my kyngdom not frō hence. Pilate therfore sayd vnto him: Art thou a kyng then? Iesus answered: thou sayest that I am a kyng. For this cause was I borne, & for this cause came I into the world, that I should beare witness vnto the trueth. And all that are of the trueth heare my voyce. Pilate sayd vnto hym: what thyng is truth? And whē he had sayd this, he wēt out again vnto the Jewes, & sayth vnto the. I finde in him no cause at al. Ye haue a custome that I should deliuer you one lōre at Easter: will ye that I lōre vnto you a kyng of the Jewes? Then cryed they all again, saying: Not hym, but Barabbas: the same Barabbas was a murtherer. Then Pilate toke Iesus therfore, & scourged hym. And the souldiers wōd a crowne of thornes, & put it on his head. And they

At the Communion.

did on hym a purple garment, and came vnto hym and sayed : haile kyng of the Jewes: and they smote hym on the face. Pilate went furth againe, and sayed vnto them: behold, I bring him furth to you that ye may know that I finde no faulte in hym. Then came Jesus forth, wea-ryng a croune of thorne, & a robe of purple. And he sayth vnto them: beholde the man. when the hye priestes therfore and ministers sawe hym, they cryed : crucifye hym, crucifye him. Pilate sayeth vnto them: take ye hym and crucifye hym, for I fynde no cause in hym. The Jewes aunswered hym : we haue a lawe, and by oure lawe, he ought to dye: because he made himselfe the sonne of God. when Pilate heard that saying, he was the more a- frayde, and went agayne into the iudgement halle, and sayeth vnto Jesus : whence art thou : But Jesus gaue him none answer. The sayd Pilate vnto hym: Speakest thou not vnto me: knowest thou not that I haue power to crucifie thee, and haue power to loote thee : Jesus answered: Thou couldest haue no power at all against me, except it were giue thee fro aboue. Therefore he that deli- uered me vnto thee, hath the more sinne. And from thence furth sought Pilate meanes to loote him: but the Jewes cryed, saying : yf thou let hym goe, thou arte not Celsars frende : for whosoener maketh hymselfe a kyng is a- gainst Cesar. when Pilate heard that saying, he brought Jesus furth, and sate downe to geue sentence in a place that is called the Pauemēt, but in the Hebrue tong Gad- batha. It was the preparyng daye of Easter, aboute the vi. houre. And he sayeth vnto the Jewes : beholde youre kyng. They cryed, saying : away with hym, away with hym, crucifye hym. Pilate sayeth vnto them: Shall I crucify your king: The hye priestes aunswered: we haue no kyng but Cesar. Then deliuered he him vnto them to be crucified. And they tooke Jesus and ledde hym away. And he bare his crosse, and wente furthe into a piace whiche is calle d the place of dead mennes sculles: but in Hebrue

hebrue Golgotha : where they crucified hym , and two other with hym : on eyther syde one , & Iesus in the midst. And Pilate wrote a tytle & put it on the crosse . The wytyng was , Iesus of Nazareth kyng of the Jewes . This tytle read many of the Jewes : for the place where Iesus was crucified , was nye to the cytie . And it was wytten in hebrue , Greke , and Latyn . Then sayed the hye priestes of the Jewes to Pilate : wyte not kyng of the Jewes , but that he sayed : I am kyng of the Jewes . Pilate answered : what I haue wytten , that haue I wytten . Then the souldiers , when they had crucified Iesus , toke his garmentes and made .iiii. partes , to euery souldiour a part , and also his coate . The coate was without seme , wrought vpon throughout : They sayed therfore among themselues : let vs not deuyde it , but cast lottes for it , who shall haue it . That the scripture might be fulfilled , saying : They haue parted my raymente among them , and for my coate did they cast lottes . And the souldiours did suche thynges in dede . There stode by the crosse of Iesus , his mother and his mothers sister Mary the wyfe of Cleophas , and Mary Magdalene . When Iesus therfore sawe his mother , and the discypyle standing , whom he loued , he sayeth vnto his mother : woman , behold thy sonne . Then sayd he to the discypyle , beholde thy mother . And from that houre the discypyle toke hir for his owne .

After these thynges , Iesus knowing that all thynges were now performed , that the scripture myght be fulfilled , he sayeth : I thirst . So there stode a vessel by full of vineger : therfore they fylled a sponge with vineger , and wounde it aboute with Ilope , and put it to his mouthe . Asone as Iesus then receyued of the vineger , he sayed : It is finished , and bowed his head and gaue vp the gost .

The Jewes therfore , because it was the preparyng of
K. i. the

At the Communion.

the Sabbath, that the bodies should not remaine vpon the crosse on the Sabbath daye (for that Sabbath daye, was an hye daye) besought pylate, that their legges might be broken, and that they might be taken downe.

Then came the souldiours and brake the legges of the firste and of the other whiche was crucified with hym. But when they came to Iesus, and sawe that he was dead already, they brake not his legges: but one of the souldiours with a speare thrust him into the syde, & forth with came there out bloud and water. And he that sawe it bare recorde, and his recorde is true. And he knoweth that he sayeth true, that ye might beleue also. For these thynges were done that the scripture should be fulfilled: ye shall not breake a bone of hym.

And againe an other scripture sayth: they shall loke vpon him, whom they haue pearced. After this Ioseph of Aramathia (whiche was a discipule of Iesus, but secretly for feare of the Jewes) besought pylate that he myght take downe the bodye of Iesus. And pylate gaue hym lycence: he came therfore and tooke the bodye of Iesus. And there came also Nicodemus (whiche at the beginning came to Iesus by night) and brought of Myre and Aloes mingled together, aboute an hundred pounde weight. Then tooke they the bodye of Iesus, and wound it in linnen clothes with the odoures, as the maner of the Jewes is to burye. And in the place where he was crucified, there was a garden, and in the garden a newe Sepulchre, wherein was neuer manne layde. There layde they Iesus therfore, because of the preparyng of the Sabbath of the Jewes, for the Sepulchre was nye at hande.

At Euen-song.

The first lesson. Esa. Liii. unto thende.

Easter

Easter Euen.

At Matyns.

The first lesson. Lamenta. liii. v. vnto the ende.

At the Communion.



Lorde God of my saluacion, I haue cryed day
 and nyght before thee: O lette my prayer entre
 into thy presence, incline thyne eare vnto my
 callyng.

Domine deus
 salutaris. Psal.
 lxxxviii.

For my soule is ful of trouble: and my lyfe draweth nye
 vnto hell.

I am counted as one of them that go downe vnto
 the pytte: and I haue been euen as a man that hath no
 strengthe.

Free among the deade, lyke vnto them that bee woun-
 ded and lye in the graue, whiche be out of remembraunce:
 and are cut awaye from thy hande.

Thou hast layed me in the lowest pytte, in a place of
 darcknes: and in the depe.

Thyne indignacion lyeth harde vpon me: and thou
 hast vered me with all thy stormes.

Thou hast put awaye myne acquayntaunce far from
 me: and made me to be abhorred of them.

I am so fast in pryson: that I can not get forth.

My sight fayleth for very trouble: lorde I haue called
 dayly vpon thee, I haue stretched oute my handes vnto
 thee.

Dost thou shewe wonders among the deade: or shall
 the dead ryle bp agayne and prayse thee?

Shal thy louyng kyndenes be shewed in the graue: or
 thy faithfulness in destruccions?

Shal thy wonderous workes be known in the darke?

R. ii. and

At the communion.

and thy righteousnes in the land where all thinges are forgotten:

Unto thee haue I cried, O Lord: and earlye shall my prayer come before thee.

Lord, why abhorrest thou my soule: and hidest thou thy face from me:

I am in misery, and like vnto him that is at the point to dye: (even from my youth vpp) thy terrours haue I suffred with a troubled minde.

Thy wrathfull displeasure goeth ouer me: and the feare of thee, hath vndone me.

They came rounde aboute me dayely lyke water: and compassed me together on every syde.

My louers and frendes haste thou put awaye from me: and hyd myne acquayntaunce out of my syght.

Glorie be to the father, and to the sonne: and to the hoily ghost.

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

The Epistle.

1. Pet. iii.



It is better (if the wyll of God be so) that ye suffer for wel doing then for euil doing. Forasmuch as Christe hath once suffered for synnes, the Iust for the vniust, to bring vs to God: & was killed as partaynyng to the fleshe, but was quickened in the spirite. In which spirite he also went and preached to the spirites that were in pryson, which somtyme had bene disobedient, when the long suffryng of God was once looked for in the dayes of Noe, whyle the Arke was a prepayng: wherein a fewe, that is to saye, eyght soules were saued by the water, lyke as Baptysme also now saueth vs: not the puttyng awaye of the fylch of the fleshe, but in that a good conscience consenteth to God by the resur-

resurreccion of Iesus Christ, whiche is on the right hand
of God : and is gone into heauen : Angels, powers, and
myght subdued vnto hym.

The Gospell.



When the Euen was come, there came a Mat. xxvii.
riche man of Aramathia named Ioseph,
whiche also was Iesus disciple. He went
vnto Pilate & begged the body of Iesus.
Then Pilate commaunded the body to be
deliuered. And when Ioseph had taken
the bodye, he wrapped it in a cleane linnen clothe, and
layde it in his newe Tombe, whiche he had hewen out
euen in the rocke, and rolled a great stone to the doore of
the Sepulchre, & departed. And there was Mary Mag-
dalene, and the other Mary sitting ouer against the Se-
pulchre. The nexte day that foloweth the day of prepa-
ring, the high priestes and phariseis came together vn-
to Pilate, saying: Sir, we remembre that this deceyner
sayed while he was yet alyue: After. iij. dayes I wil rise
agayne: Commaunde therfore, that the Sepulchre be
made sure vntyll the thirde daye, lest he his disciples
come and steale hym awaye, and say vnto the peo-
ple, he is risen from the dead: and the last erroure
shalbe worse then the firste. Pilate sayed vn-
to the: ye haue the watche, goe your way,
make it as sure as ye can. So thei went
and made the Sepulchre sure with
the watche menne, and
sealed the
stone.

(.r.)

At the Communion.

Easter daye.

In the moynynge afore Mattyns, the people beyng assembled in the Churche: these Anthems shalbe fyrste solemnely song, or sayed.



Christ rising again from the dead, now we dieth not. Death from hence forth hath no power vpon hym. For in that he dyed, he dyed but once to put away sinne: but in that he liueth, he liueth vnto God. And so lyke wyse, counte youre selves dead vnto synne, but lyuyng vnto God in Christe Iesus our Lorde. Alleluya, Alleluya.

Christe is risen againe, the firste fruytes of them that slepe: for seyng that by man came death, by man also cometh the resurreccion of the dead: For as by Adam all men do dye, so by Christe all menne shalbe restored to lyfe. Alleluya.

The priest.

Shewe forth to all nations the glory of God.

The Answer.

And among all people his wonderfull workes.

Let vs praye.



God, who for our redempcion dydest geue thyne only begotten sonne to the death of the Crosse: and by his glorious resurreccion haste deliuered vs from the power of our enemye: Graunte vs so to dye daylye from synne, that we maye euermore lyue with hym in the ioy of hys resurreccion, through the same Christe our Lorde. Amen.

At the Communion. Fol. lviij.
 Proper psalmes and lessons.
 At Mattins.

psal. ii. } The first lesson. Exo. xii. to the ende.
 psal. lviij. }
 psal. Cxi. } The seconde lesson. Roma. vi. to the ende

At the fyrst Communion.

Reserue me, O God: for in thee haue I put my trust. Conserua me domine. psal. xvi.
 O my soule, thou haste sayed vnto the Lorde:
 thou art my God, my goodes are nothyng vnto thee.

All my delight is vpon the Sainctes that are in the yearth: and vpon suche as excell in vertue.

But they that runne after an other God: shall haue great trouble.

Their dryncke offerynges of bloud wyll not I offer: neither make mencion of their names with my lippes.

The Lorde hymselfe is the porcion of mine inheritance and of my Cuppe: thou shalt mayntayne my lotte.

The lotte is fallen vnto me in a fayre ground: yea, I haue a goodly heritage.

I will thanke the Lorde for geuing me warnyng: my reynes also chasten me in the nyght sealon.

I haue sette God alwayes before me: for he is on my ryght hand, therfore I shall not fall.

wherfore my harte was glad, and my glozy reioysed: my fleshe also shall rest in hope.

For why: thou shalt not leaue my soule in helle: neyther shalt thou suffre thy holy one to see corruption.

Thou shalt shewe me the pathe of life: in thy presence is the fulnes of ioye, and at thy right hand there is pleasure for euermore.

Glozy be to the father and to the sonne: and to the .xc.
 As it was in the begynning, is now and euer. .xc.

R. iiii.

The

At the Communion.

The Collect.



A mightie God, whiche through thy onely begotten sonne Iesus Christ, hast ouercome death and opened vnto vs the gate of euerlasting life: we humbly beseeche thee, that as by thy speciall grace, p̄uenting vs, thou doest put in our mindes good desires, so by thy continuall help we may bring the same to good effect: through Iesus Christ our Lorde, who lyueth and reigneeth. &c.

The Epistle.

Colossen. iii.



If ye be rylen agayne with Christe, seke those thynges whych are aboue, where Christ sitteth on the right hand of God. Set your affection on heauenly thynges, and not on yearthly thynges. For ye are dead, and your life is hid with Christ in God. when soeuer Christe (whiche is oure lyfe) shall shewe hym selfe, then shall ye also appeare with hym in glory. Mortifie therfore your earthy membres, fornicacion, vncleannes, vnnaturall lust, euyl concupiscence, and couetousnes, whiche is wurthypppyng of ydolles: for whiche thynges sake, the wrath of God blyeth to come on the disobedient chyldren, among whom ye walked sometime when ye lyued in them.

The Gospell.

Iohn. xx.



The firste daye of the Sabbothes came Mary Magdalene earlye (when it was yet darcke) vnto the Sepulchre, and sawe the stone taken awaye from the graue. Then she ranne and came to Symon Peter, and to the other discypyle whom Iesus loued, and sayeth vnto them: they haue taken

taken awaye the Lorde out of the graue, and we cannot tell where they haue layed hym. Peter therfore wente forth and that other disciple and came vnto the Sepulchre. They ranne both together, and that other disciple dyd out rûne Peter, and came first to the sepulchre. And when he had stowped doune, he sawe the linnen clothes lyng, yet went he not in. Then came Symon Peter folowynge hym, and went into the sepulchre and sawe the linnen clothes lye, and the napkyn that was aboute his head, not lyng with the linnen clothes, but wrapped together in a place by it selfe. Thē went in also that other disciple whyche came first to the sepulchre, and he sawe and beleued. For as yet they knewe not the scripture, that he shoulde ryle agayne from death. Then the disciples went awaye agayne vnto their owne home.

At the second Communion.



Orde, howe are they encreased that trouble me: many are they that ryle agaynst me.

*Domine quid
multiplicatio*

Many one there be that save of my soule: there is no helpe for him in his God.

Psal. lili.

But thou, O Lorde, art my defender: thou art my woorthyp, and the lifter vp of my head.

I dyd call vpon the Lord with my voice: and he heard me out of his holy hyll.

I layde me doune and slept: and rose vp agayne, for the lorde sustayned me.

I wil not be afrayd for ten thousandes of the people: that haue set themselves agaynst me round aboute.

Up Lord and helpe me, O my God: for thou smytteste all myne enemies vpon the cheke bone, thou hast broken the teeth of the vngodly.

R. b. Saluation

At the Communion.

Saluacion belongeth vnto the lord: and thy blessing is vpon the people.

Glorie be to the father and to the sonne: and to the holy ghost.

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

The Collect.



Almighty father, whiche hast geuen thy only sonne to dye for our sinnes, and to rise againe for oure iustificacion: Graunte vs so to putte awaye the leauen of malice and wickednesse, that we maye alwaye serue thee in purenesse of liuing and trueth, through Iesus Christ oure Lord.

The Epistle.

1. Cor. v.



Nowe ye not that a lytle leauen sowreth the whole lombe of doxe: purge therfore the olde leauen, that ye maye be newe doxe, as ye are swete bread. For Christe our passeouer is offred by for vs. Therfore let vs kepe holye daye, not with olde leuē, neither with the leauen of malitiousnes and wickednes: but with the swete bread of purenes and trueth.

The Gospell.

Mat. xvi.



When the Sabboth was paste, Mary Magdalene, and Mary Iacoby and Salome, bought swete odoures, that they mighte come, and annoynt him. And early in the morning, the first daye of the Saboth, they came vnto the Sepulchre when the sonne was rise. And they saied amōg theselues: who shall rolle awaye the stone frō the doxe of the Sepulchre: And whē they

At the Communion.

Fol. II.

they looked, they sawe howe that the stone was rolled awaye, for it was a very great one. And they wente into the Sepulchre, and sawe a younge manne syttyng on the ryght syde, clothed in a long white garmente, and they were afrayed. And he sayed vnto them: Be not afrayed, ye seeke Iesus of Nazareth whiche was crucifyed. he is risen, he is not here: Beholde the place where they had put hym. But goe your waye and tell his disciples, and peter, that he goeth before you into Galile, there shall ye see him as he sayed vnto you. And they went out quykly and fledde from the Sepulchre, for they trembled, and were amased, neyther sayed they any thyng to any man, for they were afrayde.

At Euen song.

Proper psalmes and lessons.

Psal. C. xlii.

Psal. C. xliii.

Psal. C. xliii.

The. ii. lesson: Act. ii. vnto thende.

Mondaye in Easterweke.

At Mattyns.

The seconde lesson. Mat. xxviii. vnto thende.

At the Communion

My soule truly wayteth styll vpon GOD: for of him commeth my saluacion. Nomen deo
subiecta. psal.
lxi.
he verely is my strength & my saluacio: he is my
defence,

At the Communion.
Defence, so that I shall not greatly fall.

Howe long will ye imagine mischiefe againste euery man: ye shalbe slaine all the sorte of you, yea, as a tottering wall shall ye be, and lyke a broken hedge.

Their deuice is only howe to put him out whom God will exalte: their delyght is in lyes, they geue good wordes with their mouth, but curse with their harte.

Neuerthelesse, my soule, waite thou still vpon God: for my hope is in hym.

He truly is my strength and my saluacion: he is my defence, so that I shall not fall.

In God is my health and my glory: the rocke of my myght, and in God is my trust.

O put your trust in hym alwaye ye people: powre out your hartes before hym, for God is our hope.

As for the chyldren of men, they are but bayne, the children of men are deceiptfull: vpon the weyghtes, they are altother lighter then vanitie it selfe.

O trust not in wrong and robbery, geue not your selues vnto vauentie: yf ryches encrease, sette not your harte vpon them.

God spake once and twise: I haue also heard thesame, that power belongeth vnto God.

And that thou Lord art mercifull: for thou rewardest euery man accordyng to his worke.

Glory be to the father, and to the sonne: and to the holy goste.

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

The

The Collect.



Almightye God, whiche through thy onelye begotten sonne Iesus Christe, hast ouercome deathe, and opened vnto vs the gate of euerylastyng lyfe: we humbly beseeche thee, that as by thy speciall grace, preuentynge vs, thou doest putte in our myndes good desyres: so by thy continuall helpe, we may byyng thesame to good effecte, through Iesus Christ our lord: who lyueth and reigneth. &c.

The Epistle.



Peter opened his mouth, and sayed: of a trueth Acte. 2.
I perceyue that there is no respecte of persons with God, but in all people, he that feareth him and worketh righteousnes, is accepted with him. Ye knowe the preaching that God sente vnto the children of Israell, preachyng peace by Iesus Christe whiche is lord ouer all thinges: whiche preachyng was publISHED throughout all Jewry (and began in Galilee after the baptisme whiche John preached) howe God annoynted Iesus of Nazareth with the holy ghaſte, and with power. whiche Iesus went about doying good, and healyng all that were oppressed of the deuell, for God was with him. And we are witnesses of al thinges which he did in the lande of the Jewes, and at Ierusalem: who they slewe and hanged on tree: hym God reysed vp the thirde daie and shewed him openly, not to all the people, but vnto vs witnesses (chosen before of God for thesame intent) whiche dyd eate and drinke with him after he arose from death. And he commaunded vs to preache vnto the people, and to testify, that it is he whiche was ordeyned of God to be the iudge of the quykke and deade. To hym geue all the prophetes witnes, that through his name, whosoever beleueth in hym, shall receyue remission of synnes.

The

At the Communion.

The Gospell.

LUC. xxiii.

Behold two of the disciples wente that same daye to a towne called Emaus, whyche was from Ierusalem about .lx. furlonges: and they talked together of all the thynges that had happened. And it chaunted while they commoned together & reasoned: Iesus him selfe dyne nere and went with them. But their eyes were holden that they shoulde not knowe hym. And he sayd vnto them: what maner of communications are these that ye haue one to another as ye walke, and are sad? And the one of them (whose name was Cleophas) answered, and saied vnto him: art thou onely a straunger in Ierusalem, and haste not knowen the thynges which haue chaunced there in these dayes? he saide vnto them: what thynges? And they sayd vnto hym: of Iesus of Nazareth, whyche was a prophete, mightie in dede and worde before God and all the people: and how the hie priestes and oure rulers deliuered him to be condemned to death, and haue crucified him. But we trusted that it had been he whiche shoulde haue redeemed Israel. And as touching all these thinges, to daye is euen the thirde daye that they were doen. Yea and certeyne women also of oure companie made vs astonyed whiche came earely vnto the Sepulchre and founde not his body, and came saying, that they had sene a vision of Angels, whiche sayed that he was aliu. And certeyne of them whiche were with vs, wente to the Sepulchre and found it euen so as the women had sayed: but hym they sawe not.

And he sayed vnto them: O fooles and slowe of harte to beleue al that the prophetes haue spoken. Doughte not Christ to haue suffred these thynges, and to entre into his glory? And he began at Moyses and all the prophetes, and interpreted vnto them in all Scriptures which wer written of hym.

And

At the Communion.

Fol. 1r.

And it came to passe as he late at meate with them, he tooke bread and blessed it, and brake and gaue to them. And their eyes were opened, and they knewe hym, and he banished out of their sight. And they sayed betwene themselves: did not oure heartes burne within vs, whyle he talked with vs by the waye, & opened to vs the Scriptures: And they rose vp thesame houre and returned to Ierusalem, and founte the eleuen gathered together, and them that were with them, saying: the Lorde is risen in dede, and hath appered to Simon. And they tolde what thynges were dooen in the waye, and howe they knewe him in breakyng of bread.

At Euenlong.

The second Lesson. Actes. iiii. vnto the ende.

C Tuildaye in Easter weke.

At Matins.

The. ii. lesson. Luke. xxliii. vnto and behold. ii. of them.

At the Communion.



Praise the Lord (ye seruauntes:) O prayse the name of the Lord.

*Laude pnes
ri. Psal. cxlii.*

Blessed is the name of the Lord: from this tyme furth for evermore.

The Lordes name is prayled: from the rising vp of the sonne, vnto the goyng doune of thesame.

The lord is hie aboue all heathen: and his glorie aboue the heauens.

who is lyke vnto the Lorde our God, that hathe his dwelling so hye: and yet humbleth himselfe, to beholde the thynges that are in heauen and earth.

He taketh vp the symple oute of the duste: and lyfteth the poore out of the mier.

That

At the Communion.

That he may set hym with the princes : even wyth the princes of hys people.

He maketh the baren woman to kepe house : and to be a ioyful mother of children.

Glozy be to the father and to the sonne : and to the holy ghost.

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

The Collect.

 Almighty father, whiche haste geuen thy only sonne to dye for our synnes, and to ryle agayne for oure iustificacion : Graunt vs so to put away the leuen of malice and wyckednes, that we maye alwaye serue thee in purenes of lyuyng & truth, through Iesus Christe oure Lorde.

The Epistle.

Actes, xlii.



Men & brethren, Children of the generacion of Abraham, & whosoever among you feareth God: to you is this word of saluacion set. For the inhabitants of Ierusalem, and their rulers, because they knew him not, nor yet the voyces of the prophetes, which are read euery Sabboth day, thei haue fulfilled them in condemning him. And when thei found no cause of death in him, yet desired they Pilate to kyll him. And when they hadde fulfilled all that were wrytten of hym, they tooke hym downe from the tree and put hym in a Sepulchre. But God rayled hym agayne from death

death the thirde daye, and he was seen manye dayes of them whiche wente with hym from Galile to Ierusalem: which are his witnessess vnto the people. And we declare vnto you, howe that the promes (whiche was made vnto the fathers) GOD hath fulfilled vnto their childrē (euen vnto vs) in that he raised vp Iesus agayne: Euen as it is written in the seconde Psalm: Thou arte my sonne, this daye haue I begotten thee. As concernyng that he raised hym vp from death, now no more to return to corruption, he saied on this wise: The holy promises made to Dauid, will I geue faithfully to you. Wherefore he saieyth also in another place: Thou shalt not suffer thynne holy to see corruption. For Dauid (after that he had in hys tyme fulfilled the will of GOD) fell on slepe, and was layed vnto hys fathers and sawe corruption. But he whome God raised agayne, sawe no corruption. Bee it knowen vnto you therefore (ye men and brethren) that throughe thys man, is preached vnto you the forgiveness of synnes, and that by hym all that beleue, are iustified frome all thynges, frome whiche ye coulde not be iustified by the lawe of Moyses. Beware therefore, lest that fall on you, which is spoken of in the Prophetes: beholde ye despisers, and wonder, & perill ye, for I doe a worke in your daies, whiche ye shall not beleue, though a man declare it you.

The Gospel.



Jesus stode in the middes of his disciples, and saied vnto them: peate be vnto you: It is I, Luc. xxliij. feare not. But thei were abashed and afraied, & supposed that they had seen a spirite. And he saied vnto them: why are ye troubled, and why doo thoughtes arise in your heartes? Beholde my handes & my fete, that it is euen I my selfe. Handle me and see, for a spirite hath not flesh and bones, as ye see me haue. And when he had thus spoken, he shewed them his handes,

L. i. and

At the Communion.

and his sete. And whyle they yet beleued not for ioye, and wondered, he saied vnto them: Haue ye here any meate: And they offered hym a pece of a broyled fishe, and of an honye combe. And he tooke it and did eate before them. And he saied vnto them: these are the wordes whiche I spake vnto you, while I was yet with you: That all muste nedes be fulfilled, whiche were written of me in the Lawe of Moyses, and in the Prophetes, and in the Psalmes. Then opened he their wittes, that thei mighte vnderstande the scriptures, and saied vnto them: Thus it is written, and thus it behoued Christe to suffer, and to arise againe from death the thirde daye, and that repentance and remission of synnes, shoulde bee preached in his name among all nations, and muste begin at Ierusalem. And ye are witnesses of these thynges.

At euen song.

The seconde lesson. i. Cor. xv. vnto the ende

The first Sondaie after Easter.

Beatus vir.
psalm. Cxli.



Blessed is the man that feareth the lord: he hath greate delite in his commaundementes.

His seede shalbee mightie vpon yearth: the generation of the faithfull shalbee blessed.

Riches and plenteousnes shalbe in his house: And hys righteousness endureth for ever.

Vnto the Godly there ariseth vp light in the darkenes: he is mercifull, louyng and righteous.

A good man is mercifull and lendeth: and wil guyde his wordes with discretion.

For he shal neuer be moued: and the righteous shalbe had in everlastyng remembraunce.

He will not bee afraied for any euill tidynge: For hys heart

hearte standeth fast, and beleueth in the Lorde.

His hearte is stablished and will not shrink: untill he see his desire vpon his enemies.

He hath sparred abroad and geuen to the poore: and his righteousness remaineth for euer, his home shall be exalted with honor.

The vngodly shall see it, and it shall greue him: he shall gnashe with his teeth and consume awaye, the desire of the vngodly shall perishe.

Glorie be to the father and, to the sonne .xc.

As it was in the beginnyng, is now, and euer. xc.

The Collect.

Almightie father. xc. As at the second Communion on Easter day.

The Epistle.



A that is borne of GOD, ouercommeth the world. And this is the victorie that ouercommeth the world, euen our faith. who is it that ouercommeth the worlde, but he whiche beleueth that Iesus is the sonne of God. This Iesus Christ is he that came by water and bloud, not by water onely but by water and bloud. And it is the spirite that beareth witnes, because the spirite is truthe. For there are three whiche beare recorde in heauen, the father, the woorde, and the holy Ghoste, and these three are one. And there are three whiche beare recorde in yearth, the spirite, and water, and bloud, and these .iii. are one. If wee receiue the witnes of menne, the witnes of God is greater. For this is the witnes of God that is greater, whiche he testified of his sonne. He that beleueth on the sonne of God, hath the witnes in hymselfe. He that beleueth not God, hath made him a lier because he beleueth not the recorde that God gaue of his sonne. And this is the record, how that God hath geue vnto vs eternall life, and this lyfe is in his sonne. He that hath the sonne, hath lyfe: and he that hath not the sonne of God, hath not lyfe.

At the Communion.

The Gospell.

Jhon. xxi.



Helame daye at nyghte: whiche was the firste daye of the Sabbothes, when the doores were shut (where the disciples were assembled together, for feare of the Jewes) came Iesus and stode in the middes, and saide vnto them: Peace bee vnto you. And when he had so saide, he shewed vnto them his handes and hys syde. Then were the disciples glad, when thei sawe the lorde. Then saide Iesus to them againe: Peace be vnto you. As my father sente me, euen so sende I you also. And when he had saide those wordes, he breathed on them, and saide vnto them: receiue ye the holy ghooste. whoso euers synnes ye remitte, they are remitted vnto them. And whoso euers synnes ye retaine, they are retained.

The second Sondaie after Easter.

Deus in adiut
207. psal. lxx



Alt thee O God, to deliuer me: Make haste to helpe me, O Lorde.

Let them bee ashamed and confounded, that seke after my soule: let them bee turned backward and put to confusion, that wishe me euill.

Let them (for their reward) be sone brought to shame: that crye ouer me, there, there.

But let all those that seke thee, be ioyfull and gladde in thee: and let all suche as delight in thy saluacion saye allwaie, the Lorde be praised.

As for me I am poore and in misery: haste thee vnto me (O God.)

Thou art my helpe and my redemer: O lorde make no long taryng.

Glozy be to the father. &c. As it was in the. &c.

The Collect.

Almightie God, whiche haste geuen thy holy sonne to bee vnto vs, bothe a sacrifice for synne, and also an example of Godly life: Geue vs the grace that we maie allwaies

alwaies moſte thankfully receiue, that his inestimable benefite, and alſo dayely in deuor our ſelfes, to folow the bleſſed ſteppes of his moſte holy lyfe.

The Epistle.



His is thanke worthe, yf a man for conſci-^{1. Peter. ii.}
ence toward God, endure grieve, and ſuffre
wrong vnderſerued. For what praiſe is it yf
when ye bee buſſeted for your fautes ye take
it patiently: But and yf when ye doo well ye
ſuffre wrong and take it patiently, then is there. thanke
with God. For herunto verely were ye called: For Chriſt
alſo ſuffered for vs, leauing vs an enſample, that ye ſhould
folowe his ſteppes, whiche dyd no synne, neyther was
there guyle found in his mouthe: whiche, when he was
reuiled, reuiled not again: when he ſuffered, he threatned
not: but committed the vengeance to him that iudgeth
righteouſly, whiche his owne ſelfe bare our ſynnes in his
body on the tree, that we beyng deliuered from ſinne,
ſhould liue vnto righteouſnes. By whole ſtripes ye were
healed. For ye were as ſhepe going a ſtrate: But are now
turned vnto the ſhephard, and biſhop of your ſoules.

The Goſpel.



Chriſte ſayed to his diſciples, I am the good ^{Ioſn. X.}
ſhephard, a good ſhephard geueth his lyfe
for the ſhepe. An hired ſeruaunt, & he which
is not the ſhepharde (neyther the ſhepe
are his owne) ſeeth the wolfe commynge,
and leaueth the ſhepe and flieth, and the
wolfe catcheth, & ſkatreth the ſhepe. The hired ſeruaunt
flieth, becauſe he is an hired ſeruaunt, & careth not for the
ſhepe. I am the good ſhephard, and knowe my ſhepe, and
am knowne of myne. As my Father knoweth me, euen
ſo knowe I alſo my Father. And I geue my lyfe for the
ſhepe: and other ſhepe I haue, whiche are not of this

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folde. Them also must I bring, and they shall heare my
voyce, and there shalbe one folde, and one shepeherde.

The.iii. Sondaye.

Confitebimur
Psal. lxxv.



Unto thee (O GOD) doe we geue thanks: yea,
vnto thee do we geue thanks.

Thy name also is so nye: and that doe thy
wonderous workes declare.

When I receyue the congregation: I shall
iudge according vnto right.

The yearth is weake, and all the inhabitours therof:
I beare vp the pillers of it.

I layed vnto the fooles, deale not so madly: and to the
vngodly, let not vp your horne.

Set not vp your horne on hye: and speake not with a
stiffe necke.

For promotion commeth neyther from the East, nor
from the west: nor yet from the Southe.

And why? GOD is the iudge: he putteth doune one
and setteth vp another.

For in the hand of the lord there is a cup, and the wine
is red: It is full mixte, and he poureth out of the same.

As for the dregges thereof: all the vngodly of the
yearth shall drynke them, and sucke them out.

But I will talke of the GOD of Jacob: and praise
hym for euer.

All the hornes of the vngodly also will I breake: and
the hornes of the righteous shalbe exalted.

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

As it was in the beginnyng. &c.

The Collecte.



Almightye God, whiche shewest to all men that
be in errour, the light of thy truth, to the intent
that they maie returne into the waye of right-
ousnes: Graunt vnto all them that bee admitted, into
the

the felowship of Christes religion, that they maye excheu those thinges that be contrary to their profession, and follow all such thinges as be agreable to the same: through our Lorde Iesus Christ.

The Epistle.

Dearely beloued, I beseeche you as straungiers and pilgrimes, abstain fro fleshly lustes, which fight ^{i. Peter. ii.} against the soule: & see that ye haue honest conuersation among the Gentiles, that where as they backbite you as euill doers, they maye see your good workes, and prayse God in the day of visitation. Submit your selves therfore, vnto al maner ordinaunce of man, for the Lordes sake, whether it bee vnto the kyng as vnto the chief head: either vnto rulers, as vnto the that are sent of him, for the punishment of euill doers, but for the laude of them that do well. For so is the will of God, that with well doing, ye maie stop the mouthes of foolish and ignorant men: as free, and not as hauing the libertie for a cloke of malicioulnes, but even as the seruauntes of God. Honor all men, loue brotherly felowship, feare God, honor the Kyng.

The Gospel.



Jesus sayed to his disciples: After a while ye ^{John. xvi.} shall not see me, and again after a while ye shall se me: for I go to the father. Then saied some of his disciples betwene theselles: what is this that he sayth vnto vs, after a while ye shall not se me, and again after a while ye shall se me, and that I go to the father. Thei saied therefore: what is this that he sayeth, after a while: we canot tel what he saith. Iesus perceyued that they would aske hym, and saied vnto them: ye inquire of this betwene your selves, because I sayed, after a while ye shall not se me, and again after a while ye shall se me. Verely, verely, I saye vnto you: ye shall wepe and lamente: but contrary wyle, the worlde shall reioyse. Ye shall sorowe, but your sorowe shall be turned

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turned to ioye. A woman when she trauayleth, hath sorow: because her houre is come. But assone as she is deliuered of the child, she remembreth no more the anguish, for ioye that a man is borne into the world. And ye now therfore haue sorowe: but I will se you again, and your hartes shall reioyse, and your ioye shall no manne take from you.

¶ The.iiij. Sondaye.

Dens stetit in
Sinagoga.
Psal. lxxxvii.



GOD standeth in the congregation of princes.
He is iudge among Goddes.

How long wyll ye geue wrong iudgement:
and accept the persones of the vngodly:

Defende the poore and fatherlesse: se that suche as be
in nede and necessitie haue right.

Deliuere the outcast and poore: Saue them from the
hande of the vngodly.

They will not be learned nor vnderstande, but walke
on still in darkenes: all the foundations of the yearth be
out of course.

I haue sayd, ye are Goddes: and ye all are children of
the most highest.

But ye shall die like men: & fall like one of the princes.

Arise, O God, and iudge thou the yearth: For thou
halt take all the heathen to thyne inheritance.

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

As it was in the beginnyng, is now. &c.

The Collect.



Almightie God, whiche doest make the myndes
of all faythfull men, to be of one wil: graunt vnto
thy people, that they maye loue the thyng, whiche
thou commaundest, and desyre that, whiche thou doest
promes, that among the sondery and manifold chaunges
of the worlde, oure heartes maye surely there bee fixed,
where as true ioyes are to be founde: Through Christe
our Lorde.

The

The Epistle.

Every good gift, and every perfect gift, is from ^{James. i.} above, and commeth downe from the father of lightes, with whom is no variablenes, nether is he chaunged vnto darkenes. Of his owne will begat he vs, with the worde of truthe, that we should be the first frutes of his creatures. wherfore (dere brethren) let every man be swift to heare, slowe to speake, slowe to wrath. For the wrath of man worketh not that whiche is righteous before God. wherfore laye apart all filthines, and superfluitie of malicioulnes, and receiue with mekenes the worde that is grafted in you, whiche is able to saue your soules.

The Gospell

Iesus saied vnto his disciples: now I go my waie ^{Iohn. xvi.} to him that sent me, and none of you asketh me whither I go. But because I haue layed suche thynges vnto you, youre heartes are ful of sorow. Neuertheles, I tel you the truth, it is expedient for you that I go awaye. For if I go not away, that comforter will not come vnto you. But if I depart, I will sende him vnto you. And when he is come he wil rebuke the worlde of sinne, and of righteousness and of iudgement. Of sinne, because they beleue not on me: Of righteousness because I go to my father and ye shall se me nomore. Of Iudgement because the prince of this worlde is iudged already. I haue yet many thynges to saye vnto you, but ye cannot beare them awaye now: howbeit, when he is come (whiche is the spirite of truth) he will leade you into all truth. He shall not speake of hymselfe, but whatsoeuer he shall heare, that shall he speake, and he will shewe you thynges to come. He shall glorifie me, for he shall receyue of myne, and shall shewe vnto you. All thynges that the father hath, are mine: therefore sayed I vnto you, that he shall take of myne, and shewe vnto you.

The

At the Communion.

C The. v. Sondaie.

Quam
dilecta taber-
nacula, psal.
lxxxiii,



Howe amiable are thy dwellinges: Thou
Lorde of Hostes:

My soule hath a desire and longing to
entre into the courtes of the Lorde: My
heart & my flesh reioise in the liuing God.

Yea, the Sparowe hath found her an house, and the
Swalowe a neste where she maie laie her young: Euen
thy altares, O Lorde of Hostes, my kyng and my God.

Blessed are thei that dwell in thy house: thei will be
allwaie praisynge thee.

Blessed is that manne whose strength is in thee: In
whose hearte are thy waies.

whiche goyng throughe the vale of misery, bse it for a
well: and the pooles are filled with water.

Thei will go from strength to strength: and vnto the
God of Goddes appeareth euery one of them in Syon.

O Lorde God of Hostes, heare my praier: Harken O
God of Jacob.

Beholde, O God, our defender: and loke vpon the face
of thyne annoynted.

For one daie in thy courtes: is better then a thousand.

I had rather be a doze keper in the house of my God:
then to dwell in the tentes of vngodlynes.

For the Lorde God is a light and defence: the Lorde
will geue grace and worship, and no good thyng shall
he withhold from them that liue a godly life.

O Lorde God of Hostes: blessed is the man that put-
teth his trust in thee.

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

As it was in the beginnyng. &c.

The Collet.

Lorde, from whom all good thynges do come: graunte
vs thy humble seruauntes, that by thy holy inspira-
tion, wee maie thynke those thynges that bee good, and
by

by thy mercifull guydyng maye perfourme thesame: thoue our Lorde Iesus Christ.

The Epistle.



¶ That ye bee doers of the worde, and not hearers onely, deceiuyng youre owne selves. For if any man heare the worde, and declareth not thesame by his workes, he is like vnto a man beholdyng his bodely face in a glasse. For as sone as he hath looked on hymselfe, he goeth his waie, and forgetteth immediatly what his fashion was. But whoso looketh in the perfect lawe of libertie, and continueth therein (if he bee not a forgetfull hearer, but a doer of the worke) thesame shalbee happie in his deede. If any man among you seme to be deuoute, and refraineth not his tounge, but deceiueh his owne harte, this mannes deuotion is in vaine. Pure deuotion, and vndefiled before God the father, is this: to visite the fatherles and widowes, in their aduersitie, and kepe hymselfe vnspotted of the worlde. James. i.

The Gospell.



¶ Truly, verely, I saye vnto you, whatsoeuer ye shall aske the father in my name, he will geue it you. Hitherto haue ye asked nothyng in my name. Aske and ye shall receiue, that your ioye maye be full. These thinges haue I spokē vnto you by prouerbes. The tyme will come, when I shall no more speake vnto you by prouerbes: but I shall shewe you plainly from my father. At that daye shall ye aske in my name. And I saye not vnto you that I wyll speake vnto my father for you. For the father hymself loueth you, because ye haue loued me, & haue beleued that I came out from God. I wente out from the father, and came into the worlde. Againe, I leaue the world, and go to the father. Iohn. xvi.

his

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His disciples sayed vnto hym: Lo, nowe talkest thou plainly, and speakest no Proverbe. Nowe are we sure that thou knowest all thinges, and nedest not that any man should aske thee any question: therefore beleue we, that thou camest from God. Iesus answered them: now ye do beleue. Beholde, the houre draweth nye, and is already come, that ye shall bee skatered euery man to his owne, and shall leaue me alone. And yet am I not alone: for the father is with me. These woordes haue I spoken vnto you, that in me ye might haue peace, for in the worlde shall ye haue tribulacion: but be of good chere I haue ouercome the worlde.

The assencion daie.

Proper Psalmes and Lessons.

At Matins.

Psalme. liij.

Psalme. xv.

Psalme. xxi.

} The second Lesson. Ihon. xiiii. vnto the end.

At the Communion.

Omnes Gen-
tes plaudite
Psal. xlvii.



Clap your handes together (all ye people):
O syng vnto God with the voyce of melody.
For the Lorde is hye and to bee feared: he
is the greate kyng vpon all the yearth.

he shall subdue the people vnder vs: And the nations
vnder our fete.

he shall chole out an heritage for vs: Euen the wor-
ship of Jacob whom he loued.

God is gone bp with a mery noyse: And the Lorde
with the sounde of the trompe.

O syng prayles, syng prayles vnto oure God: O syng
prayles, syng prayles vnto our kyng.

For God is the kyng of al the yearth: syng ye praises
with vnderstandyng.

God

God reigueth ouer the heathen: god sitteth vpon his holy seate.

The princes of the people are ioined to the people, of the God of Abraham: for God (whiche is very hye exalted) doth defende the earth, as it were with a shylde.

Glorie be to the father, &c. As it was in the begin. &c.

The Collect.

GRaunte we beseeche thee almightie god, that like as we doe beleue thy onely begotten sonne our lord to haue ascended into the heauens: so we may also in heart & mind thither ascende, and with him continually dwell.

The Epistle

IN the former treatise (deare Theophilus) we Act. i. haue spoken of all that Iesus began to dooe and teache, vntil the day in which he was take vp, after that he through the holy goste, had geuen commaundementes vnto the Apostles, whome he had chosen: to whome he also shewed himselfe aliue after his passion (& that by many tokens) appearyng vnto them. xl. dayes, and speaking of the kingdom of god, and gathered them together, and commaunded them that they should not depart from Ierusalem: but to wayte for the promes of the father, wherof (sayth he) ye haue heard of me. For John truly baptised with water: but ye shalbe baptised with the holy gost, after these fewe dayes. when they therfore were come together, they asked of him, saying: lord, wilt thou at this time restore agayn the kingdome to Israell: And he sayde vnto them: it is not for you to knowe the times or the seasons whiche the father hath put in hys owne power. But ye shall receyue power after that the holy gost is come vpon you. And ye shall bee witnesses vnto me, not onely in Ierusalem, but also in all Jewry, and in Samaria, and euen vnto the worldes ende. And when he had spoken these thynges, while they behelde, he was taken vp on hye, and a cloud receiued him vp out of their sight. And while they looked stedfastly vp toward heauen as he went, beholde two men stood by them in white

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white apparel, whiche also sayde: ye men of Galile, why stand ye galyng vp into heaue: This same Iesus which is taken vp from you into heauen, shall so come, even as ye haue sene him goe into heauen.

The Gospel.

Mat. xvi.

Iesus appeared vnto the eleuen as they sate at meate: and cast in their teth their vnbelefe, & hardnes of heart. because they beleued not them which had sene that he was risen agayn from the dead: and he sayd vnto them: goe ye into all the world, & preache the gospel to all creatures: he thar beleueth and is baptised, shall bee saued. But he that beleueth not shall bee damned. And these tokens shall folowe them that beleue. In my name they shall cast out deuils, they shall speake with new tonges, they shall dryue away serpentes. And if they drinke any deadly thing, it shall not hurt them. They shall laye their handes on the sycke, & they shall recouer. So then when the lord had spoken vnto the, he was receiued into heauen, & is on the right hand of God. And they wente furth, and preached euery where: The lord working with them, and confirming the word with miracles folowing.

C Proper psalmes and lessons at Euen song.

psalm. xliiii.

psalm. lxxviii.

psal. clxxviii.

} The seconde lesson Ephe. iiii. vnto the ende.

C The Sonday after the Ascencion.

Domini
regnavit.
psal. xciii.



he lord is king, and hath put on glorious apparel: the lord hath put on his apparell, and girded himselfe with strength.

he hath made the round world so sure: that it can not be moued.

Euer sence the worlde began, hath thy seate bene prepared: thou art from euerlasting.

The fluddes are risen, O Lorde, the fluddes haue lifte vp theyr noyle: the fluddes lift vp theyr waues.

The waues of the sea are myghtie, and rage horribly:
but

but yet the Lorde that dwelleth on hygh is mightier.

Thy testimomes, O Lorde, are very sure: holynes becommeth thine house for ever.

Glozy be to the father. &c. As it was. &c.

The Collect.

O God, the kyng of glozy, which hast exalted thine only sonne Iesus Christe, with great triumphe vnto thy kingdom in heauē: we beseeche thee, leaue vs not comfortles, but sende to vs thine holy ghozt to comfort vs, and exalte vs vnto the same place whither our sauour Christe is gone before: who lyueth and reigneth. &c.

The Epistle.

The ende of all thinges is at hand: be ye therfore sober, and watch vnto praier. But aboue all thinges haue feruent loue among your selues: for loue shal couer the multitude of synnes. Be ye herberous one to another without grudgyng. As euery man hath receiued the gyfte, euen so minister the same one to another, as good ministers of the manifold grace of God. If any man speake, let him talke as the wordes of God. If any man minister, let him do it as of the habilitie whiche God ministreth to him: that God in all thinges may be glozified through Iesus Christ: to whome be prayse and dominion for euer and euer. Amen. 1. Peter. iii.

The Gospell

When the comforter is come whom I will sende vnto you from the father (euen the spirite of trueth which proceedeth of the father) he shall testyfy of me. And ye shall beare witnes also, because ye haue bene with me from the begynnyng. John. xv.

These thinges haue I said vnto you, because ye should not be offended. They shall excommunicate you: yea the tyme shall come, that whosoever kylleth you, will thinke that he doeth God seruice. And such thinges will they do vnto you, because they haue not knowen the father, neyther yet me. But these thinges I haue told you, John. xvi.
M. ii. that

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that whan the tyme is come, ye may remembre then that
I tolde you. These thinges sayde I not vnto you at the
beginning, because I was presente with you.

¶ Witsonday.

¶ Proper psalmes and lessons at Mattins.

Psal. xlviii. } The second lesson Act. x Then Peter
Psal. lxxvii. } opened his mouth; vnto the ende:
Psal. Cxlv. }

At the Communion

Exultate
in domino:
no psalm.
xcxiii.



Reioice in the Lorde, O ye righteous: for it be-
commeth well the iuste to be thankfull.
Praise the Lorde with harpe: syng psal-
mes vnto him wyth the lute and instrumente
of ten stringes.

Syng vnto the Lorde a new song: sing prayles lustely
(vnto hym) with a good courage.

For the worde of the Lord is true: and al his workes
are faythfull.

He loueth ryghteousnes and iudgement: the earth is
full of the goodnes of the Lorde.

By the worde of the Lord were the heauens made: and
all the hostes of them, by the breath of hys mouth.

He gathereth the waters of the sea together, as it we-
re vpon a heap: and layeth vp the depe as it were in a
treasure house.

Let all the earth feare the Lorde: stande in awe of him
all ye that dwell in the worlde.

For he spake and it was done: he commaunded and it
stode faste.

The Lorde bringeth the counsayll of the heathen to
nought: and maketh the deuyses of the people to be of
none effect (and casteth out the counsailes of prynces.)

The counsaill of the Lord shal endure for ever: and the
thoughtes of hys harte from generation to generation.

Blessed

Blessed are the people whose God is the Lorde Iehovah: and blessed are the folke that haue chosen hym to be theyr inheritaunce.

The lorde looked downe from heauen, and beheld all the chyldren of menne: from the habitacion of hys dwelling, he considereth all them that dwell in the earth.

He fasthyoneth all the heartes of them: and vnderstandeth all theyr workes.

There is no king that can be saued by the multitude of an hoste: neyther is anye myghtye man delyuered by muche strength.

A horse is counted but a bayne thyng to saue a man: neither shall he deliuer any man by hys great strength.

Beholde, the eye of the lorde is vpon them that feare him: and vpon them that put theyr truste in his mercye.

To deliuer theyr soules from deathe: and to seade them in the tyme of derth.

Our soule hath patiently taryed for the lorde: for he is our helpe and our shielde.

For our heart shall reioyce in him: because we hoped in his holy name.

Let thy mercifull kyndenes, O lorde, be vpon vs: lyke as we haue put our trust in thee.

Glozy be to the father. &c.

As it was in the beginning. &c.

The Collect.

GOD, whiche as vpon this daye haste taughte the heartes of thy faithful people, by the sending to them the lyght of thy holy spirite: graunt vs by the same spirite to haue a right iudgement in al thinges, and euermore to reioyce in hys holy counforte, through the merites of Christ Iesus our sauour: who liueth and reigneth with thee in the vnitie of the same spirite one God, worlde with out ende.

At the Communion.

The Epistle.

Act. ii.



When the fiftie dayes were come to an end, they were al with one accorde together in one place. And sodenly there came a loud from heauen, as it had bene the cumming of a mighty wind, and it filled al the house where they late. And there appered vnto them clouen tonges, like as they had bene of fyre, and it late vpon eche one of them: and they were al filled with the holy gost, and began to speake with other tonges, euen as thesame spirite gaue them vtteraūce: There were dwelling at Jerusalem Jewes, deuout men, out of euery nation of them that are vnder heauen. when thys was noyed about, the multitude came together and were astonied, because that euery man heard them speake with his owne language. They wondred all and marueiled, saying among themselves: behold, are not al these, which speake, of Galile? And how heare we euery mā his own tong, wherin we were borne: Parthians, and Medes, & Elamites, and the inhabiteurs of Mesopotamia, and of Jewry, and of Capadocia, of Pontus and Asia Phrygia and Pamphilia, of Egypte, and of the parties of Libia, whiche is beside Siren, and straungers of Rome, Jewes and Proselites, Grekes and Arrabians, we haue heard them speake in our owne tongues the great weorkes of God.

The Gospel.

Iohn, Xiiij.



Jesus sayde vnto his disciples: If ye loue me kepe my commaundementes, and I wil pray the father, and he shall geue you an other comforter, that he maye abyde with you for euer: euen the spirite of trueth, whome the worlde can not receiue, because the worlde seeth him not, neither knoweth hym. But ye knowe hym: for he dwelleth with you, and shalbe in you. I will not leaue you counfortles: but
will

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Fol. lxx.

will come to you. Yet a litle while and the worlde seeth me no more: but ye se me. For I lyue, and ye shall lyue. That daye shall ye knowe that I am in my father, and you in me, and I in you. He that hath my commaundementes and kepeth them, the same is he that loueth me. And he that loueth me, shall be loued of my father: and I will loue him, and wil shewe mine owne selfe vnto hym.

Proper psalmes and lessons at Euen-song.

psalm. Ciii. } The. ii. Lesson. Actes. xix. It fortuneth
psalm. Cxlv. } when Apollo wente to Cozinthum. vnto
After these thinges.

Monday in whitson weke.



Be ioyful in the Lorde (all ye landes:) *Subilate deo.*
serue the Lord with gladnes, and come *Psalm. C.*
before his presence with a song.

Be ye sure that the lord he is God: it is
he that hath made vs, and not we our
selves, we are hys people and the shepe
of his pasture.

O goe your way into his gates with thankesgeuing,
and into his courtes with praise: be thankesful vnto him,
and speake good of his name.

For the lord is gracious, hys mercie is euerlasting: &
his trueth endureth from generation to generation.

Glorie be to the father. &c. As it was in the be. &c.

The Collect.

God which. &c. (As vpon whitsonday.)

The Epistle.

Then Peter opened his mouth and sayd: of a truth *Act. x.*
I perceue that there is no respecte of persones
with God, but in all people, he that feareth hym,
and

At the Communion.

and woorketh righteousnesse, is accepted with hym. Ye knowe the preachyng that God sente vnto the children of Israell, preachyng peace by Iesus Christe, whiche is Lorde ouer all thynges: whiche preachyng was published throughout all Jewrye (and began in Galile after the baptisme whiche John preached) how God annointed Iesus of Nazareth with the holye goste, and with power, whiche Iesus went about doyng good, and healing all that were oppressed of the deuill. For God was with hym. And we are witnesses of all thynges whiche he did in the land of the Jewes & at Ierusalem, whome they slewe and hanged on tree: hym God rayled by the thirde day, and shewed him openly, not to all the people, but vnto vs witnesses (chosen before of god for the same entente) whiche dyd eate and drynke with hym, after he arose from death. And he commaunded vs to preache vnto the people, and to testifie that it is he, whiche was ordayned of God to be the iudge of quicke and dead. To hym geue all the Prophetes witnesse, that through his name whosoever beleueth in him, shall receyue remission of synnes.

whyle Peter yet spake these woordes, the holy goste fel on all them whiche heard the preachyng. And they of the circumcision which beleued, were astonied, as many as came with Peter, because that on the Gentyles also, was shed out the gift of the holy goste. For they hearde them speake with tongues and magnifye God. Then answered Peter: can any man forbid water, that these shoulde not be baptised whiche haue receyued the holy goste as well as we? And he commaunded them to bee baptised in the name of the Lorde. Then prayed they him to tary a fewe dayes.

The Gospel.



SO God loued the worlde, that he gaue his only begottē sonne, that whosoever beleueth in him, shoulde not perishe, but haue enerlastyng lyfe.

For God sent not his sonne into the world, to condemne the worlde, but that the worlde thzough him mighte be saued. He that belcueth on hym is not condemned. But he that beleueth not, is condemned already, because he hath not beleued in the name of the onely begotten sonne of God. And thys is the condemnacyon: that lyghte is come in to the worlde, and menne loued darke-nes more then lighte, because they dedes were euill. For euery one that euill doeth, hateth the light, neither cummeth to the lighte, lest he hys dedes shoulde bee reproued. But he that doth trueth, cummeth to the light, that his dedes may be knowen, how that they are wrought in god.

C Tuesday.



My song shall bee of mercye and iudgemente: vnto thee (O Lorde) will I sing.

Miserere
diam. psal. c.

O let me haue vnderstandyng: in the waye of Godlynes.

When wilt thou come vnto me: I will walke in my house with a perfect heart.

I wil take no wicked thing in hand: I hate the synnes of vnfaithfulnes, there shall no such cleaue vnto me.

A frowarde heart shall departe from me: I will not knowe a wicked persone.

Whoso pryeuely slaundereth his neighbour: him wil I destroye.

Whoso hath also a proude looke and an hie stomake: I will not suffer him.

Myne eyes looke vnto such as be faythfull in the land: that they may dwell with me.

Whoso leadeth a godly lyfe: he shalbe my seruaunte.

There shal no deceiptfull persone dwell in my house: he that telleth lyes shall not tary in my syght.

At the Communion.

I shall soone destroy all the vngodly that are in the lande: that I may roote out all wicked dooers from the citie of the Lorde.

Glozy be to the father. &c.

As it was in the beginning. &c.

The Collect.

God which. &c. As vpon wisconday

The Epistle.

Act. viii.



hen the Apostles whiche were at Ierusalem heard saye, that Samaria had receyued the woord of god, they sent vnto them Peter and John. whiche, when they were come dowayne, prayed for them, that they mighte receiue the holy goste. For as yet he was come on none of them: but they were baptised onely in the name of Christ Iesu. Then layde they theyr handes on them, and they receyued the holy gost.

The Gospell.

Iohn. x.



erely verely I say vnto you: he that entreth not in by the doze into the shepefolde, but climeth by some other way, the same is a thefe, and a murtherer. But he that entreth in by the dooze, is the shepeheard of the shepe: To hym the porter openeth, and the shepe heare his voyce, and he calleth hys owne shepe by name, and leadeth them out. And whē he hath sent furth his owne shepe, he goeth beefore them, and the shepe follow him: for they knowe his voyce, A straunger wil they not folowe, but will flye from hym: for they knowe not the voyce of straungers.

This prouerbe spake Iesus vnto them, but they vnderstoode not what thynges they were whiche he spake vnto them. Then layde Iesus vnto them agayne: verely verely, I saye vnto you: I am the dooze of the shepe. All
(even

At the Communion.

Fol. lxxii.

(euen as many as came before me) are theues and murderers, but the shepe did not heare them. I am the doore, by me if any enter in, he shalbe safe, and shall goe in and out, and fynde pasture. And thete cummeth not but for to steale, kill, and destroy. I am come that they might haue lyfe, and that they mighte haue it moze aboundantlye.

Trinitie Sonday.

At Mattins.

The first lesson. Gene. xviii. vnto the ende.

The seconde lesson Math. iii. vnto the ende.

At the Communion.

GOd bee mercyfull vnto vs and blesse vs: and shewe vs the lyghte of his countenaunce, and be mercifull vnto vs.

Deus miser
atur. psal.
lxxv

That thy way may be knowne vpon earth:
thy sauing health among all nations.

Let the people prayse thee, O God: yea let all the people prayse thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke ryghteouslye, and gouerne the nacyns vpon earth.

Let the people prayse thee, O God: let all the people prayse thee.

Then shall the yearth bring forth her increase:
and God, euen oure owne God, shall geue vs hys blessing.

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

Glorie bee to the father, and to the sonne: and to the holy gost.

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

The

At the Communion.

The Collecte.



Almighty and everlastyng God, whiche haste geuen vnto vs thy seruantes grace by the confession of a true fayth to acknowledge the glorye of the eternall trinitie, and in the power of the diuyn maiestie to worshippe the vnitie: we beseeche thee that through the stedfastnes of thys fayth, we may evermore be defended from all aduersitie, whiche liueste and reig- nest one God, worlde without ende.

The Epistle.

Apo. iiii.



After this I looked, and behold, a doore was open in heauen, & the first voice which I heard, was as it wer of a trompet, talking with me, whiche sayd: come by hither, and I will shew thee thinges whiche must be fulfilled hereafter. And immediately I was in the spirite: And behold, a seate was set in heauen, and one sate on the seate. And he that sate, was to loke vpon, lyke vnto a Iasper stone, & a Sardine stone. And there was a rayne bowe about the seate, in light lyke vnto an Emerauid. And about the seate were xliiii. seates. And vpon the seates. xliiii. Elders sittynge, clothed in white raiment, and had on their heades crow- nes of golde.

And out of the seate proceded lightnings, and thun- derynges, and voyces, and there were. vii. lampes of fire, burning befoze the seate, whiche are the. vii. spirites of God. And befoze the seate there was a sea of glasse lyke vnto Chrystall, and in the myddes of the seate, and rounde aboute the seate, were. iiii. bestes full of eyes, befoze and behynde. And the fyrste beste was like a Lion: and the second beste like a calfe: and the thirde beste hadde a face as a manne: and the fourthe beste was lyke a flying Eagle. And the. iiii. bestes had eche one of them syre wynges aboute hym, and they were

were full of eyes within. And they had no rest day neyther night, saying: Holy, holy, holy, Lorde God almightie, whiche was, and is, and is to come.

And when those beastes gaue glory and honour, and thanks to hym that sate on the seate (whiche lyueth for euer and euer) the. xxiiij. elders fell doune before hym that sate on the throne, and worshipped hym that lyueth for euer, and cast their crownes before the throne, saying: thou art worthy, O Lorde (our God) to receyue glory, and honor, and power, for thou hast created all thinges, and for thy wylles sake they are, and were created.

The Gospel.

Here was a manne of the Phariseis named Nicodemus, a ruler of the Jewes. The same came to Jesus by night, and sayd vnto hym: Rabby, we knowe that thou art a teacher come from God: for no man could do suche miracles as thou doest, except God were with him. Jesus answered, and sayd vnto him: Verely, verely, I say vnto thee: except a man be borne fro aboue, he cannot see the kyngdom of god. Nicodemus sayd vnto him: how can a man be borne when he is olde: can he entre into his mothers wombe and be borne agayne? Jesus answered: verely, verely, I say vnto thee: except a man be borne of water and of the spirite, he cannot entre into the kyngdome of God. That whiche is borne of the fleshe, is fleshe, and that whiche is borne of the spirit, is spirit. Maruayl not thou that I sayd thee, ye must bee borne from aboue. The wynde bloweth where it lusteth, and thou hearest the sound therof, but canst not tel whēce it cometh, and whither it goeth: So is euery one that is borne of the spirite. Nicodemus answered, and sayd vnto him: how can these thinges be? Jesus answered, and sayd vnto him: arte thou a maister in Israell, and knowest not these thinges: Verely, verely, I say vnto thee: we speake that we do know, and testifie that

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that we haue seen : and ye receyue not our wytnes. If I haue tolde you yearthly thynges, and ye beleue not: howe shall ye beleue yf I tell you of heauenly thynges? And no man ascendeth bp to heauen, but he that came doune from heauen, euen the sonne of man whiche is in heauen. And as Moles lift bp the serpent in the wildernes, euen so must the Sonne of man be lift bp, that whosoever beleueth in hym, perishe not, but haue everlastyng lyfe.

The first Sonday after Trinitie Sonday.

Beati immaculati:
psalm. Cxix.

Blessed are those that bee vndefiled in the way, and walke in the lawe of the Lorde.
Blessed are they that kepe his testimonies: and and seke him with theyr whole heart.

For they whiche do no wickednesse : walke in his wayes.

Thou hast charged, that we shall diligently kepe thy commaundementes : O that my wayes were made so direct, that I might kepe thy statutes.

So shall I not bee confounded : while I haue respect vnto all thy commaundementes.

I will thanke thee with an vnfayned heart : when I shall haue learned the iudgementes of thy righteousness.

I will kepe thy cerimonies : O forsake me not vtterly.
Glory be to the father, and to the sonne. &c.

As it was in the beginnyng. &c.

The Collecte.

God the strength of all theym that trust in thee, mercifully accept our prayers : And because the weakenes of oure mortall nature can do no good thyng without thee, graunt vs the helpe of thy grace, that in keepyng of thy commaundementes we may please thee both in will and dede : thorough Iesus Christ our lorde.
The

The Epistle.



Dearely beloued, let vs loue one another : for ^{i. Iohn. iiii.} loue commeth of God. And euery one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God : for God is loue. In this appeared the loue of God to vs ward, because that God sent his onely begotten sonne into the worlde, that we might lyue through him. Herein is loue, not that we loued God, but that he loued vs, and sent his sonne to be the agreement for our synnes.

Dearely beloued, if God so loued vs, we ought also to loue one another. No man hath seen God at any tyme. If we loue one another, God dwelleth in vs and his loue is perfect in vs. Hereby knowe we that we dwel in hym and he in vs: because he hath geuen vs of his spirite. And we haue seen and do testify, that the father sent the sonne to be the sauiour of the worlde: whosoener cōfesseth that Iesus is the sonne of God, in hym dwelleth God, and he in God. And we haue knowen and beleued the loue that God hath to vs.

God is loue, and he that dwelleth in loue, dwelleth in God, & God in him. Herein is the loue perfect in vs, that we should haue trust in the day of iudgemēt. For as he is, euen so are we in this worlde. There is no feare in loue, but perfecte loue casteth out feare, for feare hath paynefulness. He that feareth, is not perfect in loue. we loue him, for he loued vs first. If a man say: I loue God, and yet hate his brother, he is a lyar. For how can he that loueth not his brother, whom he hath seen, loue God whom he hath not seen: And this commaundement haue we of hym: that he whiche loueth God, should loue his brother also.

The Gospell.



Here was a certaine riche man, whiche was clothed in purple and fyne white, and fared delictously euery day: And there was a certaine begger ^{LUC. XVI.}
 R. ij. ger

At the Communion.

ger named Lazarus whiche lay at his gate full of sores, desyring to be refreshed with the crummes whiche fell from the riche mans borde, & no mā gaue vnto him. The dogges came also & licked his sores. And it fortuned, that the begger dyed and was caried by the Angels into Abrahams bosome. The riche man also dyed and was buried. And beyng in hell in tormētes, he lifte vp his eyes & sawe Abraham a far of, and Lazarus in his bosome, and he cryed and sayd: father Abraham, haue mercy on me: & send Lazarus, that he may dippe the tippe of his finger in water, & coole my tongue, for I am tormented in this flame. But Abraham sayd: Sonne, remembre that thou in thy lyfe tyme, receiuedst thy pleasure: & contrarywise, Lazarus receiued payne: But now he is comforted, and thou art punished. Beyonde all this, betwene vs and you there is a great spate set, so that they whiche would go from hence to you cannot: neyther may come from thence to vs. Then he sayd: I pray the therefore father, sende hym to my fathers house (for I haue .v. brethren) for to warne them, lest they also come into this place of torment. Abraham sayd vnto hym: they haue Moyses & the Prophetes, let them heare them. And he sayd: nay father Abraham, but if one come vnto them from the dead, they will repent. He sayd vnto him: If they heare not Moyses and the Prophetes, neyther wyl they beleue, though one rose from death againe.

The second Sondaye.

In quo corri-
git.
Psal. cxix.



Wherewith all shall a yong man clense his waye: euen by rulyng hym in selfe after thy worde. With my whole heart haue I sought thee: O let me not go wrong out of thy commaundementes.

Thy wordes haue I hyd within my heart: that I should not synne against thee.

Blessed art thou, O Lord: O teache me thy statutes.
With

With my tippes haue I been tellyng of all the iudgements of thy mouth: I haue had as great delite in the way of thy testimonies, as in all maner of riches.

I will talke of thy commaundementes: and haue respect vnto thy wayes.

My delite shalbe in thy statutes: and I wil not forget thy worde.

Glorie be to the father and to sonne. &c.

As it was in the beginning. &c.

The Collect.

Lorde make vs to haue a perpetuall feare and loue of thy holy name: for thou neuer failest to helpe and gouerne them, whom thou doest bryng vp in thy stedfast loue: Graunt this. &c.

The Epistle.

Marueil not my brethren though the worlde hate you. we know that we are translated from death vnto life, because we loue the brethren. He that loueth not his brother, abideth in death, whoso-
 euer hateth his brother is a mansleer. And ye knowe that no mansleer hath eternall lyfe abyding in him. Hereby perceyue we loue, because he gaue his lyfe for vs: and we ought to geue our lyues for the brethren. But whoso hath this worlde's good, and seeth his brother haue nede, and shutteth vp his compassion from him: howe dwelleth the loue of God in hym? My babes let vs not loue in worde, neyther in tongue: but in dede and in veritie. Hereby we knowe that we are of the veritie, & can quiet our heartes before hym. For yf our heart condemne vs, God is greater then our heart, and knoweth all thinges. Verely beloued, if oure heart condemne vs not, then haue we trust to god warde: & whatsoeuer we aske, we receyue of hym, because we kepe his commaundementes & do those chinges whiche are pleasaunt in his sight. And this is his commaundement, that we beleue on the name of his sonne Iesus Christ, and loue one another as he gaue commaundement. And he that kepeth his commaundementes,
 R. liij. dwelleth

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dwellleth in him, and he in hym: & hereby we knowe that he abydeth in vs, euen by the spirite whiche he hath geuen vs.

The Gospel.

Luc. xlii.



A certain man ordayned a great supper, and bad many, and sent his seruant at supper tyme, to say to them that were bydden, come: for all thinges are now ready. And they all at once began to make excuse. The first sayd vnto him: I haue bought a farme, and I must nedes go and see it, I pray thee haue me excused. And another sayd: I haue bought v. yoke of Oxen, and I go to proue them, I pray thee haue me excused. And another sayd: I haue married a wife, and therfore I cannot come. And the seruant returned and brought his maister worde againe therof. Then was the good man of the house displeased, and said to his seruant: go out quickly into the stretes and quarters of the citie, and bring in hither the poore and the feble and the halt and the blinde. And the seruant sayd: Lord it is done as thou hast commaunded, and yet there is roume. And the Lorde sayd to the seruant: go out vnto the hye wayes and hedges, and compell them to come in, that my house maye bee fylled. For I say vnto you, that none of those men which were bydden, shall tast of my supper.

The third sonday.

Retribue
seruo tuo.
psalm. Cxix.



Do well vnto thy seruant: that I may lyue and kepe thy worde.

Open thou myne eyes: that I may see the wonderous thinges of thy lawe.

I am a straunger vpon yearth: O hyde not thy commaundementes from me.

My soule breaketh out for the very seruent desyre: that it hath alway vnto thy iudgementes.

Thou hast rebuked the proude: and cursed are they that

that do erre from thy commaundementes.

O turne from me shame and rebuke : for I haue kept thy testimonies.

Princes also dyd sit and speake against me : but thy seruaunt is occupied in thy statutes.

For thy testimonies are my delite : and my counsaillours.

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

As it was in the beginnyng, is now. &c.

The Collecte.

Lorde we beseeche thee mercifully to heare vs, and vnto whom thou hast geuen an heartie desyre to pray : graunt that by thy mightie ayde we may be defended : thorough Iesus Christ our Lorde.

The Epistle.



Submit your selues euery man one to another, ^{i. peter. v.} knyt your selues together in lowlynes of minde . For God resisteth the proud, & geueth grace to the humble. Submit your selues therefore vnder the mightie hād of God, that he may exalt you when the tyme is come. Cast all your care vpon him : for he careth for you . Be sobet and watche : for your aduersary the deuil as a roaryng Lyon walketh about , sekynge whom he may deuour : whom resist stedfast in the fayth, knowynge that the same afflictions are appointed vnto your brethren that are in the worlde . But the God of all grace whiche hath called vs vnto his eternall glorie by Christ Iesu, shall his owne selfe (after ye haue suffered a lytle affliction) make you perfect , settle , strength , and stablishe you . To hym be glorie and dominion for euer and euer.

The Gospell.



Then resorted vnto hym all the Publicans and synners for to heare hym . And the Phariseis and ^{LUC. xv.} Scribes murmured, saying . He receyueth synners,
A. iiii. ners,

At the Communion.

ners, and eateth with them. But he put furth this parable vnto them, saying: what man among you hauyng an hundreth shepe (if he lose one of them) doth not leaue nynty and nyne in the wyldernes, and goeth after that whiche is lost, vntill he fynde it: And when he hath found it, he layeth it on his shoulders with ioy. And assone as he commeth home, he calleth together his louers and neyghbours, saying vnto theim: Reioyce with me, for I haue found my shepe, whiche was lost. I say vnto you, that lyke wyse ioy shalbe in heauen ouer one synner that repenteth, more then ouer nynty and nyne iust persones whiche nede no repentaunce.

Either what woman hauing ten grotes (if she lose one) doth not light a candle, and swepe the house, and seke diligently till she fynd it: And when she hath found it, she calleth her louers & her neighbours together, saying: reioyce with me, for I haue founde the grote whiche I had lost. Lyke wise I saye vnto you, shall there be ioy in the presence of the Angels of god, ouer one synner that repenteth.

¶ The fourth Sondaye.

*A thesit pavis
mēto anima.
Psol. CXIX.*

My soule cleaueth to the dust: O quicken thou me accordyng to thy worde.

I haue knowleged my wayes and thou hearest me: O teache me thy statutes.

Make me to vnderstande the waye of thy commaundementes: and so shall I talke of thy wonderous workes.

My soule melteth away for very heauynes, comforte thou me accordyng vnto thy worde.

Take fro me the way of lying: and cause thou me to make muche of thy lawe.

I haue chosen the way of truth: and thy iudgementes haue I layde before me.

I haue sticken vnto thy testimonies: O Lorde confound

found me not.

I wil runne the way of thy commaundementes: when thou hast set my heart at libertie.

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

As it was in the beginnyng, is now. &c.

The Collect.

GOD the protector of all that trust in thee, without whom nothyng is strong, nothing is holy: increase and multiply vpon vs thy mercye, that thou being oure ruler and guyde, we may so passe through thinges temporall, that we fynally lose not the thinges eternall: Graunt this heauenly father for Jesu Chyestes sake our Lorde.

The Epistle.

Suppose that the afflictions of this lyfe, are Roma. viii
not worthy of the glozy which shalbe shewed vpon vs. For the feruent desyre of the creature abydeeth, lokyng when the sonnes of God shall appeare because the creature is subdued to vanitie, against the will thereof, but for his will which hath subdued thesame in hope. For the same creature shalbe deliuered from the bondage of corruption, into the glorious libertie of the sonnes of GOD. For we knowe that euery creature groneth with vs also and trauaileth in payne, euen vnto this tyme: not onely it, but we also whiche haue the first frutes of the spirite mourne in our selues also, and wayte for the adoption (of the children of God) euen the deliuerance of our bodyes.

The Gospel.

Be ye mercifull as your father also is mercifull. Lhc. vi.
Judge not and ye shall not be iudged: condemne not, and ye shall not be condemned. Forgeue and ye shalbe forgiven. Geue and it shalbe geuen vnto

At the Communion.

vnto you, good measure and pressed doune, and shaken together, and runnyng ouer, shall minne geue into your bolomes. For with thesame measure that ye mete with all, shall other men mete to you againe.

And he put furth a similitude vnto the. Can the blynd leade the blynd: do they not both fall into the ditch? The disciple is not aboue his maister: Euery man shall be perfect, even as his Maister is. why seest thou a mote in thy brothers eye, but considerest not the beame that is in thyne owne eye? Either how canst thou saye to thy brother: Brother, let me pull out the mote that is in thyne eye, when thou seest not the beame that is in thyne owne eye. Thou hypocrite, cast out the beame out of thyne owne eye first, and then shalt thou see perfectly to pul out the mote that is in thy brothers eye.

The. v. Sondaye.

Legem pone
psal. cxix.



Teache me, O Lorde, the way of thy statutes: and I shall kepe it vnto the ende.

Geue me vnderstandyng, and I shall kepe thy lawe: yea, I shall kepe it with my whole heart.

Make me to goe in the path of thy commaundementes: for therein is my desyre.

Encline my heart vnto thy testimonies: and not to couetousnes.

O turne away myne eyes, lest they beholde vanitie: and quicken thou me in thy way.

O stablishe thy woorde in thy seruaunt: that I may feare thee.

Take away the rebuke that I am afrayde of: for thy iudgements are good.

Beholde my desire is in thy commaundementes: O quicken me in thy righteousness.

Glorie be to the father and to sonne. &c.

As it was in the beginning. &c.

The Collect.

GRaunte Lorde, wee beseeche thee, that the course of thys worlde maye bee so peaceably ordred by thy gouernance: that thy congregacion may ioyfully serue thee in all godly quietnes: thorough Iesus Churste oure Lorde.

The Epistle.

BE you all of one mynde, and of one heart, so ie as ^{i peter, iii.} brethzen, be pitifulll, be courteous (meke) not rendring euil for euil, or rebuke for rebuke: but contrarywyle blesse, knowyng that ye are therunto called, euen that ye shoulde bee heires of the blessing. For he that doeth long after life, and loueth to see good dayes, let him refrayne his tongue from euil, and his lippes that they speake no guile. Let hym eschewe euil and do good: let him seke peace, and ensue it. For the eyes of the Lorde are ouer the righteous, and his eares are open vnto their prayers. Againe, the face of the Lorde is ouer them that do euil.

Moreouer, who is it that will harne you if ye folowe that whiche is good: yea, happye are ye, if any trouble happē vnto you for righteousnes sake. Be not ye afrayed for any terror of them, neither be ye troubled, but sanctifie the Lorde God in your heartes.

The Gospel.

ICame to passe that (when the people preased ^{Luce, vi} vpon hym, to heare the worde of God) he stode by the lake of Genezareth, and sawe two shippes stande by the lakes side, but the fishermen were gone out of them, and were washyng their nettes. And he entred into one of the shippes (whiche pertained to Symon) and prated him, that he would thrust out a litle from the land. And he sat doune and taught the people out of the shyp. when he had lette speakyng, he sayd vnto Simon: lanche out into the deepe, and let slippe your nettes to make a draught

At the Communion.

draughte. And Symon answered, and sayde vnto hym: Master, we haue labored all nighte, and haue taken nothing. Neuertheles, at thy commaundement, I will loce furth the nette. And when they had this done, they inclosed a greate multitude of fishes. But their net brake, and they beckened to their felowes (whiche were in the other ship) that they shoulde come and helpe them. And they came and fylled bothe the shippes, that they soncke againe.

When Symon Peter saue this, he fell doune at Iesus knees, sayng: Lorde goe from me, for I am a synnefull man. For he was astonied and all that were with hym, at the draughte of fyshes whiche they had taken: and so was also James and John the sonnes of zebede, whyche were parteners wyth Symon. And Iesus said vnto Symon: feare not, from hencefurth thou shalt catche men. And they brought the shippes to land, and forsoke all and folowed him.

¶ The. vi. Sondaie.



Et ueniat sus-
per me. psalm.
CXIX.

Et thy louyng mercie come also vnto me, O Lorde: Euen thy saluation, accordyng vnto thy woorde.

So shall I make aunswere vnto my blasphemers: For my truste is in thy woorde.

O take not the worde of truthe vtterly out of my mouthe: For my hope is in thy iudgementes.

So shall I alwaye kepe thy lawe: yea, for ever & ever.

And I will walke at libertie: For I seke thy commaundementes.

I will speake of thy testimonies also, euē before kyn- ges: and will not be ashamed.

And my delight shalbee in thy commaundementes: whiche I haue loued.

My handes also will I lift vp, vnto thy commaun- dementes whiche I haue loued: and my study shalbee in thy statutes.

Glorie

Gloꝛy be to the father and to the sonne. &c.
As it was in the beginning, is now. &c.

The Collect.

God, whiche haste prepared to them that loue thee,
Gluche good thynges as passe all mannes vnderstan-
ding: poure into our hartes such loue toward thee, that
we louyng thee in al thinges, may obtaine thy promises,
whiche excede all that we canne desyre: Through Iesus
Christe our Lorde.

The Epistle.

Knowe ye not, that all we whiche are baptised
in Iesu Christe, are baptised to dye with hym: Roma. vi.
we are buryed then with hym by baptisme for
to dye: that likewise as Christ was raised from
death, by the gloꝛy of the father, euen so we also should
walke in a newe life. For if we be graft in death like vn-
to him: euen so shall we be partakers of the resurreccion:
Knowing this, that our olde man is crucified with hym
also, that the body of synne, myght vtterly be destroyed,
that hencefurth we should not be seruautes vnto synne.
For he that is dead, is iustified from synne.

wherefore, if we be dead with Christe, we beleue that
we shall also lyue with hym, knowyng that Christe be-
yng rayled from death, dyeth no more. Death hath no
more power ouer hym. For as touchyng that he dyed, he
dyed concernyng synne once. And as touchyng that he ly-
ueth, he lyueth vnto God: Likewise consider ye also, that
ye are dead, as touchyng synne, but are alyue vnto God,
through Iesus Christe our Lorde.

The Gospell.

Iesus sayed vnto his disciples: excepte youre
ryghteousnesse excede the ryghteousnesse of the Math. v.
Scribes & Phariseis, ye cannot entre into the
Kyngdome of heauen. Ye haue heard that it
D. i. was

At the Communion.

was sayed vnto them of the olde tyme. Thou shalt not kill: whosoever killeth, shall be in daunger of iudgement. But I saye vnto you: that whosoever is angry with his brother (vnadvisedly) shall be in daunger of iudgemente. And whosoever saye vnto hys brother, Racha, shall be in daunger of a counsaill. But whosoever sayth, thou foole, shall be in daunger of hell fire. Therefore, if thou offerest thy gift at the alter, & there remembrest that thy brother hath ought agaynst thee, leaue there thyne offering before the alter, and goe thy waye firste, and be reconciled to thy brother, and then come and offer thy gyfte.

Agree with thyne aduersarye quickly, whyles thou art in the waye with hym, leste at any tyme the aduersarye delyuer thee to the iudge, and the iudge delyuer thee to the minister, and then thou be cast into prison. Where I saye vnto thee, thou shalt not come out thence till thou haue payed the vttermoste farthyng.

The. vii. Sondag.

Memor esto.
psal. CXIX.



Thinke vpon thy seruante, as concerning thy worde: wherin thou hast caused me to put my trust.

The same is my comfort in my trouble:
For thy worde hath quickened me.

The proude haue had me exceedingly in derision: yet haue I not shynked from thy lawe.

For I remembred thyne euerlastyng iudgementes, O Lord: and receyued comfort.

I am horribly afrayed: For the vngodly, that forsake thy lawe.

Thy statutes haue been my songes: In the house of my pilgrimage.

I haue thought vpon thy name, O Lord, in the night season: and haue kept thy lawe.

This I had: because I kepte thy commaundementes.
Glorie

Glorie be to the father, and to the sonne, and to the holy gost.

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

The Collect.

Lorde of all power and might, whiche art the author and geuer of all good thynges: graffe in our hartes the loue of thy name, increase in vs true religion, nourishe vs with all goodnes, and of thy great mercy, kepe vs in the same: Through Iesus Christe our Lorde.

The Epistle.

Speake grossly, because of the infirmitie of your Roma. vi.
fleshe. As ye haue geuen your membes seruauntes to vncleannes and to iniquitie (from one iniquitie to another:) euen so now geue ouer your membes seruauntes vnto righteousnes, that ye may be sanctified. For when ye were the seruauntes of synne, ye were voyde of righteousnes. what fruite had you then in those thynges, wherof ye are now ashamed: for the ende of those thynges is death. But now are ye deliuered from synne, and made the seruauntes of God, and haue your fruite to be sanctified, and the ende euerlasting lyfe. For the rewarde of synne is death: but eternall lyfe is the giste of God: Through Iesus Christe our Lorde.

The Gospel.

In those dayes, when there was a verie great Mar. viii.
companie, and had nothyng to eate: Iesus called hys disciples vnto hym, and sayed vnto them: I haue compassion on the people, because they haue now been with me thre dayes, and haue nothing to eate: And if I sende them away fasting to their
D. ii. owne

At the Communion.

o'wne houses, they shall faint by the waye: for diuerse of them came from farre. And his disciples answered him: where should a manne haue bread here in the wilder- nesse, to satisfie these? And he asked them: howe manye loaues haue ye? They sayd, seuen. And he commaunded the people to sitte downe on the grounde. And he tooke the seuen loaues: And when he had geuen thanks, he brake and gaue to his disciples, to set before them. And they did set them before the people. And they had a fewe small fishes. And when he had blessed, he commaunded them also to be sette before them. And they did eate, and were suffiled. And they tooke vp of the broken meate that was left, seuen baskettes ful. And they that did eate, were about foure thousande. And he sente them awaye.

The eight Sonday.

Portio mea
domine. psal.
CXIX.



Thou art my porcion, O Lord: I haue promised to kepe thy lawe.

I made myne humble petition in thy presēce with my whole heart: O be merciful vnto me, according vnto thy worde.

I call myne owne wayes to remembrance: and turne my feete into thy testimonies.

I made hast: and prolonged not the tyme to kepe thy commaundementes.

The congregacions of the vngodly haue robbed me, but I haue not forgotten thy lawe.

At midnight will I rise, to geue thanks vnto thee: because of thy righteous iudgementes.

I am a companion of all them that feare thee: and kepe thy commaundementes.

The earth, O Lorde, is full of thy mercye: O teache me thy statutes.

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

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

The Collect.

GOD, whose prouidence is neuer deceiued, we humbly
beseeche thee, that thou wilt put away frō vs al hurt-
full thinges, and geue those thinges whiche be profita-
ble for vs: Through Iesus Christe our Lorde.

The Epistle.



Brethren, we are debtors, not to the flesh, Roma. viii.
to liue after the flesh. For yf ye liue after
the flesh, ye shall dye. But yf ye (through
the spirite) doe mortifie the deedes of the
body, ye shall liue. For as many as are led
by the spirite of God, they are the sonnes
of God. For ye haue not receyued the spirite of bondage
to feare any more, but ye haue receyued the spirite of ad-
option, wherby we crye: Abba father. The same spirite
certifieth our spirite, that we are the sonnes of God. If
we be sōnes, then are we also heires, the heires I meane
of God, and heires annexed with Christ: yf so be that we
suffre with hym, that we may be also glorified together
with hym.

The Gospell.



Beware of false Prophetes, which come Math. vii.
to you in shepes clothing, but inward-
ly thy are rauenynge woules. Ye shall
knowe them by their fruites. Do men
gather Grapes of Thornes? Or Fig-
ges of Thistles? Euen so euery good
tree byyngeth furthe good fruites: But
a corrupte tree, byyngeth furth euyll fruites. A good tree
cannot byynge furth bad fruites, neyther can a bad tree
byynge

At the Communion.

byng furth good fruites. Every tree that byngeth not furth good fruite, is hewen downe and cast into the fire. wherfore, by their fruites ye shall knowe them. Not euery one that sayeth vnto me, *Lozde, Lozde*, shall entre into the kyngdome of heauen: but he that doth the will of my father whiche is in heauen, he shall entre into the kyngdome of heauen.

The .ix. Sunday.

*Benitaten.
psal, CXIX.*



Lozde, thou hast delt graciously with thy seruant: accordyng vnto thy worde.

O learne me true vnderstanding, and knowlege: For I haue beleued thy commaundementes.

Before I was troubled I went wrong: but now I haue kept thy worde.

Thou art good and gracious: *O* teache me thy statutes.

The proude haue imagined a lye againste me: but I wyll kepe thy commaundementes with my whole heart.

Their heart is as fat as braune: but my delite hath been in thy lawe.

It is good for me that I haue been in trouble: That I may learne thy statutes.

The lawe of thy mouth is derer vnto me: then thousandes of golde and silver.

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

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

The Collect.

Graunte

GRaunte to vs Lorde we beseeche thee, the spirite to
Gthinke, and doe alwayes suche thynges as be right-
full: that we which cannot be without thee, may by thee
be able to liue accordyng to thy wyll: Through Iesus
Christe our Lorde.

The Epistle.

Brethren, I would not that ye should be ignorant, ^{i. Cor. x.}
how that our fathers were all vnder the cloude, &
all passed through the sea, and were all baptised vn-
der Moyses in the cloude, & in the sea, & did all eate of one
spirituall meate, & did all drinke of one spirituall drinke.
And they dranke of the spiritual rocke that folowed the,
whiche rocke was Christe. But in many of them hadde
God no delight. For they were ouerthrowen in the wil-
dernesse. These are ensamples to vs, that we should not
lust after euil thynges, as they lusted. And that ye should
not be worshippers of ymages, as were some of them ac-
cording as it is written. The people sate downe to eate,
and drinke, and rose vp to playe. Neither let vs be defil-
ed with fornicacion, as some of them were defiled with
fornicacion, & fell in one daye thre and twentie thousand.
Neither let vs tempt Christe, as some of them tempted,
and were destroyed of serpentes. Neither murmure ye,
as some of them murmured, and were destroyed of the
destroyer. All these thynges happened vnto them for en-
samples: But are written to put vs in remembraunce,
whom the endes of the world are come vpon. Wherefore,
let him that thinketh he standeth, take hede lest he fall.
There hath none other temptation taken you, but suche
as foloweth the nature of manne. But God is faithful,
whiche shall not suffer you to bee tempted aboue youre
strength: but shall in the middes of the temptation make
a waye, that ye may be able to beare it.

At the Communion.

The Gospell.

Luc xvi.



Jesus sayd vnto his disciples: There was a certaine riche man, which had a Steward, and the same was accused vnto him, that he had wasted his goodes. And he called him, and sayed vnto him: howe is it that I heare this of thee? Geue accomptes of thy stewardship, for thou maiest be no longer Steward. The Steward sayd within himselfe: what shal I do: For my Maister taketh away fro me the Stewardshippe. I cannot digge, and to begge I am ashamed. I wote what to doe, that when I am put out of the Stewardshippe, they may receyue me into their houses.

So when he had called all his Masters debtors together, he sayd vnto the first: how much owest thou vnto my Master? And he sayd: an hundred tunnes of oyle. And he sayed vnto hym: take thy Bill, and sitte downe quickly, and wryte fiftie. Then sayd he to an other: how muche owest thou? And he sayed: an hundred quarters of wheate. He sayed vnto hym: take thy bill and wryte foure skore. And the Lord commended the vniust Steward, because he had done wysely. For the children of this worlde are in their nacion, wiser then the children of light. And I saye vnto you: Make you frendes of the vnrighteous Mammon, that when ye shall haue nede, they may receyue you into euerlastyng habitacions.

The .x. Sunday.

Matth. sur.
psal. cxxx.



Thy handes haue made me and fashioned me: O geue me vnderstandyng, that I maye learne thy commaundementes.

They that feare thee wyll bee glad, when they see me: because that I haue put my trust in thy worde.

I knowe,

I knowe, O Lorde, that thy iudgementes are ryght: and that thou of very faythfulnes, haste caused me to be troubled.

O let thy mercifull kyndnes be my comforte: Accor- dyng to thy worde vnto thy seruaunt.

O let thy louyng mercies come vnto me, that I may lyue: For thy lawe is my delight.

Let the proude be confounded, for they goe wickedly about to destroy me: But I will be occupied in thy com- maundementes.

Let suche as feare thee, and haue knowen thy testimo- nies: be turned vnto me.

O let my harte be sounde in thy statutes: that I be not ashamed.

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

As it was in the beginning. &c. Amen.

The Collect.

Let thy merciful eares, O Lord, be open to the praiers of thy humble seruautes: and that they may obleime their petitions, nake them to aske suche thinges as shal please thee: Through Iesus Christe our Lorde.

The Epistle.

Concerning spiritual thinges (brethren) I would not haue you ignoraunte. Ye knowe that ye were Gentiles, and wente youre wayes vnto dumme yniages, euen as ye were ledde. wherfore I declare vnto you, that no manne, speakyng by the spi- rite of God, defyeth Iesus. Also no manne canne saye that Iesus is the Lorde, but by the holy gost. There are diuersities of gyftes yet but one spirite. And there are differences of administracions and yet but one Lorde. And there are diuerse maners of operations, and yet but one God, whiche worketh all in all.

1. Cor. xii.

The

At the Communion.

The gift of the spirite is geuen to euery man, to edifie with all. For to one is geuen through the spirite, the vterance of wisdom: to another is geuen the vterance of knowlege, by thesame spirite. To another is geuen faith, by thesame spirite. To another the gift of healyng, by thesame spirite. To another, power to do miracles. To another prophcie. To another iudgemente to discerne spirites. To another diuerse tongues. To another the interpretation of tongues: But these al worketh euen the selfe same spirite, deuidyng to euery manne a seuerall gifte, euen as he will.

The Gospell.

Lyc. xix.



And when he was come nere to Hierusalem, he behelde the citie, and wepte on it, saying: If thou haddest knowen those thinges, whiche belong vnto thy peace, euen in this thy daye, thou wouldest take hede. But now we are they hid from thine eyes. For the dayes shall come vpon thee, that thy enemies also shall cast a banke aboute thee, and compasse thee rounde, and kepe thee in on euery syde, & make thee euen with the ground, & thy children whiche are in thee. And they shall not leaue in thee one stone vpon another, because thou knowest not the time of thy visitacion. And he went into the Temple, and began to cast out the that solde therein, and them that bought, saying vnto them: It is written, my house is the house of prayer: but ye haue made it a denne of theues. And he taught dayly in the Temple.

The. xi. Sunday.

Delect. psal.
cxix.



My soule hath longed for thy saluacion: and I haue a good hope, because of thy worde. My eyes long soore for thy worde, saying: O when wilt thou comforte me?

For

For I am become like a bottle in the smoke : yet doe I not forget thy statutes.

Howe many are the dayes of thy seruaunte : when wilt thou be auenged of them that persecute me :

The proude haue digged pittes for me : which are not after thy lawe.

All thy commaundementes are true : They persecute me falsely, O be thou my helpe.

They had almoste made an ende of me vpon earth : but I forsoke not thy commaundementes.

O quicken me after thy louyng kyndnes : and so shall I kepe the testimonies of thy mouth.

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

As it was in the beginning, is nowe. &c.

The Collect.

GOD which declarest thy almighty power, most chiefly in shewing mercy and pitie: Geue vnto vs abundantly thy grace, that we running to thy promises, may be made partakers of thy heavenly treasure : Through Iesus Christe our Lorde.

The Epistle.

Brethren, as pertainyng to the Gospell, whiche I 1. Cor. xv. preached vnto you, whiche ye haue also accepted, and in the whiche ye continue, by the whiche also ye are saued : I doe you to wete after what maner I preached vnto you, yf ye kepe it, excepte ye haue beleued in vayne. For fyrste of all I delyuered vnto you that whiche I receyued, howe that Christe dyed for our synnes, agreyng to the scriptures : and that he was buryed, and that he arose agayne the thirde daye accordyng to the scriptures : And that he was seen of Cephas, then of the. xii. After that was he seen of moe then fyue hundred brethren at once, of whiche many remaine vnto this daye, and many are fallen a slepe.

After

At the Communion.

After that appeared he to James, then to all the Apostles. And last of al he was seen of me, as of one that was borne out of due time. For I am the least of the Apostles, whiche am not worthy to bee called an Apostle, because I haue persecuted the congregation of God. But by the grace of God, I am that I am. And his grace whiche is in me: was not in vaine. But I labored more abundantly then they all, yet not I but the grace of God whiche is with me. Therefore, whether it wer I or they, so we preached, and so ye haue beleued.

The Gospell.

Luc. xviii.

Christe tolde this parable vnto certaine whiche trusted in them selues, that they were perfect and despised other. Two men wente vp into the temple to pray, the one a Pharise and the other a Publican. The Pharise stode & prayed thus with himselfe. God, I thake thee that I am not as other men are, extortioners, vniust, adulterers, or as this Publican. I fast twice in the weke: I geue tythe of al that I possesse. And the Publican standing a farre of, would not lyft vp his eyes to heauen, but smote vpon his brest, saying: God be mercifull to me a sinner. I tell you, this man departed home to his house iustified more then the other. For euery man that exalteth hymselfe shalbe brought lowe: And he that humbleth himselfe shalbe exalted.

The. xii. Sunday.

In eternum
Domine.
Psal. cix.

Lorde, thy woorde indureth for euer in heauen. Thy trueth also remaineth from one generation to another: thou haste layde the foundation of the earth, and it abydeth.

They continue this daye, accordyng to thyne ordinance: for all thynges serue thee.

If my delite had not been in thy lawe: I should haue perished in my trouble.

I will neuer forget thy commaundementes: for with them thou haste quickened me.

I am

I am thyne, Oh saue me: For I haue sought thy commaundementes.

The vngodly layde wayte for me to destroy me: but I will confidre thy testimonies.

I see that all thynges come to an ende: but thy commaundementes are exceeding broade.

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

As it was in the beginning. &c. Amen.

The Collect.

A mightie and euerlastyng God, which art alwayes more ready to heare then we to pray: And art wont to geue more then eyther we desyre or deserue: Bowe downe vpon vs the aboundance of thy mercy, forgelyng vs those thynges wherof our conscience is afrayde, and geuyng vnto vs that that our prayer dare not presume to aske, through Iesus Christe our Lorde.

The Epistle.

Eache trust haue we through Christ to Godward, not that we are sufficient of our selues, to thynke any thyng, as of our selues, but if we be able vnto any thyng, thesame commeth of God, which hath made vs able to minister the newe testament, not of the lettre but of the spirite: For the letter killeth, but the spirite geueth lyfe. If the ministratiō of death, through the letters figured in stones, was glorious, so that the children of Israel could not behold the face of Moyses, for the glory of his countenance (which glory is done away:) why shall not the ministracion of the spirite be muche more glorious: for if the ministracion of condemnation be glorious, muche more doeth the ministracion of righteousness excede in glory.

II. Cor. iii.

The Gospell.

Iesus departed from the coastes of Tyre and Sidon, and came vnto the sea of Galile through the middes of the coastes of the .x. cities. And they brought vnto hym one that was deaffe, and had

Mat. vii.

At the Communion.

an impedimēt in his speche, and they prayed hym to put his hand vpon him. And when he had taken hym asyde from the people, he put his fingers into his eares: and did spit, and touched his tounge, and looked vp to heauen and sighed, and sayed vnto him: Ephata, that is to say, be opened. And straight way his eares were opened, and the string of his tounge was loosed, and he spake plaine. And he commaunded them that they should tel no man. But the more he forbad them so muche the more a great deale they published, saying: he hath done all thynges well, he hath made bothe the deasse to heare, and the dumme to speake.

The. xiii. Sunday.

Quomodo
disce. psal.
cXIX.



Orde, what loue haue I vnto thy lawe: all the day long is my study in it.

Thou thorough thy comaundementes haste made me wyser then my enemies: for they are euer with me.

I haue more vnderstandyng then my teachers: for thy testimonies are my study.

I am wyser then the aged: because I kepte thy comaundementes.

I haue refrayned my feete from euery euill way: that I may kepe thy worde.

I haue not shrynked from thy iudgementes: for thou teachest me.

O howe swete are thy wordes vnto my throte: yea sweter then hony vnto my mouth.

Through thy comaundementes I gette vnderstandyng: therfore I hate all wicked wayes.

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

As it was in the beginnyng. &c. Amen.

The Collect.

Almyghtie and mercyfull God, of whose onely gifte it cometh that thy faythfull people doe vnto thee true

true and laudable seruice: graunte we beseeche thee, that we may so runne to thy heauenly promises, that we faile not finally to attayne the same, thorough Iesus Christe our Lorde.

The Epistle.

TH Abraham & his sede were the promises made. Gala. iiii.
 He sayeth not in the sedes, as manye: but in thy sede, as of one, which is Christ. This I say, that the lawe whiche began afterward, beyonde liii. C. and xxx. yeres, doth not disanul the testament that was confirmed afore of God vnto Christ warde, to make the promise of none effect. For if the inheritaunce come of the lawe, it cometh not now of promise. But God gaue it to Abraham by promise. wherfore then serueth the lawe? The lawe was added because of trangressio (till the sede came, to whome the promise was made) and it was ordained by Angels in the hande of a mediator. A mediator is not a mediator of one: But God is one. Is the lawe then against the promise of God? God forbid. For if there had been a lawe geuen whiche could haue geuen lyfe: then no doubt righteousnes should haue come by the lawe. But the scripture concludeth all thinges vnder synne, that the promise, by the faythe of Iesus Christe, should be geuen vnto them that beleue.

The Gospell.

HAppy are the eyes whiche see the thinges that ye see. Luc. x.
 For I tell you, that many prophetes and kinges haue desired to see those thynges which ye see, & haue not seuen them, & to heare those thynges whiche ye heare, and haue not heard the.

And beholde, a certaine lawyer stode by and tempted him, saying: Master, what shall I do to inherite eternall lyfe: he said vnto him: what is written in the lawe: how readest thou: and he answered, and sayd: Loue the Lord

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thy

At the Communion.

thy God with al thy heart, and with al thy soule, & with all thy strength, and with all thy mynde: and thy neighbour as thy selfe. And he sayed vnto hym: Thou haste answered right. This do and thou shalt liue: but he wyllyng to iustifie hymselfe, sayed vnto Iesus: And who is my neighbor? Iesus answered and sayd. A certayne man descended from Ierusalem to Hierico, and fell among theues, whiche robbed him of his raymēt, and wounded him, and departed, leauyng him halfe dead. And it chanced that there came downe a certayne prieste that same waye, and when he sawe him, he passed by. And likewise a Leuite, when he went nye to the place came and looked on hym, and passed by. But a certayne Samaritane as he iorneyed, came vnto hym: and when he sawe hym, he had compassion on hym, and went to, and bounde vp his woundes, and powred in oyle and wyne, and set hym on his owne beast, and brought hym to a common inne, and made prouision for hym. And on the morowe, when he departed, he tooke out two pence, and gaue them to the hoste, and sayd vnto hym: Take cure of hym, and whatsoever thou spendest more, when I come agayne, I wyll recompence thee. which now of these thre thinkest thou was neighbour vnto hym that fell among the theues: and he sayed: he that shewed mercy on hym. Then sayed Iesus vnto hym: goe, and doe thou lyke wyse.

The. xiii. Sonday.

Lucerna pedibus meis.
psal. cxix.



Thy wooorde is a Lanterne vnto my feete: and a light vnto my pathes.

I haue sworn, and am stedfastly purposed: to kepe thy righteous iudgementes.

I am troubled aboute measure: quicken me, O Lorde, accordyng vnto thy wooorde.

Let the free will offeringes of my mouth please thee, O Lorde: and teache me thy iudgementes.

My soule is alwaye in my hande: yet doe not I forget thy lawe.

The vngodly haue layed a snare for me: but yet swarued not I from thy commaundementes.

Thy testimonies haue I claimed as mine heritage for euer: and why: they are the very ioy of my heart.

I haue applied my harte to fulfill thy statutes alway: euen vnto the ende.

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

As it was in the beginning. &c.

The Collecte.

Almightye and euerlastyng God, geue vnto vs the increase of faythe, hope, and charitie, and that we may obtayne that whiche thou doest promise: make vs to loue that whiche thou doest commaunde, through Iesus Christe our Lorde.

The Epistle.



GALATIANS. Saye walke in the spirite, and fulfyll not the lust of the fleshe. For the fleshe lusteth contrary Gala. v. to the spirite, and the spirite contrary to the fleshe: these are contrary one to the other, so that ye cannot doe whatsoeuer ye would. But and yf ye be led of the spirite, then are ye not vnder the lawe. The dedes of the fleshe are manyfest, whiche are these: adultery, fornication, vncleynesse, wantonnesse, worshipping of images, witchcraft, hatred, variance, zeale, wrath, strife, seditions, sectes, enuying, murder, dronkennes, gluttony, and suche like, of the whiche I tell you before, as I haue tolde you in tymes past, that they whiche commit suche thinges, shall not be inheritoys of the kingdome of God. Contrarily, the fruite of the spirite is loue, ioy, peace, long sufferynge, gentlenes, goodnes, faithfulness, mekenes, temperancie. Against suche there is no lawe. They truely that are Christes, haue crucified the fleshe with the affections and lustes.

At the Communion.

The Gospell.

Luc. x. vii.



And it chaunced as Iesus went to Ierusalem, that he passed through Samaria and Galile. And as he entred into a certaine toun, there met him. x. mē that were lepers. which stode as farre of, and put furth their voyces, & sayed: Iesu māster haue mercy vpon vs. when he saue them, he sayed vnto them: go, shewe your selues vnto the priestes. And it came to passe, that as they went they were censed. And one of them, when he saue that he was censed, turned backe agayne, and with a loude voyce prayled God, and fell downe on his face at his feete, and gaue him thanks. And thesame was a Samaritan. And Iesus answered, and sayed: Are there not. x. censed: but where are those. ix. There are not founde that returned againe to geue God prayse, saue onely this straunger. And he sayed vnto hym: arise, go thy way, thy fayth hath made the whole.

The. xv. Sunday.

Iniquus odio habui. psal. CXIX.



I hate them that imagine euill thinges: but thy lawe do I loue.

Thou art my defence and thy lde: and my trust is in thy worde.

Awaye fro me ye wycked: I wyll kepe the commaundementes of my God.

O stablish me accordyng vnto thy worde, that I may liue: and let me not be disapointed of my hope.

Holde thou me vp, and I shalbe safe: yea my delite shall ever be in thy statutes.

Thou haste troden doune all them that depart from thy statutes: for they imagyne but deceipte.

Thou puttest awaye all the vngodly of the earth lyke drosse: therefore I loue thy testimonies.

My flesh trembleth for feare of thee: and I am afrayde of thy iudgementes.

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

As it was in the beginnyng. &c. Amen.

The Collect.

Kepe we beseeche thee, O Lorde, thy Churche with thy perpetuall mercye, and because the frailtie of man without thee, cannot but fall: Kepe vs ever by thy helpe, and leade vs to al thynges profitable to our saluation: through Iesus Christ our Lorde.

The Epistle.

Ye see howe large a letter I haue writtē vnto you ^{Gal. vi.} with mine owne hande. As many as desyre with outwarde apperaunce to please carnally, thesame constraine you to be circumcised, only lest they should suffer persecution for the crosse of Christ. For they theselues whiche are circumcised kepe not the lawe, but desyre to haue you circlicised, that they might reioyce in your flesh. God forbyd that I should reioyce, but in the crosse of our Lorde Iesu Christ, whereby the worlde is crucified vnto me, and I vnto the worlde. For in Christ Iesu neither circumcision auaieth any thyng at all, nor vncircumcision: but a newe creature. And as many as walke accordyng vnto this rule, peace be on them, and mercy, and bpo Israel that pertayneth to God. From hencefurth, lette no mā put me to busines: for I beare in my body the markes of the Lorde Iesu. Brethren, the grace of our Lorde Iesu Christ be with your spirite. Amen.

The Gospel.

No manne can serue two Maisters, for either he ^{Mat. vi.} shall hate the one and loue the other, or elles leane to the one, and despise the other: ye canne not serue God and Mammon. Therefore I saye vnto you: be not carefull for your lyfe, what ye shall eat or dryncke: nor yet for your body, what raymente ye shall put on. Is not the life more worthe then meate: and the body more of value then rayment? Beholde the foules

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of the ayre, for they sowe not, neither do they reape, nor carry into the barnes: and your heauēly father feedeth them. Are ye not muche better then they: whiche of you (by taking carefull thought) can adde one cubite vnto his stature: And why care ye for rayment: Considre the Lylies of the fielde how they growe. They labour not: neither do they spynne. And yet I saye vnto you, that euen Salamo in al his royaltie, was not clothed like one of these. wherfore, if god so clothe the grasse of the fielde (whiche though it stād to day, is to morow caste into the fornae:) shall he not muche more do thesame for you, O ye of litle fayth: Therfore, take no thought, saying: what shall we eate, or what shall we drinke, or wherwith shall we be clothed: after all these thynges do the Gentyles seke. For youre heauenlye father knoweth that ye haue nede of all these thynges. But rather seeke ye first the kyngdome of god, and the righteousnes thereof, and all these thynges shall be ministred vnto you. Care not then for the morow, for the morow day shall care for it selfe: sufficient vnto the daye is the trauayl thereof.

The. xvi. Sondag.

Psalm lxxix.
Psalm lxxix.



Deale with the thyng that is lawfull and right: O geue me not ouer vnto myne oppressours. Make thou thy seruaūt to delite in that which is good: that the proude do me no wrong.

Myne eyes are wasted awaye with looking for thy health: and for the worde of thy righteousnes.

O deale with thy seruaūt accordyng vnto thy louyng mercy: and teache me thy statutes.

I am thy seruaunt: O graunt me vnderstandyng, that I maye knowe thy testimonies.

It is tyme for thee Lorde to laye to thyne hande: for they haue destroyed thy lawe.

For I loue thy commaundementes: aboue golde and precious

precious stone.

Therefore holde I straight all thy commaundementes:
and all false wayes I vtterly abhorre.

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

As it was in the beginnyng. &c. Amen.

The Collect.

Lorde we beseeche thee, let thy continual pitie cleanse
and defende thy congregacion: and because it can
not continue in safetie without thy succoure, pre-
serue it euermore by thy helpe and goodnes, through Je-
sus Christ our Lorde.

The Epistle.

I Desire that you faint not because of my tribulaci- Eph. iii.
ons that I suffre for your sakes: whiche is youre
praise. For this cause I bowe my knees vnto the
father of our lorde Jesus Christe, whiche is father ouer al
that is called father in heauen & in yearth, that he would
graunt you, accordyng to the riches of his glozye, that ye
mate be strengthened with might by his spirite in the inner
man: that Christ maye dwell in your heattes by faythe,
that ye beyng rooted and grounded in loue, might be able
to comprehend with all saintes, what is the bredthe and
length, depth and heighth: and to know the excellent loue
of the knowlege of Christ, that ye might be fulfilled with
all fulnes, whiche commeth of God. Vnto him that is a-
ble to do excreadyng abundantly aboue all that we aske
or thinke accordyng to the power that worketh in vs, be
praise in the congregacion by Christ Jesus, throughout
al generacions from time to time Amen.

The Gospel.



AND it fortuneth, that Jesus went into a Citie Luc. vii.
called Naun, and many of his disciples went
with him, and muche people. When he came
nye to the gate of the citie, beholde there was
a deade

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a dead man caried out, whiche was the only sonne of his mother, and she was a wydow, and muche people of the citie was with her. And when the lord sawe her, he had compassion on her, and sayed vnto her: wepe not. And he came nye, and touched the coffyn, and they that bare him stode stil. And he saied: yong man, I say vnto thee, aryse. And he that was dead, sate vp, & began to speake. And he deliuered hym to his mother. And there came a feare on them all. And they gaue the glozve vnto God, saying: A great prophet is rysen bp among vs, and God hath visited his people. And this rumor of hym went forth throughout all Jewrye, and throughout all the regions which lye round about.

The .xvii. Sondaye.

Mirabilia.
Psal. cix.



Thy testimonies are wonderful: therfore doeth my soule kepe them.

When thy word goeth forth: it geueth lighte and vnderstandyng euen vnto the simple.

I opened my mouth and drewe in my breath: for my delite was in thy commaundementes.

O looke thou vpon me, and be mercifull vnto me: as thou blest to do vnto those that loue thy name.

Order my steppes in thy worde: and so shal no wickednes haue dominion ouer me.

O deliuer me from the wrongfull dealynges of men: and so shall I kepe thy commaundementes.

Shewe the light of thy countinaunce vpon thy seruā: and teache me thy statutes.

Myne eyes gush out with water: because me kepe not thy lawe.

Glozy be to the father, and to the sonne: and to the .ꝑꝑ.
As it was in the begynning, is now and ever. ꝑꝑ.

The Collecte.

LORD we praye thee that thy grace maye alwayes preuente and folowe vs, and make vs continuallye to be

to be geuen to all good workes: thorough Iesus Christe
our Lorde.

The Epistle.

I(which am a prisoner of the Lordes) exhorte you Ephc. iiii.
that ye walke woꝛthy of the vocation wherewith
ye are called, with al lowlines and mekenes, with
humblenes of mynde, forbearynge one another through
loue, and be dyligente to kepe the vnytie of the spirite
through the bonde of peace, beyng one bodye and one spi-
rite, enen as ye are called in one hope of youre callynge.
Let there be but one Lorde, one faith, one baptisme, one
God and father of all, whiche is aboue all, and through
all, and in you all.

The Gospel.

Ichaunced that Iesus went into the house of
one of the chiefe pharises, to eate breade on the Luc. xxiij.
Sabboth day: and they watched him. And be-
hold, there was a certaine mā before him, which had the
dropsie. And Iesus answered, & spake vnto the lawiers
and pharises, sayng. Is it laweful to heale on the Sab-
both day? And they held theyꝝ peace. And he toke hym
and healed him, and let him go: and answered them, say-
ng: which of you shal haue an Asse or an Oxe fallē into
a pit, and wil not straightwaie pul him oute on the Sab-
both day? And they could not answer him again to these
thinges. He put foꝛth also a similitude to the gestes, whē
he marked how they preared to bee in the hiest rounes, &
sayed vnto them: when thou arte bidden of any man to a
weddyng, sit not doune in the highest rounge, lest a more
honorable man then thou, be bidden of hym, and he (that
bad hym and thee) come and saye to thee: geue this man
rounge, and thou then begin with shame to take the low-
est rounge. But rather when thou arte bidden, go and sit
in the lowest rounge, that whē he that bad thee cometh, he
maye saye vnto thee, frende sit bp hier. Then shalte thou
haue woꝛship, in the presēce of thē that sit at meate with
thee.

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thee . For whosoever exalteth hymselfe , Chalbe brought lowe , and he that humbleth hymselfe , Chalbe exalted.

The .xviii. Sondaye.

Influses dñe
Psal. cxcix.



Ighteous arte thou , O Lorde : and true is thy iudgement.

The testimonies that thou hast commaunded: are excedyng righteous and true.

My zeale hath euen consumed me : because mine enemyes haue forgotten thy wordes.

Thy worde is tried to the vttermost: and thy seruannt loueth it.

I am small and of no reputacion: yet do not I forgette thy commaundementes.

Thy righteousness is an everlastyng righteousness: and thy lawe is the trueth.

Trouble and heauines haue taken hold vpon me: yet is my delight in thy commaundementes.

The righteousness of thy testimonies is everlastyng: O graunt me vnderstandyng, and I shall liue.

Glozy be to the father. &c.

As it was in the begynning. &c.

The Collect.



Lorde we beseeche thee, graunt thy people grace to auoyde the infeccions of the Deuil, and with pure harte and mynde, to folowe thee , the onely God: Through Iesus Christ our Lorde.

The Epistle.

1. Cor. i.



I thanke my god alwaies on your behalfe, for the grace of God, whiche is gyuen you by Iesus Christe , that in all thynges ye are made riche by hym, in al vtteraunce, and in al knowleage , by the whiche thynges, the testimonye of Iesus Christe

Christe, was confirmed in you, so that ye are behinde in no gift, waityng for the apperyng of oure Lorde Jesus Christe, which shall also strength you vnto the ende, that ye maie be blameles, in the daye of the commyng of oure Lorde Jesus Christ.

The Gospell.

WHEN the Phariseis had harde, that Jesus dyd put the Saduces to silence, they came together, and one of them (which was a Doctor of lawe) asked hym a question, temptyng hym, & saying: Maister, whiche is the greatest Commaundement in the lawe? Jesus saied vnto hym: Thou shalte loue the Lord thy God with all thy harte, & with all thy soule, and with all thy mynde. This is the firste and greatest commaundement. And the second is like vnto it. Thou shalte loue thy neighbour as thy selfe. In these twoo commaundementes hang all the lawe and the prophetes. While the Phariseis were gathered together, Jesus asked them, saying: what thynke ye of Christ? whose sonne is he? They sayed vnto him: the sonne of David. he saied vnto them: how then doeth David in the spirite, call hym Lord: saying: The Lord sayed vnto my Lord, sit thou on my right hand till I make thyne enemies thy footestoolle. If David then call hym Lorde, how is he then his sonne? And no manne was able to aunswere hym any thyng, neither durst any man (from that daye furthe) aske hym any more questions.

The. xix. Sundae.



Call with my whole harte: heare me, O Lord, I wyll kepe thy statutes.
Yea, even vpon thee do I call: helpe me and I shall kepe thy testimonies.
Early in the mornyng do I crye vnto thee:
For in thy worde is my trust.

Myne eyes preuente the night watches: that I might be
Q. i. be

At the communion.

be occupied in thy wordes.

Hearc my voyce (O lorde) accordyng vnto thy louyng kyndnesse: quicken me accordyng as thou art wont.

They draue nye that of malice persecute me : and are farre from thy lawe.

Be thou nye at hande, O lorde: For all thy commaundementes are true.

As concernyng thy testimonies, I haue known long sinee: that thou hast grounded them for euer.

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

As it was in the beginning, is now. &c.

The Collect.

 **G**OD, for asmuche as without thee, we are not able to please thee: Graunte that the workyng of thy mercie, maye in all thynges directe and rule our heartes: Through Iesus Christ our Lorde.

The Epistle.

Eph. iiii.

 **T**HIS I saye and testifie through the Lord, that ye hencefoorth walke not as other Gentiles walke, in banitie of their mynde, while they are blinded in their vnderstandyng, being farre from a godly life, by the meanes of the ignorancie that is in them, and because of the blindenesse of their heartes, whiche beyng past repentaunce, haue geuen themselves ouer vnto watonnes to worke all manner of vncleannes, euen with gredines. But ye haue not so learned Christe. If so bee that ye haue heard of hym, and haue been taught in hym, as the trueth is in Iesu (as concernyng the conuersation in time past) to laye from you that olde man, which is corrupt, accordyng to the deceiueable lustes. To be renewed also in the spirite of your mynde, and to putte on that newe man, whiche after God, is shapen in righteousness and true holynes. wherfore put awaie lying, and speake euery

euery man trueth vnto his neighbour, forasmuche as we are members one of another. Be angery and synne not: Let not the Sunne go doune vpon your wrathe, neither geue place to the backbiter. Lette hym that stole, steale no more, but lette him rather labour with his handes the thing whiche is good, that he maye geue vnto hym that nedeth. Let no filthy communication procede out of your mouthe: But that whiche is good to edifie withall, as oft as nede is, that it maye minister grace vnto the hearers. And greue not ye the holy spirite of God, by whome ye are sealed vnto the daie of redemption. Let all bitterness and fearcenelle, and wrath, and roaryng, and cursed speakyng, be put awaye from you, with all malitiousnes. Be ye curteous one to another, mercifull, forgeuing one another, euen as God for Chyistles sake hathe forgeuen you.

The Gospel.



Jesus entred into a Shippe and passed ouer, and came into his owne Citie: And beholde, they broughte to hym a manne sicke of the palsey, lying in a bed. And when Jesus sawe the faith of them, he saied vnto the licke of the palsey: Sonne bee of good there, thy synnes be forgeuen thee. And behold, certaine of the Scribes saied within themselves: this manne blasphemeth. And when Jesus sawe their thoughtes, he saied: wherfore thinke ye euill in your heartes: whether is it easer to saye, thy synnes bee forgeuen thee, or to saye arise and walke: But that ye maye knowe that the sonne of manne hath a power to forgeue synnes in yearth: Then sayeth he vnto the sicke of the palsey: Arise, take vp thy bed, and go vnto thyne house. And he arose and departed to his house: But the people that sawe it, merueiled and glorified God, whiche had geuen suche power vnto men.

At the Communion.

The. xx. Sondaie.

Wilde himilis
vatem meam.
Psal. cxix.



Consider myne aduersitie, and deliuer me: For
I do not forget thy lawe.
Avenge thou my cause and deliuer me: quicken
me accordyng vnto thy worde.
Healthe is farre from the vngodly: For thei
regarde not thy statutes.

Great is thy mercie, O Lorde: quicken me as thou art
wont.

Many there are that trouble me, and persecute me: yet
do not I swarue from thy testimonyes.

It greueth me when I se the trasgressors: because they
kepe not thy lawe.

Consider, O lord, how I loue thy commaundementes,
O quicken me: accordyng to thy louyng kyndnesse.

Thy worde is true from euerlastyng: All the iudge-
mentes of thy righteousnes endure for euermore.

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

As it was in the beginning, is now. &c.

The Collect.

Almighty and merciful God, of thy bountiful good-
nes, kepe vs from all thynges that maye hurte vs:
that we beyng ready bothe in body and soule, maye
with free heartes accomplishe those thynges, that thou
wouldest haue doen: Through Iesus Christ our Lorde.

The Epistle.

Ephes. v.



Take hede therefore, howe ye walke circumspecte-
lye: not as vnwise, but as wise menne, wyynyng
occasion, because the dayes are euill. wherfore
be ye not vnwise, but vnderstand what the wyll
of the Lorde is, and be not dronken with wine, wherein is
excesse: But be filled with the spirite, speaking vnto your
selues

selues in Psalmes and hymnes, and spiritnall songes, syngyng and makyng melody to the Lorde in your hartes, geuyng thanks alwayes for all thynges vnto God the father, in the name of our Lorde Iesus Christe: submittyng your selues one to another, in the feare of God.

The Gospell.



Jesus saied to his disciples: The kyngdome of Math. xxii. heaven is lyke vnto a man that was a Kyng, whiche made a Mariage for his sonne, and let furthe his seruauntes, to call them that were bid to the weddyng, and they would not come. Agayne he sent furth other seruauntes, saying: Tell the whiche are bidden: beholde, I haue prepared my diner, myne Oxen & my fatlinges are kyled, and al thinges are redy, come vnto the Mariage. But they made lighte of it, and wente their wayes: One to his farme place, another to his Marchaundise, and the remnaunte tooke his seruauntes, and intreated them shamefully, and flegge the. But when the Kyng heard thereof, he was wrothe, and sente furthe his men of warre, and destroyed those inurthers, and brent by their cite. Then sayed he to his seruauntes: the Mariage in dede is prepared, but they whiche were bidden, were not worthy: Go ye therfore out into the hye wayes: and as many as ye finde, bid the to the mariage. And the seruauntes went furthe into the hye wayes, and gathered together all, as many as they could finde, bothe good and bad, and the weddyng was furnished with gastes. Then the King came in, to see the gastes, and when he spied there a man, whiche had not on a wedding garment, he sayed vnto hym: frende, howe cammest thou in hither not hauyng a wedding Garmēt: And he was euen speacheles. Then sayed the Kyng to the ministers: take and bynde hym hande and foote, and caste hym into vtter darkenesse, there shalbe weping and
D.iii. gnashyng

At the Communion.
gnashyng of teeth. For many be called, but fewe are chosen.

The. xxi. Sondaye.

Principes
persecuti.
Psal. cxix.



Princes haue persecuted me without cause:
But my hart standeth in awe of thy wordes.
I am as glad of thy worde: as one that findeth great spoyle.
As for lies, I hate and abhorre them: But
thy lawe do I loue.

Seuen tymes a daye do I prayse thee: Because of thy
righteous iudgementes.

Great is the peace that they haue whiche loue thy
lawe: and they are not offended at it.

Lord, I haue looked for thy sayyng healthe: and doen
after thy commaundementes.

My soule hath kept thy testymonyes: and loued them
exceedingly.

I haue kept thy commaundementes and testimonies:
for all my waies are before thee.

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

As it was in the beginning, is now. &c.

The Collect.



Grant we beseeche thee, merciful Lord, to thy faith-
full people, pardon and peace, that they maye bee
cleansed from all their synnes, and serue thee with a
quiet mynde: Through Iesus Christ our Lord.

The Epistle.

Eph. vj.



Ye brethren, be strong through the lord, & through
the power of his might. Put on all the armour
of god, that ye may stande agaynst the assaultes
of the

of the deuill: for we wrestle not against bloude and flesh, but against rule, against power, against worldly rulers, euen gouernours of the darkenesse of this world, against spirituall craftinesse, in heauenly thynges. wherfore, take vnto you the whole armour of God, that ye maye be able to resist in the euill daie, and stande perfect in al thynges. Stande therfore and your loynes girde with the truech, haupng on the breste plate of righteousnesse, and haupng shoes on your feete, that ye maye be prepared for the gospel of peace. Aboue all, take to you the Childe of faith, wherewith ye maie quenche all the fiery dartes of the wicked. And take the helmer of saluacion, and the sworde of the spirite, whiche is the worde of God. And prae alwayes with all maner of prayer, and supplicacion in the spirite, and watch thereunto with all instaunce and supplicacion, for all sainctes and for me: that vtteraunce maye bee geuen vnto me, that I maye open my mouthe frely, to vtter the secretes of my Gospel (wherof I am a messenger in bondes) that therein I maye speake frely, as I oughte to speake.

The Gospel.



There was a certaine Ruler, whose sonne Iohn. iiii. was sicke at Capernaum. Asone as the same heard, that Iesus was come out of Jewry into Galile, he went vnto him, and besought hym that he would come doune & heale his sonne. For he was euen at the point of death. Then saied Iesus vnto him: except ye see signes & woorders, ye wil not beleue. The Ruler saiethe vnto him: Sir, come doune or euer that my sonne dye. Iesus sayeth vnto hym: Go thy waye, thy sonne liueth. The manne beleued the woorde that Iesus had spoken vnto hym. And he wente his waye. And A. iiii. as he

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as he was goyng doune, the seruauntes mette hym, and told hym, saying: thy sonne liueth. Then enquired he of them the houre, when he beganne to amende. And they saied vnto hym: yesterdaie at the seuenth houre, the feuer left him. So the father knew that it was the same houre, in the whiche Iesus saied vnto hym. Thy sonne liueth, and he beleued, and all his household. This is agayn the second miracle that Iesus did, when he was come out of Jewry into Galile.

The. xxi. Sondaye.

Appropiet
deprecatio.
Psal. cxix.



Et my complainte come before thee, O
Lorde: Geue me vnderstandyng accor-
dyng vnto thy worde.

O let my supplicatiō come before thee:
Deliuier me according to thy worde.

My lippes shal speake of thy prayse:
whē thou hast taught me thy statutes.

Yea, my tounge shall syng of thy worde: For all thy
commaundementes are righteous.

Let thyne hand helpe me: For I haue chosen thy com-
maundementes.

I haue longed for thy sayyng health, O Lorde: And
in thy lawe is my delight.

O lette my soule liue, and it shall praisse thee: And thy
iudgementes shall helpe me.

I haue gone astraie like a shepe that is losse: O seke
thy seruaunt, for I do not forget thy commaundementes.

Glozy be to the father, and to the sonne: and to the ho-
ly ghost.

As it was in the begynnyng, is now, and euer shal-
be: world without ende. Amen.

The

The Collect.

Oide we beseeche thee, to kepe thy housholde the churche, in continuall godlines: that throughe thy protection, it maye be free from al aduersities, and deuoutly geuen to serue thee in good workes, to the glory of thy name: Through Iesus Christ our Lorde.

The Epistle.

Thanke my God with all remembrance of you alwayes in al my prayers for you, and praye with gladnes: Because ye are come into the felowship of the Gospell, from the firste daye vnto nowe. Phil. 4. And am surely certified of this, that he whiche hath begon a good worke in you, shall performe it vntill the dale of Iesus Christe: as it becommeth me, so iudge I of you all, because I haue you in my heart: forasmuche as ye are all companions of grace with me, euen in my bondes, & in the defendyng and stablisyng of the Gospell: for god is my recorde how greatly I long after you all, from the very heart rote in Iesus Christ. And this I praye, that your loue maye increase yet more and more in knowlege, and in al vnderstanding, that ye maye accept the thinges that are moste excellent, that ye maye be pure, and suche as offende no man, vntill the daye of Christe, beyng filled with the fruite of righteousness, whiche commeth by Iesus Christ, vnto the glory and prayse of God.

The Gospell.

Peter saied vnto Iesus: lorde how oft shall I forgive my brother, if he sinne against me, till seuen tymes? Iesus sayeth vnto hym: I saye not vnto thee vntill seuen tymes: but seuentie tymes seuen times. Therfore is the kyngdome of heauen likened vnto a certaine man that was a kyng, whiche would take accountes of his seruauntes. And when he had begon to reckon, one was brought vnto hym, whiche ought hym tennē Math. xviii

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tenne. **¶** *talentes*, but forasmuche as he was not able to paye, his lord commannded hym to be solde, and his wife and children, and al that he had, and paiment to be made. The seruaunt fell doune, and besought hym, saying: *sy*, haue pacience with me, and I will paye thee all. Then had the lorde pitie on that seruaunt, and loved hym, and forgaue hym the debt. So thesame seruaunt went out, and found one of his felowes whiche ought him an. *C. pence*, and he layed handes on hym, and toke him by the throte, saying: paye that thou owest. And his felowe fell doune, and besought hym, saying: haue pacience with me, and I will paye thee all. And he would not, but went and caste hym into prison, till he should paye the debt. So, when his felowes sawe what was doen, they were verye sorre, and came and tolde vnto their Lorde all that had happened. Then his Lord called him & sayd vnto hym. *O thou vngracious seruaunt, I forgaue thee all that debte, when thou desiredst me: shouldest not thou also haue had compassion on thy felowe, euen as I had pitie on thee: And his lorde was wroth, and deliuered hym to the paylers, till he shoulde paye all that was due vnto hym: So likewise shall my heauenly father do also to you, yf ye from your hartes forgeue not (enery one his brother) their trespasses.*

The. xxiii. Sondaye.

*Nisi quida do.
Psal. cxciii.*



If the Lorde hymselfe had not been on our side (now maye Israell saye:) if the Lorde hymselfe hadde not been on our side, when men rose vp against vs.

They had swallowed vs vp quicke: when they were so wrothfully displeased at vs.

Yea, the waters had drowned vs: and the streame had gone ouer our soule.

The

The depe waters of the proud: had gone euen ouer our soule.

But prayesd be the Lorde: whiche hath not geuen vs ouer for a praye vnto theyr teethe.

Our soule is escaped, euen as a birde oute of the snare of the fowler: the snare is broken, and we are deliuered.

Our helpe standeth in the name of the Lorde: whiche hath made heauen and yearth.

Glory be to the father and to the sonne: and to the. &c.
As it was in the beginning, is now and euer. &c.

The Collect.

GOd our refuge and strength, which art the authoz of all godlines, be ready to heare the deuoute prayers of thy church: and graunt that those thynges which we aske faithfully, we maye obtayne effectually: through Iesu Christe our lord.

The Epistle.

Brethren be folowers together of me, and looke Phil. iii.
on them which walke euen so, as ye haue vs for ane xample. For many walke (of whom I haue tolde you often and now tell you weping) that they are the enemyes of the crosse of Christe, whose ende is damnation, whose bely is theyr god, and glory to their shame, whiche are worldly mynded. But our conuersation is in heauen, from whence we looke for the sauoure, euen the Lord Iesus Christ, which shal chaunge our vyle body, that he maye make it lyke vnto his glorious body: accordyng to the working, whereby he is able also to subdue all thynges vnto hymselfe.

The Gospell.

When the Phariseis went out and toke counsayl, Mat. xxii.
howe they mighte tangle hym in his wordes. And they sent out vnto hym their disciples with Herodes seruantes, saying: Maister, we know that thou arte true, and teachest the waye of God truly,
neither

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neither carest thou for any man, for thou regardest not the outward appearaunce of me. Tel vs therefore, how thinkest thou: Is it lawfull that tribute be geuen vnto Cesar or not: But Iesus perceyuing their wickednes, said: why tempt ye me ye ypocrites: Shew me the tribute money. And they tooke him a peny. And he sayed vnto them: whose is this Image and superscription: they saied vnto hym, Cesars: Then saied he vnto them: geue therefore vnto Cesar the thinges whiche are Cesars: and vnto God, those thinges that are Goddes. When they had hearde these wordes, they meruayled, and left hym, and wente their waye.

The .xxiii. sondaye.

Quid sit
psal. cxxv.



They that put their truste in the lord, shalbe euen as the mount Syon: which maye not be remo-ued, but standeth fast for euer.

The hylles stande aboute Ierusalem: euen so standeth the lord rounde about his people, from this time forth for evermore.

For the rod of the vngodly commeth not into the lot of the righteous: lest the righteous put their hande vnto wickednes.

Do well (O lord:) vnto those that be good and true of heart.

As for suche as turne backe vnto their owne wickednes: the lord shall lead them forth with the euell doers, but peace shalbe vpon Israell.

Glorie be to the father and to the sonne. &c.

As it was in the beginning. &c.

The Collecte.

Lord we beseeche thee, assoyle thy people from their offences, that through thy bountifull goodnes, we maye bee
bee

be deliuered from the bandes of all those synnes, whiche
by our frayltie we haue committed: Graunt this. &c.

The Epistle.



Ve geue thanks to God, the father of our Lord Coloss. i.
Jesus Christe, alwayes for you in our prayers:
for we haue heard of your fayth in Christ Jesu,
and of the loue whiche ye beare to all sayntes,
for the hopes sake whiche is layde by in store for you in
heauen, of whych hope ye heard before by the true worde
of the gospel, which is come vnto you euen as it is, fruit-
full, and groweth as it is also among you, from the daye
in the whiche ye heard of it, and had experience in the
grace of god through the truth, as ye learned of Epaphra
our deare fellowe seruaint, which is for you a faythfull
minister of Christe, whiche also declared vnto vs youre
loue which ye haue in the spirite. For this cause we also,
euer sence the daye we heard of it, haue not ceased to pray
for you, and to desyre that ye myght be fulfilled with the
knowledge of hys will, in all wisdom and spiritual vn-
derstandyng, that ye myght walke worthy of the Lorde,
that in all thynges ye maye please, being fruitefull in all
good workes, and encreasyng in the knowledge of God,
strengthened with all myght, through his glorious power,
vnto al patience and long sufferyng with ioyfullnesse, ge-
ning thākes vnto the father, which hath made vs meeete
to be partakers of the inherytaunce of sayntes in lyght.

The Gospel.



Whyle Jesus spake vnto the people beholde, Math. ix.
there came a certaine ruler, and worshipped
him, sayng: my daughter is euen now dis-
ceased, but come and laye thy hande vpon
her, and she shall lyue. And Jesus arose and
folowed hym and so dyd hys discyples. And beholde, a
R. i. woman

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woman whyche was diseased with an issue of bloude
twelue yeres, came behinde him and touched the hemme
of his vesture. For she saide within her selfe: If I maye
touche but euen hys vesture only, I shalbe safe. But Je-
sus turned him about, and when he sawe her, he sayde:
doughter be of good comfort, thy fayth hath made thee
safe. And the woman was made whole euen that same
tyme. And when Jesus came into the rulers house, and
sawe the mynstrelles and the people makynge a noyse, he
said vnto them: get you hence, for the maide is not dead
but slepeth. And they laughed hym to scorne: But when
the people were put furth he went in, and toke her by the
hande (and sayde: damosell aryse.) And the damosell a-
rose. And thys noyse went abrode into all that lande.

¶ The .xxv. sondaye.

Dei do-
minus. psal.
cxvii.

Except the Lorde buylde the house: their labour
is but losse that buylde it.

Except the Lorde kepe the cite: the watch-
man waketh but in vayne.

It is but lost labour that ye haste to ryse vp early, and
so late take rest: and eate the bread of carefulnes, for so
he geueth his beloued slepe.

Lo, chyldren and the fruite of the wombe are an heri-
tage and gyfte: that comineth of the Lorde.

Lyke as the arrowes in the hand of the giaunt: euen
so are the yong chyldren.

Happye is the man, that hath hys quyer full of them:
they shall not be ashamed, when they speake with their
enemies in the gate.

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

As it was in the begynning, is now. &c.

The Collect.

STier vpon we beseeche thee, O Lord, the wylls of thy
faythfull people, that they plenteously bringynge furth
the

the fruite of good woꝝkes: may of thee, be plenteously rewarded: through Iesus Chyſte our Lorde.

The Epistle.

Behold the tyme commeth, ſaith the Lord, that I Iere. xxliij.
 wyll rayſe vp the righteous braunche of Dauid,
 which kyng ſhall beare rule, and he ſhall proſper
 with wyſdome, and ſhall ſet vp equite & righteousnes a-
 gaine in the earth. In his tyme ſhall Iuda be ſaued, and
 Iſrael ſhall dwell with out feare. And this is the name
 that they ſhal call him: euen the Lord our righteousnes:
 & therfore behold, the tyme commeth, ſaith the Lord, that
 it ſhal nomore be ſaide: the Lorde lyueth, which brought
 the children of Iſrael out of the lande of Egypt: But the
 Lorde lyueth which brought furth and lead the ſeede of
 the houſe of Iſrael out of the north lande, and from all
 contries where I had ſcatered them: & they ſhall dwell
 in theyꝝ owne lande agayne.

The Goſpell.

When Ieſus liſt vp his eyes, and ſawe a great com-
 panie come vnto him, he ſaith vnto Philip: whẽ John. vi.
 ſhall we bye bread that theſe maye eate: This he
 ſayd to proue him: for he himſelfe knewe what he wolde
 do. Phylp aunſwered hym: two hundreth peniworth of
 bread are not ſufficiente for the, that euery man may take
 a litle. One of hys dyſciples (Andrewe, Simon Peters
 brother) ſaid vnto hym: There is a ladde here, whyche
 hath ſiue barley loues, and two fiſhes: but what are they
 among ſo many: And Ieſus ſayd: make the people ſyt
 doune. There was muche graſſe in the place. So the
 mē ſat doune, in nombꝛe about ſiue thouſand. And Ieſus
 toke the breade, & when he had geuen thankes, he gaue
 to the diſciples, and the dyſciples to them that were ſet
 doune: And likewiſe of the fiſhes as much as they wold.

R. ii.

when

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When they had eatē inough, he saith vnto his disciples:
Gather vp the broken meate which remayneth, that no-
thing be lost. And they gathered it together, and fylled
twelue baskettes with the broken meate of the fyue bar-
ley loaves, which broken meat remained vnto them that
had eaten. Then those men (when they had seen the my-
racle that Iesus did) said: this is of a truth the same pro-
phete that shoulde come into the worlde.

SAINT AN

drewes daye.

Sept expug-
nauerunt
psal. Cxxix.



Any tymes they haue fought agaynst me fro
my youth vp: may Iſraell nowe saye.
Yea, many a tyme haue thei vexed me from my
youth vp: but thei haue not preuailed against
me.

The plowers plowed vpon my backe: and made long
fowres.

But the righteous Lorde: hath heuen the snares of
the vngodly in pices.

Let them be confounded and turned backward: as
many as haue euill wyll at Sion.

Let them be euen as the grasse growyng vpon the
house toppes: which withereth afore it be pluckt vp.

Wherof the mower fylleth not hys hande: neither
he that bindeth vp the sheues, hys bosome.

So that they which go by, saye not so muche: as the
Lord prospere you, we wish you good lucke in the name
of the Lorde.

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

As it was in the begynning, is nowe, and euer shalbe:
woulde without ende. Amen.

The

The Collect.

Almyghtie God, which hast geuen suche grace to thy Apostle saynt Andrew, that he counted the sharp and painful death of the crosse to be an high honour and a great glory: Graunt vs to take and esteeme all troubles and aduersities which shal come vnto vs for thy sake, as thinges profitablen for vs toward the obtaining of euerlasting life: through Iesus Christ our Lorde.

The Epistle.

Yf thou knowledg with thy mouth, that Iesus is the Lord, & beleue in thy heart that God raised him vp from death, thou shalt be safe. For, to beleue with the hearte iustifieth: and to knowledg with the mouth maketh a man safe. For the scripture saith: whosoever beleueth on hym shall not be confounded. There is no differēce betwene the Jewe and the Gentyle. For one is Lorde of all, whiche is ryche vnto all that call vpon hym. For whosoever doth call on the name of the Lorde shall be safe. Howe then shall they call on him, on whom they haue not beleued: How shall they beleue on him, of whom they haue not heard: How shall they heare, without a preacher: And how shall they preache, except they be sent: As it is written: how beautiful are the fete of thē which bring tidinges of peace, and bring tidynge of good thynges. But they haue not al obeyed to the gospel. for Esay sayeth: Lorde, who hath beleued our saynges: So then, faith cometh by hearing, and hearing cometh by the worde of God. But I aske: haue they not heard: no doubt their sound went out into al landes, & their wordes into the endes of the world. But I demaunde whether Israell dyd knowe or not: fyrst Moyses sayth: I wyll prouoke you to enuy, by them that are no people, by a folysh nation I wyll anger you.

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Esaie after that is bolde, and sayth: I am found of them that sought me not, I am manifest vnto them that asked not after me. But against Israell he saith: all daye long haue I stretched furth my handes vnto a people that beleueth not, but speaketh agaynst me.

The Gospell.

Matth. iiii.



AS Iesus walked by the sea of Galilee, he sawe two brethren: Simon, which was called Peter: and Andrew his brother, casting a net into the sea (for they were fyers) and he saith vnto them: folowe me, and I will make you to become fyers of men. And they streight way left their nettes, & folowed hym.

And when he was gone furth from thence, he sawe other two brethren, James the sone of zebede, and John hys brother, in the ship with zebede theyr father, mending theyr nettes: and he called them. And they immediately left the ship and their father, and folowed hym.

Saynt Thomas the Apostle.

Beati omnes
psal. cxxviii.



BLessed are all they that feare the Lorde: and walke in his wayes.

For thou shalt eate the labours of thyne handes: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine: vpon the walles of thyne house.

Thy chyldren like the Olive braunches: round about thy table.

Lo, thus shall the man be blessed: that feareth the lorde.

The Lorde from out of Syon, shall so. blesse thee: that thou shalt see Ierusalem in prosperitie all thy lyfe long.

Yea that thou shalt see thy chylders chyldren: and peace vpon Israell.

Glorie be to the father. &c.

As it was in the beginning. &c.

The

The Collect.

A Almighty everliuing God, whiche for the more confirmation of the fayth, didst suffer thy holy Apostle Thomas, to bee doubtfull in thy sonnes resurreccyon: graunte vs so perfectly, and without all doubt to beleue in thy sonne Iesus Christe, that our fayth in thy syghte neuer be reprobued: heare vs, O Lorde, through the same Iesus Christe, to whome with thee and the holy goste be all honour. &c.

The Epistle.



Mow ye are not straungers nor foreners: but citezens with the saintes, and of the household of God, and are built vpon the foundation of the apostles and prophetes, Iesus Christ him selfe beeing the head corner stone, in whome what building soeuer is coupled together, it groweth vnto an holy temple in the lord, in whome ye also are built together, to be an habitation of God through the holy gost.

Ephes. 4.

The Gospell.



Thomas one of the twelue, which is called Didymus, was not with them, when Iesus came. The other disciples therfore sayde vnto hym: we haue sene the lord. But he sayd vnto them: except I see in hys handes the printe of the nayles, and put my finger into the print of the nayles, and thrust my hande into his syde, I will not beleue.

Iohn. XX.

And after eghte dayes, agayne hys disciples were within, and Thomas with them. Then came Iesus when the doores were shut, and stode in the middes, and sayd: peate be vnto you. And after that he sayde to Thomas: bring thy finger hither, and see my handes, and reache hither thy hande, and thruste it into my syde, and be not saythlesse, but beleuing. Thomas answered and sayde

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sayde vnto hym: my lord and my God. Iesus sayd vnto him: Thomas because thou hast sene me, thou hast beleued: blessed are they that haue not sene, and yet haue beleued. And many other sygnes truly dyd Iesus in the presence of his disciples, whiche are not written in this booke. These are written, that ye myght beleue that Iesus is Christe the sonne of God, and that (in beleuing) ye myght haue lyfe through his name.

The conuersion of saint Paule

At Mattins.

The.ii. Lesson. Act. xxi. vnto they heard hym.

Confitebor:
tibi. psal.
cxviii.



I will geue thanks vnto thee, O lord, with my whole hearte: euen before the Goddes, wil I syng prayse vnto thee.

I will wurshyp towarde thy holpe temple, and prayse thy name, because of thy louyng kyndenesse and trueth: for thou haste magnified thy name, and thy woord aboue all thynges.

When I called vpon thee, thou heardest me: and endu-
cest my soule with muche strength.

All the kinges of the earth shall prayse thee, O Lord. for they haue hearde the woordes of thy mouth.

Yea, they shall syng in the wayes of the Lord: that great is the glory of the Lord.

For though the lord be hye, yet hath he respecte vnto the lowly: as for the proud, he beholdeth them a farre of.

Though I walke in the middes of trouble, yet shalte thou refreshe me: thou shalte stretch furth thyne hande vpon the furiousnesse of myne enemyes, and thy ryghte hande shall saue me.

The Lord shall make good his louing kyndnes towarde me: yea thy mercie, O Lord, endureth for euer, despise not then the woorkes of thyne owne handes.

Glory

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

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

The Collect.

GOD whiche haste taughte all the worlde, through the preachyng of thy blessed Apostle saincte Paule: graunt we beseeche thee, that we whiche haue hys wonderfull conuersion in remembraunce, maye folowe and fulfill the holy doctryne that he taughte: through Iesus Christ our Lorde.

The Epistle.



AND Saul yet breathyng out threathynges, and slaughter agaynste the Disciples of the lord, went vnto the hye prieste, and desired of him letters to cary to Damasco, to the Synagoges: that if he founde any of this waye (whether they were men or women) he might bring the bound vnto Ierusalem. And when he iourneyed, it fortuned that as he was come nigh to Damasco, sodenly there shined round about him a light from heauen, and he fel to the earth, & heard a voyce, sayng to him: Saul, Saul, why persecutest thou me: And he sayde: what art thou Lorde: And the Lord sayd: I am Iesus whome thou persecutest. It is harde for thee to kicke agaynste the pricke. And he both trembling and astonied, sayd: lorde, what wilt thou haue me to doe: And the lorde sayde vnto hym: aryse and goe into the citie, and it shalbe tolde thee what thou must doe. The men whiche iourneyed with hym, stode amased, hearing a voyce, but seeing no man. And Saul arose fro the earth, and when he opened hys eyes, he saw no man: But they led him by the hand, and brought him into Damasco. And he was thre dayes without sight, & neyther
dyd

Actes. ix.

At the Communion.

did eate nor drynke. And there was a certayn disciple at Damasco, named Ananias, and to him said the Lord in a vision: Ananias: and he sayd: beholde, I am here lord. And the lord sayd vnto him: arise and goe into the strete (whiche is called streighte) and seke in the house of Judas, after one called Saul of Tharsus. For beholde, he prayeth, and hath seene in a vision a man, named Ananias, cumynge in to hym, and puttyng hys handes on hym, that he mighte receyue hys sighte. Then Ananias aunswered: Lord, I haue hearde by many of thys man, howe muche euill he hath doone to thy saintes at Ierusalem: and here he hath aucthoritye of the hye priestes, to bynde all that call on thy name. The Lord sayde vnto hym: goe thy waye, for he is a chosen vessel vnto me, to beare my name beefore the Gentyles, and kynges, and the chyl dren of Israell. For I will shewe hym, howe great thynges he muste suffer for my names sake. And Ananias wente hys way, and entred into the house, and put hys handes on hym, and sayde: brother Saul, the Lord that appeared vnto thee in the way as thou cameste, hath sent me, that thou mighteste receyue thy syghte, and be filled with the holy goste. And immediately there fell from his eyes as it had bene scales, and he receyued syghte, and arose and was baptised, and receiued meate and was counforted. Then was Saul a certayne dayes with the discyples whiche were at Damasco. And straight way he preached Christe in the Synagoges, howe that he was the sonne of God. But all that hearde hym were amased, and sayde: is not thys he that spoyled them whiche called on thys name in Ierusalem, and came hither for that entente that he mighte bring them bounde vnto the hye priestes: But Saul increased the more in strength, and confounded the Jewes whiche dwelte at Damasco, affirming that thys was very Christe.



Peter answered and said vnto Jesus: behold, we haue forsaken all, and folowed thee, what shal we haue therfore: Jesus sayd vnto them: verely I say vnto you, that when the sonne of man shal sit in the seate of his Maiestie, ye that haue folowed me in the regeneration, shall sit also vpon twelue seates, and iudge the twelue tribes of Israell. And euery one that forsaketh house, or brethren, or sisters, or father, or mother, or wyfe, or children, or landes, for my names sake, shall receiue an hundred folde, and shall inherite euerlasting lyfe. But many that are first shalbe last, and the last shalbe first. Math XIX

C At Euen song.

The seconde lesson. Actes. xxvi. vnto the ende.

C The purification of. S. Mary the virgin.



Beholde (now) prayse the Lorde: all ye seruantes of the lord, ye that by night stand in the house of the Lorde: (euen in the courtes of the house of our God.) Ecce nunc benedicite. psal. CXXXIII.
Lift vp your handes in the Sanctuary: and prayse the Lorde.

The Lorde that made heauen and yearth: geue thee blessing out of Sion.

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

As it was in the beginning, is now, &c.

The Collect.



Almyghtye and euerlastyng God, we humbly beseeche thy Maiestie, that as thy onely begotten sonne, was this day presented in the Temple, in the

At the Communion.

the substance of our flesh: so graunte that we maie bee presented vnto thee, with pure and cleare myndes: By Iesus Christ our Lorde.

The Epistle.

The same that is appoynted for the Sondaye.

The Gospel.

LUC. ii.



When the tyme of their Purification (after the lawe of Moyses) was come, they brought him to Hierusalem, to present hym to the Lorde, (as it is written in the Lawe of the Lorde: every manne child that first openeth the matrix, shalbe called holy to the lorde:) and to offre (as it is saied in the Lawe of the Lorde) a payre of turtle Dooues, or twoo young Pigeons. And beholde, there was a man in Hierusalem, whose name was Simeon. And the same man was iust and godly, and looked for the consolacion of Israell, and the holy Goste was in hym. And an answere had he receiued of the holy Goste, that he should not see death, excepte he firste sawe the Lordes Christe. And he came by inspiration into the temple.

Saint Mathies dale.

Tripe me.
Isa. Cxl.



Deliver me, O lorde, from the euil manne: and preserue me from the wicked man, which imagine mischiefe in theyr heartes: and stirre vp strife all the day long. They haue sharpened theyr tongues lyke a Serpent: Adders poyson is vnder theyr lippes.

Kepe me, O lord, from the handes of the vngodly: preserue me from the wicked men, which are purposed to ouerthrowe my goynges.

The proude haue layed a snare for me, and spred a net abroad with cordes: yea, and set trappes in my way.

I layde vnto the Lorde, thou arte my God: heare the voyce

boyce of my prayers, O Lorde.

O Lorde God, thou strength of my health: thou haste couered my head in the day of battayl.

Let not the vngodly haue his desyre, O Lord: let not his mischeuous imaginacyon prosper, leste they bee too proude.

Let the myschiefe of theyr owne lippes fall vpon the head of them: that compasse me about.

Let hote burning coales fall vpon them: let them bee cast into the fyer, and into the pit, that they neuer rise vp agayn.

A manne full of woordes shall not prosper vpon the yearth: euill shall hunt the wicked person, to ouerthrow hym.

Sure I am that the lorde will auenge the poore: and maynteyn the cause of the helpelesse.

The righteous also shal geue thanks vnto thy name: and the iust shall continue in thy sight.

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

As it was in the beginning. &c.

The Collect.

A Lmyghtye God, whiche in the place of the traytor Judas, didst chole thy faythfull seruaunte Mathie, to be of the number of thy twelue Apostles: Graunt that thy churche being alway preserved from false Apostles, may be ordred and guided by faythfull and true pastors: Through Iesus Christ our Lorde.

The Epistle.

In those dayes, Peter stode vp in the mid-Actes. i.
des of the disciples, and sayd: (the numbre
of names that were together, were about
an. Cxx.) Ye men and brethzen, thys scrip-
ture must nedes haue bene fulfilled, which
the holye Ghoste, throughe the mouthe of Dauid, spake
S. i. before

At the Communion.

before of Judas, whiche was guyde to them that toke
 Jesus. For he was numbred with vs, and had obtained
 felowship in this ministracion. And the same hath now
 possessed a plat of ground, with the rewarde of iniquitie:
 and when he was hanged, he burst a sunder in the mid-
 des, and all his bowels gushd out: And it is known
 vnto all the inhabiteurs of Hierusalem: in so muche that
 thesame fielde is called, in theyr mother tongue, Achel-
 dama, that is to saye, the bloude fielde. For it is written
 in the boke of Psalines: his habitation be voyde, and no
 man be dwelling therein, and his bishoprike let an other
 take. wherfore, of these menne whiche haue companied
 with vs (al the tyme that the lorde Jesus, had al his con-
 uersacion emong vs, beginning at the baptisme of John
 vnto that same day, that he was taken vp from vs) must
 one be ordayned, to be a witnes with vs of his resurrec-
 tion. And they appoynted two, Ioseph whiche is called
 Barlabas (whose surname was Justus) and Mathias.
 And when they prayed, they sayde: Thou Lorde, which
 knowest the heartes of al menne, shew whether of these
 two thou haste cholen: That he may take the roune of
 this ministracion and Apostleship, from whiche Judas
 by transgression fel, that he might goe to his own place.
 And they gaue furth theyr lottes, and the lot fel on Ma-
 thias, and he was coumpted with the eleuen Apostles.

The Gospel.

Mat. xi.



In that tyme Jesus answered, and sayde: I
 thanke thee (O father) Lorde of heauen and
 yearth, because thou hast hyd these thynges
 from the wise and prudent, and hast shewed
 them vnto babes: verely father, euen so was it thy good
 pleasure. All thynges are geuen ouer vnto me of my fa-
 ther. And no manne knoweth the sonne, but the father:
 neither knoweth any man the father, saue the sonne, and
 he to whomesoener the sonne will open hym. Come vn-
 to me

to me all ye that labor and are laden, and I wil ease you.
Take my yoke vpon you, and learne of me, for I am
meke and lowly in heart, and ye shal fynd rest vnto your
soules, for my yoke is easie, and my burden is light.

The Annunciacion of the virgin Marie.



Lorde, I am not hye mynded: I haue no
proude lookes.

Domine non
exaltas, psal
CXXXI.

I doe not exercise my selfe in great mat-
ters: whiche are to hye for me.

But I refrayne my soule, and kepe it low,
lyke as a chyld that is weaned from hys
moother: yea, my soule is euen as a weaned chyld.

O Israell, trust in the Lorde: from thys tyme forth,
for euermore.

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

As it was in the beginning, is now. &c.

The Collect.



We beseeche thee, Lorde, powre thy grace into
our heartes, that as we haue knowen Christ,
thy sonnes incarnation, by the message of an
Angell: so by hys crosse and passion, we maye
be brought vnto the glory of his resurrection: Through
the same Christ our Lorde.

The Epistle.



GOD spake once agayne vnto Ahaz, saying: re-
quite a token of the Lorde thy God, whether
it be towarde the depth beneth, or towarde the
heigth aboue. Then sayde Ahaz: I will require
none, neyther will I tempte the Lorde. And he sayed:
bearken to, ye of the house of Dauid: is it not ynoughe
for you, that ye bee greiuous vnto menne, but ye muste
greue my God also: And therefore the Lorde shall geue
you a token: Beholde a virgin shall conceiue and beare
a sonne, and his mother shall call hys name Emanuell.

Esai. vii.

S. ii. Butte

At the Communion.

Butter and Hony shall he eate, that he maye knowe to
refuse the euill, and chose the good.

The Gospel.

Luce. i.



And in the sixth moneth, the Angell Gabriell was sente from GOD vnto a citie of Galile, named Nazareth, to a virgyn spoused to a manne, whose name was Ioseph, of the house of Dauid, and the virgins name was Mary. And the Angel went in vnto her and sayd: Haile ful of grace, the Lorde is with thee: Blessed arte thou among weomen. when she sawe hym, she was abalshed at hys saying: and caste in her mynde, what maner of salutacyon that shoulde be. And the angel said vnto her: feare not Mary: for thou hast found grace with God. Beholde, thou shalt conceiue in thy wombe, and beare a sonne, and shalt call his name Iesus: he shall be greate, and shall be called the sonne of the highest. And the Lorde God shall geue vnto hym, the seat of his father Dauid, and he shall reigne ouer the house of Iacob for ever, and of hys kyngdome there shall be none end. Then said Mary vnto the angel: How shall this be, seeing I knowe not a man? And the Angel aunswered and sayde vnto her: the holy gost shall come vpon thee, and the power of the highest shall overshadowe thee. Therfore also that holy thing which shall be borne, shall be called the sonne of God. And beholde, thy colin Elizabeth, she hath also conceyued a sonne in her age. And this is her sixth moneth, which was called baren: for with god shall nothing be vnpossible. And Mary sayde: beholde the handmayde of the lorde: be it vnto me, according to thy woorde. And the Angell departed from her.

Saint Markes day.

Domine cla:
maui. psal.
cxli.



Lorde I call vpon thee, hast thee vnto me: and
considre my voyce when I crye vnto thee.
Let my prayer bee set furth in thy sighte, as
the incense: and let the lifting vp of my handes
be

be an euening Sacrifice.

Set a watche, O Lorde, beefore my mouth: and keepe the doore of my lippes.

O let not myne hearte be enclyned to any euill thyng: let me not be occupyed in vngodly woorkes, with the men that woorken wickednesse, lest I eate of suche thynges as please them.

Lette the ryghteous rather synne me frendly: and re-
proue me.

But let not their precious Balmes breake mine head:
yea, I will pray yet agaynst theyr wickednes.

Let theyr iudges be ouerthrowen in stony places: that
they may heare my woordes, for they are swete.

Our bones lye scattered before the pit: Lyke as when
one breaketh and heueth wood vpon the earth.

But myne eyes looke vnto thee, O lorde God: in thee
is my trust, O cast not out my soule.

Kepe me from the snare, whiche they haue layed for
me: and from the trappes of the wicked dooers.

Let the vngodly fall into theyr own nettes together:
and let me euer escape them.

Glorie bee to the father, and to the sonne: and to the
holy Gost.

As it was in the begynnyng, is now, and euer shall
be: world without ende. Amen.

The Collect.

Almyghtie GOD, whiche haste instructed thy ho-
ly Church, with the heauenly doctrine of thy Euan-
gelist Saint Marke: Geue vs grace so to be established
by thy holy Gospell, that we be not, lyke chyldren, caried
away with euery blast of vaine Doctrine: Through Je-
sus Christ our Lorde.

The Epistle.

At the Communion.

Ephes. iiii.



Vnto euery one of vs is geuen grace, according to the measure of the gift of Christe. wherfore he sayeth: when he went vp an hie, he led captiuitie captiue, and gaue giftes vnto menne. That he ascended, what meaneth it, but that he also descended first into the lowest partes of the earth: he that descended, is euen the same also that ascended vp aboue all heauens, to fulfill all thinges. And the verye same made some Apostles, some prophetes, some Euangelistes, some Shepherdes and teachers: to the edifying of the saintes, to the woork and minystracyon, euen to the edifying of the body of Christ, till we all come to the vnitie of fayth, and knowledge of the sonne of god, vnto a perfecte man, vnto the measure of the full perfect age of Christe. That we hencefurth should be no more children, wauering and carped about with euery winde of doctrine, by the wyliness of men through craftines, wherby they lay a waite for vs, to deceiue vs. But let vs folow the trueth in loue, and in all thynges growe in him, which is the head, euen Christe, in whome if all the body be coupled and knut together, throughout euery ioint, wherewith one ministreth to an other (according to the operation, as euery parte hath his measure) he encreaseh the body, vnto the edifying of it selfe thorow loue.

The Gospel.

John. xv.



I am the true Vine, and my father is an husbande man. Euery braunche that beareth not fruite in me, he will take awaye. And euery braunche that beareth fruite, will he purge, that it may bring furth more fruite. Nowe are ye cleane through the woordes whiche I haue spoken vnto you.

Wilde

Bide in me, and I in you. As the braunche cannot beare fruite of it selfe, except it bide in the Vine: no more can ye, except ye abyde in me. I am the Vine, ye are the braunches. He that abydeth in me, and I in him, the same bringeth furth muche fruite. For without me, can ye doe nothing. If a manne byde not in me, he is caste forth as a braunche, and is withered: And menne gather them, and caste them into the fyre, and they burne. If ye byde in me, and my woordes abyde in you, aske what ye will, and it shalbe dooen for you. Herein is my father glorified, that ye beare muche fruite, and become my Disciples. As the father hath loued me, euē so haue I also loued you. Continue ye in my loue. If ye kepe my commaundementes, ye shall byde in my loue, euē as I haue kept my fathers commaundementes, and abyde in hys loue. These thynges haue I spoken vnto you, that my ioye might remaine in you, and that your ioy might be full.

¶ Saint Philip and James.

¶ At Mattins.

The seconde lesson, Actes. viii. vnto. when the Apostles.

At the Communion.

Behold, how good and ioyfull a thing it is: brethren to dwell together in vnitie.

Ecce quam bonum. psalm cxxxiii.

It is lyke the precious oyntmente vpon the head, that ran down vnto the beard: euē vnto Arons bearde, and wente downe to the skirtes of hys clothing.

Lyke the dewe of hermon: whiche fell vpon the hyll of Sion.

For there the Lorde promised hys blessing: and lyfe for euermore.

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

As it was in the beginning, is now, &c.

The

At the Communion.

The Collect.

Almightie God, whome truely to knowe is euerlasting lyfe: Graunt vs perfectly to knowe thy sonne Iesus Christe, to bee the way: the trueth and the lyfe, as thou hast taught saint Philip, and other the Apostles: Through Iesus Christ our Lorde.

The Epistle.

James. i.



James the seruaunt of God, and of the Lorde Iesus Christe, sendeth greeting to the twelve Tribes, whiche are scattered abroad. My brethren, counte it for an excedyng ioye, when ye fall into diuerse temptacions: Knowyng thys, that the tryng of youre faythe, gendreth pacience: and lette pacience haue her perfecte woork, that ye may bee perfecte and sounde, lackyng nothyng. If anye of you lacke wisdom, let him aske of him that geueth it: euen God, whiche geueth to all men indifferentlye, and casteth no man in the teeth, and it shalbe geuen hym. But let hym aske in fayth, and wauer not: for he that doubteth, is like a waue of the sea, whiche is toste of the windes, and carryed with violence. Neyther let that man thynke, that he shall receyue any thing of the Lorde.

A waueryng mynded manne, is vnstable in all hys wayes. Let the brother whiche is of lowe degree, reioyce when he is exalted. Agayne, let him that is ryche, reioyce when he is made lowe. For euen as the flower of the Grasse, shall he passe away. For as the sunne riseth with heate, and the grasse withereth, and his flower falleth away, and the beauty of the fashion of it perissheth: euen so shall the ryche man perishe in hys wayes. Happie is the man that endureth temptacyon: For when he is tryed, he shall receiue the crowne of lyfe, which the Lorde hath promised to them that loue hym.

The



AND Iesus sayde vnto hys disciples, let not your hearte bee troubled. Ye beleue in God, John. xiii. beleue also in me. In my fathers house are many Mansions. If it were not so, I wouide haue tolde you. I goe to prepare a place for you. And if I goe to prepare a place for you, I will come agayne and receyue you, euen vnto my selfe: that where I am, there may ye bee also. And whither I goe, ye knowe, and the waye ye knowe. Thomas sayeth vnto hym. Lorde wee knowe not whither thou goeste. And howe is it possible for vs to knowe the waye: Iesus sayeth vnto hym: I am the way, and the truth, & the life: No man cometh vnto the father but by me: if ye had knowen me, ye had knowen my father also: And nowe ye knowe hym, and haue seene hym. Philip sayeth vnto him: Lord shewe vs the father, and it sufficeth vs. Iesus sayeth vnto him, haue I bene so long tyme with you: and yet haste thou not knowen me: Philip, he that hath sene me, hath sene my father, and how sayest thou then, shew vs the father: Beleuest thou not that I am in the father, and the Father in me: The woordes that I speake vnto you, I speake not of my selfe: But the father that dwelleth in me, is he that dooeth the woorkes. Beleue me that I am in the father, and the father in me. Or elles beleue me for the woorkes sake. Merely, verely I say vnto you: he that beleueth on me, the woorkes that I do, the same shal he doe also, and greater woorkes then these shal he do, because I goe vnto my father. And whatsoeuer ye aske in my name, that will I dooe, that the father may be glorified by the sonne. If ye shall aske any thyng in my name, I will doe it.

C Sainet Barnabe Apostle.

At Mattins.

The seconde lesson. Actes. xiii. vnto the ende.

At the Communion.

Voce mea ad
dominum.
psal. CXli.



Cryed vnto the Lord with my voyce: yea euen
vnto the Lord did I make my supplication.
I powred out my complayntes before him:
and shewed him of my trouble.

When my spirite was in heauines, thou kneweste my
path: in the way wherein I walked, haue they priuely
layed a snare for me.

I looked also vpon my right hande: and see, there was
no man that would knowe me.

I had no place to flye vnto: and no man cared for my
soule.

I cryed vnto thee, O Lord, and sayd: Thou art my
hope and my porcion in the lande of the liuing.

Consider my complaynt: for I am brought very low.

O deliuer me from my persecutours: for they are to
strong for me.

Wyng my soule out of prielson, that I may geue than-
kes vnto thy name: which thing if thou wilt graunt me,
then shall the righteous resort vnto my company,

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

As it was in the beginning, is now. &c.

The Collect.



Orde almightie, whiche hast indued thy holy A-
postle Barnabas, with singuler giftes of thy ho-
ly goste: let vs not be destytute of thy manyfolde
giftes, nor yet of grace to vse them alway to thy honour
and glozy: Through Iesus Christ our Lord.

The Epistle.

Actes, Xi.



Vdinges of these thinges came vnto the eares
of the congregacyon, whiche was in Hieru-
salem. And they sente furth Barnabas, that
he should goe vnto Antioche. which when he
came, and had seene the grace of God, was glad and ex-
horted them all, that with purpose of heart, they would
continually cleaue vnto the Lord. For he was a good
man,

man, and ful of the holy gost and of fayth, and much people was added vnto the Lorde. Then departed Barnabas to Tharsus, for to seke Saul. And when he had found him, he brought him vnto Antioche. And it chaused, that a whole yere they had theyr conuersacyon with the congregacion there, and taught muche people, insomuche that the disciples of Antioche were the first that were called Christen. In those dayes came p̄phetes from the citie of hierusalem vnto Antioche. And there stode bp one of them, named Agabus, and signified by the spirite, that there should be great dearth throughout al the world, which came to passe in the Emperour Claudius dayes. Then the disciples, every man accordyng to his habilitie, purposed to send succour vnto the brethren whiche dwelt in Jewry: which thyng they also dyd, and sent it to the elders by the handes of Barnabas & Saul.

The Gospel.



This is my commaundemente, that ye loue together as I haue loued you. Greater loue hath no man, then thys: that a man bestowe his lyfe for hys frendes. Ye are my frendes, if ye doe whatsoeuer I commaunde you. Hencefurth call I you not seruautes, for the seruaunt knoweth not what his Lorde doeth. But you haue I called frendes: for all thynges that I haue heard of my father, haue I opened to you: ye haue not cholen me, but I haue cholen you, and ordayned you to goe and bring furth fruit, and that your fruit shoulde remayn: that whatsoeuer ye aske of the father in my name, he may geue it you. Johⁿ. xv.

At Euen song.

The seconde lesson Act. xv. (vnto) After certayne dayes.

Saint John Baptist.

Proper lessons at Mattins.

The first lesson, Malach. iij. vnto the ende.

The seconde lesson, Mat. iij. vnto the ende.

heare

At the Communion.

Domine cX:
audi. psal.
cXliii.



Hear my prayer, O Lord, and confidre my
desyre: herken vnto me for thy trueth and
righteousnes sake.

And entre not into iudgement with thy
seruaunt: for in thy sighte shall no man li-
uing be iustified.

For the enemy hath persecuted my soule, he hath smit-
ten my life down to the ground: he hath layed me in the
darkenes, as the men that haue bene long dead.

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

Yet doe I remember the time past, I muse vpon al thy
workes: yea I exercise my self in þ workes of thy hādes.

I stretche forth my handes vnto thee: my soule gas-
peth vnto thee, as a thirstie lande.

Hear me O Lord, and that soone, for my spirite wax-
eth faynt: hyde not thy face from me, lest I be lyke vnto
them that goe downe into the pit.

O let me heare thy louyng kyndenesse betymes in the
mornyng, for in thee is my trust: shewe thou me the way
that I should walke in, for I lift vp my soule vnto thee.

Delyuer me, O Lorde, from myne enemyes: for I flye
vnto thee to hyde me.

Teache me to do the thing that pleaseeth thee, for thou
art my God: let thy louing spirite leade me forth vnto
the land of righteousness.

Quicken me O Lorde, for thy names sake: and for
thy ryghteousnes sake, byng my soule out of trouble.

And of thy goodnes slay myne enemyes: and destroye
all them that bere my soule, for I am thy seruaunt.

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

As it was in the beginning. &c. Amen.

The Collect.

A Almighty God, by whose prouidence thy seruaunte
John Baptiste was wonderfully borne, and sente
to

to prepare the way of thy sonne our sauour by preaching of penance: make vs so to folowe his doctrine and holy lyfe, that we may truely repent accordyng to his preaching, & after his example constantly speake the trueth, boldly rebuke vice, and patiently suffre for the truethes sake: thorough Iesus Christ our Lorde.

The Epistle.

BE of good chere my people, O ye Prophetes comfort my people, sayeth your God, comfort Ierusalem at the heart, and tell her, that her trauayle is at an ende, that her offence is pardoned, that she hath receiued of the Lordes hand sufficient correccion for all her sinnes. A voyce crieth in wyldernes, prepare the way of the Lorde in the wyldernes, make straight the path for oure God in the desert. Let all balleyes be exalted, and euery mountayne and hyll be layde lowe: whatso is croked, let it be made straight, and let the rough be made plain fieldes. For the glory of the lord shall appeare, and all fleshe shall at once se it: for why? the mouth of the Lorde hath spoken it.

The same voyce spake. Nowe crye. And the prophet answered: what shall I crye: that all fleshe is grasse, and that all the goodlynes therof is as the floure of the felde. The grasse is withered, the floure falleth awaye. Euen so is the people as grasse, when the breath of the Lorde bloweth vpon them. Neuerthelesse, whether the grasse wyther, or that the floure fade away, yet the worde of our God endureth for euer. Go vp vnto the hye hil (O Sion) thou that bringest good tydings, lift vp thy voyce with power, O thou preacher Ierusalem: Lift it vp without feare, & say vnto the cities of Iuda: Beholde your God: behold, the lord God shall come with power, and beare rule with his arme. Beholde, he byngeth his treasure with hym, and his workes go before hym. He shall seede his flocke lyke an herdman: he shall gather the lambs together with his arme, and carpe them in his bosome,

I. s. and

At the Communion.
and shall kyndely entreat those that beare yong.

The Gospel.

Luc. i.

Elizabethes tyme came that she should be deliuered, and she brought furth a sonne. And her neighbours & her colyns heard howe the Lorde had shewed great mercy vpon her, & they reioysed with her. And it fortuned, that in the eight day they came to circuncise the child: and called his name zacharias after the name of his father. And his mother answered & sayd: not so, but he shalbe called John. And they sayd vnto her. There is none in thy kynred that is named with this name. And they made signes to his father, how he would haue hym called. And he asked for writyng tables, and wrote, saying: his name is Jhon. And they meruayled all. And his mouth was opened immediatly, and his tongue also, and he spake and praysed God. And feare came on all them that dwelt nye vnto them. And al these sayinges were noyed abroad throughout all the hyll countrey of Iury: and all they that heard the layd the vp in their heartes, saying: what maner of childe shal this be? And the hand of the Lorde was with hym. And his father zacharias was spyled with the holy ghost, and propheticd, saying: Praise be the lorde God of Israell, for he hath visited and redemed his people. And hath rayled vp an horne of saluacion vnto vs, in the house of his seruaunt Dauid. Euen as he promised by the mouth of his holy prophetes, whiche were sence the worlde begā. That we should be saued from our enemies, and from the hand of all that hate vs. That he would deale mercifully with our fathers, and remēbre his holy couenaunt. And that he would perfourm the othe which he sware to our father Abraham for to geue vs. That we deliuered out of the hādes of our enemies, might serue hym without feare, all the daies of our life in suche holines and righteounes as are acceptable before him. And thou child shalt be called the prophet of the highest, for thou shalt go before the face of the
the

the Lorde to prepare his wayes: to geue knowledge of saluacion vnto his people for the remission of synnes.

Thorough the tendre mercy of our God, whereby the day spring from an hye hath visited vs. To geue light to them that late in darkenes and in the shadow of death, to guide our fete into the waye of peace. And the childe grewe and waxed strong in spirit, and was in wyldernes till the day came, when he shoulde shewe himselfe vnto the Israelites

Proppre lessons at Euen-song.

The first lesson. Malach. iii. vnto the ende.

The second lesson. Mat. xiii. (vnto) when Iesus heard.

C Saint Peters day.

At Mattyns.

The second lesson Act. iii. vnto the ende.

C At the Communion.



Blessed be the Lorde my strengthe: whiche teacheth my handes to warre, and my fingers to fight.

My hope and my fortreffe, my castle, and deliuerer, my defender in whome I truste: whiche subdueth my people that is vnder me.

Lord, what is man that thou hast suche respecte vnto him: or the sonne of man, that thou so regardest him?

Man is lyke a thyng of noughte: his tyme passeth away like a shadow.

Bowe thy heauens, O Lorde, & come doune: touche the mountaines and they shall smoke

Caste furth the lightnyng, and teare theim: shote out thyne arrowes and consume them.

Sende doune thyne hand from aboue: deliuer me and take me out of the great waters, fro the hand of straunge children.

whose mouth talketh of banitie: and their right hande is a ryght hand of wikednes.

Benedictus
dominus psal
cxliiii

L. ii. I will

At the Communion.

I will syng a newe song vnto thee O God: and syng praises vnto thee vpon a ten strynged Lute.

Thou that geuest victorie vnto kynges: and hast deliuered Dauid thy seruante from the perill of the sworde.

Save me, and deliuer me from the hande of straunge chyldezen: whose mouth talketh of vanitie, and their right hand is a right hand of iniquitie.

That our sonnes maye growe vp as the yong plantes: and that oure daughters maye bee as the pollished corners of the temple.

That our garners maye be full and plenteous with all maner of store: that our shepe may bring furth thousandes and ten thousandes in our stretes.

That our Oxen maye be strong to labor, that there be no decay: no leadyng into captiuitie, and no complainyng in our stretes.

Happy are the people that bee in suche a case: yea blessed are the people whiche haue the Lorde for their God.

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

As it was in the beginnyng, &c.

The Collect.

Almighty God, whiche by thy sonne Iesus Christe haste geuen to thy Apostle saincte Peter many excellent gifts, and commaundeste him earnestly to feede thy flocke: make wee beseeche thee, all bishops and pastors diligently to preache thy holy woorde, and the people obediently to folowe thesame, that they maye receiue the crowne of euerlasting glory, through Iesus Christ our Lord.

The Epistle.

Actes, xii.



In thesame tyme Herode the kynge stretched furthe his handes to bere certaine of the congregation. And he kylled James the brother of John with the sworde. And because he sawe that it pleased the Jewes, he proceded farther & tooke Peter also. Then were the dayes of swete breade. And when he had caught him, he put him in prison also, and deliuered

liuered hym to foure quaternions of souldiers to be kept, entending after Easter to bring him furth to the people. And Peter was kepte in prison, but prayer was made without ceasynge, of the cōgregation vnto God for him. And when Herode would haue brought him out vnto the people, thesame night slept Peter betwene two souldiers bound with two chaynes: And the keepers before the doore, kept the prison. And beholde, the angel of the Lord was there present, and a light shyned in the habitation. And he smote Peter on the syde, and stiered hym vp, saying: arise vp quickly. And his chaynes fell of from his handes. And the angel sayd vnto hym; gyde thy selfe, and binde on thy sandales. And so he did. And he sayth vnto hym: cast thy garment about thee and folowe me. And he came out and folowed him, & wylt not that it was truth whiche was done by the angel, but thought he had seen a vision. when they were past the first & the secōd watche, they came vnto the yron gate, that leadeth vnto the citie, whiche opened to them by the owne accorde. And they went out, and passed thorough one strete, & furthwith the angel departed from him. And when Peter was come to himselfe, he sayd: now I knowe of a suertie that the Lord hath sent his angell, and hath deliuered me out of the hande of Herode, and from all the waitynge for of the people of the Iewes.

The Gospell.



When Iesus came into the coastes of the citie math. xvi. whiche is called Cesaria Philippi, he asked his disciples, saying: whom do men say that I the sonne of man am? They sayd: some say that thou art Ihon Baptiste, some Elias, some Ieremias, or one of the nōmbre of the prophetes. He sayeth vnto them: but whō say ye that I am? Simon Peter answered, and sayd: Thou art Christ the sonne of

At the Communion.

the lyving God. And Iesus answered, and said vnto him: happy art thou Simon the sonne of Jonas, for fleshe and bloud hath not opened that vnto thee: but my father whiche is in heauen. And I say vnto thee, that thou art Peter: and vpon this rocke I will buylde my congregacion. And the gates of hel shall not preuail against it. And I wil geue vnto thee the keyes of the kingdom of heauen. And whatsoeuer thou byndest in earth, shall be bound in heauen: and whatsoeuer thou locest in earth, shall be loved in heauen.

At Euen-song.

The second lesson. Act. iiii. vnto the ende.

¶ Saint Mary Magdalene.

Lauda anima
mea Psal.
cxlii.



Rayse the Lorde, O my soule: whyle I lyue will I prasse the Lord, yea as long as I haue any being, I will syng prayles vnto my God.

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

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

Blessed is he that hath the God of Iacob for his helpe: and whose hope is in the Lorde his God.

whiche made heauen and yearth, the sea and all that therin is: whiche kepeth his promyse for ever.

which helpeth them to right that suffre wrong: which fedeth the hungry.

The Lorde loceeth menne out of prison: the Lorde geuech sight to the blynde.

The Lord helpeth them by that are fallen: the Lorde careth for the righteous.

The Lorde careth for the straungers, he defendeth the fatherles and wydowe: as for the waye of the vngodly, he turneth it by syde doune.

The

The Lorde thy God, O Sion, shalbe kyng for euer-
more: and throughout all generacions.

Glozy be to the father &c. As it was in the &c. Amen.

The Collect.

Mercyful father geue vs grace, that we neuer presume
to synne thorough the example of any creature, but
if it shall chaunce vs at any tyme to offende thy diuine
maiestie: that then we may truely repent and lament the
same, after the example of Mary Magdalene, and by ly-
uely fayth obtaine remission of all our synnes, through
the only merites of thy sonne our saulour Christ.

The Epistle.



Who soeuer findeth an honest faithfull woman, he
is muche more worth then perles. The heart
of her husband may safely trust in her, so that
he shall fall in no pouertie. She will do hym
good and not euill, all the dayes of her lyfe. She occupieth
woll and flaxe, and laboureth gladly with her handes.
She is lyke a marchauntes ship that bringeth her bitay-
les from a farre. She is vp in the night season to prouide
meat for her household, and fode for her maydens. She
considereth land and byeth it, and with the frutes of her
handes she planteth a vyneyarde. She girdeth her loynes
with strength, and courageth her armes. And yf she
perceyue that her huswifery doeth good, her candle goth
not out by night. She layeth her fyngers to the spindle:
and her hand taketh holde of the distaffe. She o-
peneth her hande to the poore, yea she stretcheth furth
her handes to suche as haue nede. She feareth not that
the colde of wynter shall hurt her house, for all her hous-
hold folkes are clothed with skarlet. She maketh her
selfe fayre ornaments, her clothing is white silke and
purple. Her husband is muche set by in the gates, when
he sytteth among the rulers of the land. She maketh
clothe of silke and selleth it, and deliuereth gy-
dles vnto the marchaunt. Strength and honour is her

Proverbi. xxxi

Strength and honour is her
clothyng,

At the Communion.

clothing, and in the latter day she shall reioyce. She openeth her mouth with wisdom, & in her tongue is the lawe of grace. She loketh well to the wayes of her house: and eateth not her bread with idlenes. Her children shall arple, and call her blessed: and her husband shall make much of her. Many daughters there be that gather riches, together: but thou goest about them all. As for fauour it is deceitful, and beutie is a bayne thyng: but a woman that feareth the Lorde, she is worthy to bee praised. Geue her of the fruite of her handes, and let her owne workes prayse her in the gates.

The Gospell.

Luc. vii.



And one of the Phariseis desired Iesus that he would eate with him. And he went into the Phariseis house, and sate downe to meat. And behold, a woman in that citie (whiche was a synner) as sone as she knew that Iesus sate at meate in the Phariseis house, she brought an Alabaister boxe of oyntment, and stode at his fete behynde hym wepyng, and began to washe his fete with teares, and did wipe them with the haeres of her head, and kyssed his fete, and anoynted them with the oyntment. When the Pharisee (which had hydden hym) sawe that, he spake within hymselfe, saying: if this man were a prophet, he would surely know who & what maner of woman this is that touched hym, for she is a synner. Iesus answered and sayd vnto him: Simon, I haue somewhat to say vnto thee. And he sayd: Maister, say on. There was a certaine lender which had two debtors, the one ought hym fife hundred pence, and the other fiftie. When they had nothing to pay, he forgauē the both. Tel me therfore, which of them will loue hym most? Simon answered and sayd: I suppose that he to whom he forgauē most. And he sayd vnto hym: thou hast truly iudged. And he turned to the woman, and sayd vnto

to Symon : Seest thou this woman : I entred into thy house, thou gauest me no water for my fete: but she hath washed my feete with teares, and wyped them with the heerres of her head. Thou gauest me no kysse: but she sence the tyme I came in, hath not ceased to kysse my feete. My head with oyle thou diddest not anoynt, but she hath anoynted my fete with oyntment. wherfore I say vnto thee, many synnes are forgeuen her, for she loued muche. To whom lesse is forgeuen, thesame doth lesse loue. And he sayd vnto her: thy synnes are forgeuen thee. And they that sate at meate with him, began to saye within them selues, who is this whiche forgeueth synnes also: And he sayd to the woman. Thy fayth hath saued thee: go in peace.

C Saint James the Apostle.



Praise the Lord of heauen: prayse hym in the heigth.

Praise hym all ye Angels of his: praise him all his host.

*Laudate do-
minum de
coelis.
psal. cxlviii.*

Prayse hym Sonne and Moone: prayse ye him all ye starres and light.

Prayse hym all ye heauens: and ye waters that be aboue the heauens.

Let them prayse the name of the Lorde: for (he spake the worde, and they were made) he commaunded, and they were created.

He hath made them fast for euer and euer: he hath geuen them a lawe, whiche shall not be broken.

Prayse the Lorde vpon the yearth: ye dragons, and all depes.

Fyer, and hayle, snow and vapours, winde and storme: fulfilling his worde.

Mountaynes & all hylles: fruitfull trees & all Cedres.

Beastes and all cattel: wormes and fethered foules.

Kynges of the yearth and all people: princes and all the Iudges of the worlde.

Yongmen

At the Communion.

Yongmen and maydens, olde men and children, praise the name of the Lorde: for his name only is excellent, and his prayse aboue heauen and yearth.

He shall exalt the horne of his people, all his saintes shall praise hym: euen the children of Israel, euen the people that serueth him.

Glozy be to the father &c. As it was in the &c. Amen.

The Collect.

G Raunt, Omercifull God, that as thyne holy Apostle James leauyng his father and all that he had, without delay, was obedient vnto the calling of thy sonne Iesus Christ, and folowed hym: So we forsakynge all worldly & carnall affections, may be euermore ready to folowe thy comaundementes, thorough Iesus Christ our lorde.

The Epistle.

Actes, xij.



In those daies came prophetes fro the cite of Ierusalem vnto Antioche. And there stode vp one of the, named Agabus, & signified by the spirite, that there shoulde be great verth thoroughout all the world, whiche came to passe in the Emperour Claudius daies. Then the disciples, e- uery man accordyng to his habilitie, purposed to send succour vnto the brethren which dwelt in Iury, which thing they also dyd, & set it to the elders, by the handes of Barnabas & Saul. At the same tyme Herode the kyng stretched furth his handes to bere certain of the congregaciō. And he kyled James the brother of John with the sword. And because he sawe that it pleased the Jewes, he proceded farther and toke Peter also.

Actes, xii.

The Gospell.

Math, xx.



Then came to him the mother of zebedes children, with her sonnes, worshippynge hym and desyring a certain thing of hym. And he sayd vnto her: what wilt thou? She sayd vnto him: Graunt that these my two sonnes may sit, the one on

on thy righthand and the other on thy lefte, in thy kinge-
dome. But Iesus answered and sayd: ye wot not what ye
aske. Are ye able to drynke of the cup that I shall drynke
of, and to bee baptised with the baptisine, that I am bap-
tised with: They sayde vnto hym, we are: He sayde vnto
them: ye shal drynke in deede of my cuppe, and be baptised
with the baptisine that I am baptised with: but to syt
on my right hand & on my left, is not myne to geue: but it
shall chaunce vnto them that it is prepared for of my fa-
ther. And when the ten heard this, they disdayned at
the two brethren. But Iesus called them vnto hym, and
sayde: ye knowe that the princes of the nations haue do-
minion ouer them, and they that are greate menne, exer-
cise authoritie vpon them: It shall not be so amonge you.
But whosoener will be great among you, let him be your
minister, and whosoener wilbe chiefe amonge you, let hym
be your seruaunte. Euen as the sonne of man came not to
bee ministred vnto, but to minister, and to geue his life a
redempcion for many.

Sainct Bartholomewe.



Of vnto vs (O Lorde) not vnto vs, but vnto
thy name geue the praise: for thy louyng mercy,
and for thy truthe sake.

wherefore shall the heathen say: where is
nowe their God:

As for our God he is in heauen: he hath done whatso-
euer pleased him.

Their Idoles are syluer and gold: euen the worke of
mens handes.

They haue mouthes and speake not: eyes haue they
and see not.

They haue eares, and heare not: noses haue they and
smel not.

They haue handes and handle not: feete haue they and
walke not, neither speake they thorough their throte.

They

Non nobis
domine, psal.
cxv.

At the Communion.

They that make them are lyke vnto them: and so are all suche that put their trust in them.

But the house of Israel, trust thou in the Lorde: he is their succour and defence.

Ye house of Aaron put your trust in the Lorde: he is their helper and defender.

Ye that feare the Lorde, truste ye in the Lorde: he is their helper and defender.

The lorde hath been myndefull of vs, and he shall blesse vs: euen he shall blesse the house of Israel, he shall blesse the house of Aaron.

He shall blesse them that feare the Lorde: both small and great.

The Lorde shall increace you more and more: you and your children.

Ye are the blessed of the Lorde: whiche made heauen and yearth.

All the whole heauens are the lordes: the verthe hath he geuen vnto the children of men.

The dead prayse not thee (O lorde): neither all they that go doune into the silence.

But we will prayse the Lorde: from this tyme furth for ever more.

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

As it was in the beginnyng &c. Amen.

The Collect.

O Almighty and everlastyng God, whiche haste geuen grace to thy Apostle Bartholomewe truly to beleue and to preache thy worde: graunt we beseeche thee, vnto thy Church, both to loue that he beleued, & to preache that he taught: thorough Christ our Lorde.

The Epistle.

Actes. v.

By the handes of the Apostles were many signes and wonders shewed among the people. And they were altogether with one accorde in Salomons porche. And of other durste no man ioyne

ioyne himselfe to them: neuertheles the people magnified them. The nombre of them that beleued in the Lord, both of men and women, grewe more & more: insomuche that they brought the sicke into the stretes, and layde them on beddes and couches, that at the leaste waye the shadowe of Peter, whē he came by, might shadowe some of them (and that they might all be deliuered from their infirmities.) There came also a multitude out of the cities rounde about, vnto Ierusalem, bringing sicke folkes, and them which were vexed with vncleane spirites. And they were healed euery one.

The Gospell.



And there was a strife among them, which of them should seme to be the greatest. And he Luc. xxi. sayd vnto them: the kinges of nations reigne ouer them, and they that haue authoritie vpon them are called gracious Lordes: But ye shall not be so. But he that is greatest among you, shall be as the yonger: and he that is chiefe, shall be as he that doth minister. For whether is greater he that sitteth at meate, or he that serueth: Is not he that sitteth at meate? But I am amōg you, as he that ministrereth. Ye are they, which haue bidden with me in my temptations. And I appoynt vnto you a kyngdome, as my father hath appointed to me, that ye may eate and drynke at my table in in my kingdome, and sitte on seates iudging the. xii. tribes of Israel.

Sayntte Matthewe.



Praise the Lord all ye heathen: prayse hym all Laudate dōi
mūnī omnes
Gentes. psal.
cxvii. ye nations.
For his mercifull kyndnes is euer more and more towarde vs: and the trueth of the Lorde endureth for ever.

At the Communion. -

Glozy be to the father and to the sonne. &c.
As it was in the beginning. &c. Amen.

The Collect.

Almighty God, whiche by thy blessed sonne dyddest
call Mathewe from the receipte of custome to be an
Apostle and Euangelist: Graunt vs grace to forsake all
couetous desires and inordinate loue of riches, and to fo-
lowe thy sayed sonne Iesus Christ: who lyueth and reig-
neth. &c.

The Epistle.

ii. Cor. iii.

Syrng that we haue suche an office, euen as God
hath had mercede on vs, we go not out of kynde,
but haue cast from vs the clokes of vn honestye,
and walke not in craftines, neither handle we the worde
of God deceiptfully, but open the trueth, and reporte our
selues to every mans conscience in the sight of God. If
our gospel be yet hid, it is hid among them that are lost,
in whom the God of this world hath blinded the mindes
of them whiche beleue not, lest the light of the gospell of
the glory of Christe (whiche is the image of God) should
shyne vnto them. For we preache not our selues, but
Christe Iesus to be the Lorde, and oure selues youre ser-
uautes, for Iesus sake. For it is God that commaun-
ded the light to shyne out of darkenes, whiche hath shy-
ned in our heartes, for to geue the light of the knowlege
of the glory of God, in the face of Iesus Christe.

The Gospel.

Math. ix.

And as Iesus passed forth fro thence, he sa'we
a mā (named Mathewe) sitting at the receipt
of custome, and he sayd vnto him, folowe me:
and he arose and folowed him. And it came
to passe as Iesus sate at meate in his house: beholde, ma-
ny publicans also and synners that came, sate downe
with Iesus and his disciples. And when the Phariseis
sawe it, they sayd vnto his disciples: why eateth your
Master

Master with Publicanes and synners: But when Iesus heard that, he layed vnto them: They that be strong nede not the phisicion, but they that are sicke. Goe ye rather and learne what that meaneth: I will haue mercy, and not sacrifice, for I am not come to cal the righteous, but synners to repentaunce.

CSaynte Michaell and all Angels.

Prayse the Lorde (ye seruauntes) & prayse the name of the Lorde.
 Blessed be the name of the Lorde: from this tyme furth for evermore.

*Laude puer
 ti. psal. cxiii.*

The Lordes name is praysed: from the rising vp of the Sunne, vnto the goyng downe of the same.

The Lorde is hye aboue all heathen: and his glory aboue the heauens.

who is lyke vnto the Lorde our God, that hath his dwelling so hye: and yet humbleth himselfe to beholde the thynges that are in heauen and earth:

he taketh vp the simple out of the dust: and lifteth the poore out of the myre.

That he may set him with the princes: euen with the princes of his people.

he maketh the baren woman to kepe house: and to be a ioyfull mother of children.

Glorie be to the father and to the sonne. &c.

As it was in the beginning. &c.

The Collect.

Euerlastyng God, which haste ordayned & constituted the seruices of all Angels and me in a wonderfull ordre: mercifully graunt that they whiche alwaye doe thee seruice in heauen, may by thy appoyntment succour & defende vs in earth: through Iesus Christe our Lorde. &c.

The Epistle.

II.

There

At the Communion.

Apoca. xii.



Here was a great battaile in heauen: Michael and his Angels fought with the Dragon, & the Dragon fought and his Angels, and preuailed not, neither was their place found any more in heauen. And the great dragon that olde serpent, called the deuill and Sathanas, was cast out, whiche deceiueth all the worlde. And he was cast into the earth, and his Angels were cast out also with him. And I heard a loude voyce, saying: in heauen is now made saluation and strength, and the kingdom of our God, & the power of his Christ. For the accuser of our brethren is cast downe, whiche accused them before our God day and night. And they ouercame him by the bloud of the lambe, and by the word of their testimony, & they loued not their liues vnto the death. Therfore reioyce heauens, and ye that dwell in them. woe vnto the inhabitants of the earth, and of the sea: for the deuill is come downe vnto you, whiche hath great wrathe, because he knoweth that he hath but a shorte tyme.

The Gospel.

Mat. xviii.



At the same tyme came the disciples vnto Jesus, saying: who is the greatest in the kyngdome of heauen? Jesus called a childe vnto hym, and sette hym in the myddest of them, and sayed: Verely I saye vnto you, excepte ye turne and become as children, ye shall not entre into the kyngdome of heauen. whosoever therfore humbleth hymselfe as this childe, that same is the greatest in the kyngdome of heauen. And whosoever receyueth such a childe in my name, receyueth me. But whoso doth offende one of these lytle ones which beleue in me, it were better for him that a millstone were hanged aboute his necke, and that he were drowned in the depth of the sea. woe vnto the worlde, because of offences: necessary it is that offences come: But woe vnto the manne, by whom the offence cometh. whetfore, yf thy hande or thy foote hynder

hynder thee, cut him of, and cast it from thee: it is better for thee to entre into life halt or maimed, rather than thou shouldest (having two handes or two fete) be cast into everlasting fyre. And yf thine eye offende thee, plucke it out, and cast it from thee. It is better for thee to entre into life with one eye, rather then (having .ii. eyes) to be cast into hell fyre. Take hede that ye despise not one of these tytleons. For I saye vnto you: that in heauen their Angels doe alwayes beholde the face of my father, whiche is in heauen.

¶ Saint Luke euangelist.

BY the waters of Babylon we sate downe and wept: when we remembred (thee O) Syon. As for our harpes we hanged them by: by on the trees that are therein.

Superflua
mina. psal.
cxvii.

For they that led vs away captiue, required of vs then a song and melodye in our heaviness: sing vs one of the songes of Sion.

Howe shall we syng the Lordes song: in a straunge lande?

If I forget thee, O Ierusalem: let my ryght hande forget her cunnyng.

If I doe not remembre thee, let my tong cleave to the rose of my mouth: yea if I preferre not Ierusalem in my myrth.

Remembre the chyldren of Edom, O Lord, in the day of Ierusalem, howe they sayed: downe with it, downe with it even to the grounde.

O daughter of Babylon, wasted with miserie: yea happye shall he be that rewardeyth thee, as thou hast served vs.

Blessed shall he be, that taketh thy chyldren: and throweth them against the stones.

Glozy be to the. &c. As it was in the begynnyng. &c.

The Collect.

A. iii.

Almyghty

At the Communion.

Almightie God whiche calledst Luke the phisicion, whose prayse is in the gospel, to be a phisicion of the soule: it may please thee by the holssome medicines of his doctryne, to heale all the diseases of oure soules, through thy sonne Iesus Chyste our Lorde.

The Epistle.

II. Tim. iiii.



Atche thou in all thinges, suffre afflictions, doe the worke thoroughly of an Euangelyst, fulfyll thyne office vnto the vtmoste, be sobre. For I am now ready to be offred, and the tyme of my departing is at hand. I haue fought a good fight, I haue fulfilled my course, I haue kept the fayth. From hencefurth there is layed vp for me a crowne of righteousness, whiche the Lorde (that is a righteous iudge) shall geue me at that day: not to me only, but vnto all them also that loue his commynge. Doe thy dyligence, that thou mayst come shortly vnto me. For Demas hath forsaken me, and loueth this presente worlde, and is departed vnto Thessalonica. Crescens is gone to Galacia, Titus vnto Dalmacia, only Lucas is with me. Take Marke and bring him with thee, for he is profitable vnto me for the ministracion. And Tychicus haue I sent to Ephesus: The cloke that I left at Troada with Carpus, when thou comest, bring with thee, and the bookes, but specially the parchemēt. Alexander the coppersmith did me muche euill: the Lorde rewarde him accordyng to his dedes, of whom be thou ware also. For he hath greatly withstande our wordes.

The Gospel.

LUC. X.



The Lorde appointed other seuentie (and two) also, and sente them two and two before hym into euery citie and place, whither he himselte would come. Therfore sayd he vnto them: the haruest is great, but the labourers are fewe. Praye ye therfore the Lorde of the haruest, to sende furthe labourers

ters into the haruest. Go your wayes: beholde, I sende you forth as lambes among wolues. Beare no wallet, neither scrip, nor shoes, and salute no man by the waye: into whatsoeuer house ye entre, fyrst saie, peace be to this house. And if the sonne of peace be there, your peace shall rest vpon him, if not, it shall returne to you againe. And in the same house tary styll, eatyng and drinking suche as they geue. For the labourer is worthy of his reward.

¶ Symon and Jude Apostles.



Prayse God in his holynes: prayse him in the firmament of his power. *Laudate de-
minum, ps. clv*

Prayse him in his noble actes: prayse him accordyng to his excellent greatnesse.

Prayse him in the sounde of the trumpet: prayse hym vpon the lute and harpe.

Prayse hym in the cymbales and daunse: prayse him vpon the stringes and pipe.

Prayse him vpon the wel tuned cymbales: prayse hym vpon the loud cymbales.

Let euery thyng that hath breath prayse the lord.

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

As it was in the beginning. &c.

The Collecte.

A mightie God, whiche hast builded the congrega-
cion vpon the foundation of the Apostles and pro-
phetes, Jesu Christ himselle beyng the head corner
stone: graunte vs so to bee ioyned together in vnitie of
spirite by their doctrine, that we maye be made an holye
temple acceptable to thee: throughe Jesu Christe oure
Lorde.

The Epistle.

Judas

At the Communion.

1. Cor. 1.



Udas the seruaunte of Iesu Christe, the brother of James, to them whiche are called and sanctified in God the father, and preserved in Iesu Christe: Mercy vnto you & peace, and loue be multiplied. Beloued, when I gaue all diligence to wyte vnto you of the common saluacion, it was nedeful for me to wyte vnto you, to exhort you that ye shoulde continually labour in the faith, which was once geuen vnto the saintes. For there are certain vngodly men craftely crept in, of which it was witten afore tyme vnto suche iudgement. They turne the grace of our God vnto wantonnes, and deny God (which is the only lord) and our lord Iesus Christ. My mynde is therfore to putte you in remembraunce, for as muche as ye once knowe this, how that the lord (after that he had deliuered the people out of Egypt) destroyed them which afterward beleued not. The Angels also which kept not their firste estate, but left their own habitation, he hath reserved in everlastig chaines vnder darknes, vnto the iudgement of the great daye: even as Sodom and Gomor, and the Cities aboute them whiche in like maner defiled themselves with fornication, and followed straunge fleshe, are set furth for an example; and suffre the paine of eternall fyre: like wylse these beyng deceived by dreames, defyle the fleshe, despise rulers, and speake euell of them that are in auctoritie.

The Gospel.

Iohn. xv.



His commaunde I you, that ye loue together. If the world hate you, ye knowe & it hated me before it hated you. If ye were of the world, the world would loue his owne. Howbeit, because ye are not of the world, but I haue chosen you out of the world, therfore the world hateth you. Remembre the worde that I sayed vnto you, the seruaunt is not greater then the lord. If they haue persecu-

ted me, they will also persecute you. If they haue kepte my saying, they wil kepe yours also. But al these thinges will they doe vnto you for my names sake, because they haue not knowen him that sente me. If I had not come and spoken vnto them, they should haue had no synne: but now we haue they nothyng to cloke their synne with: all. He that hateth me, hateth my father also. If I had not done among them the workes which none other mā did, they should haue had no synne. But now we haue they both seen and hated: not onely me but also my father. But this happeneth that the saying myght be fulfilled that is wryten in their lawe. They hated me without a cause. But when the comforter is come, whom I wyll sende vnto you from the father, even the spirite of trueth (whiche procedeth of the father) he shall testifie of me. And ye shal beare witness also, because ye haue been with me from the beginnyng.

¶ All Saynctes.

¶ propre lessons at Mattyns.

The first lesson Sap. iiii. vnto blessed is rather the Baren.

The second lesson. Hebr. xi. xii. Saynctes by fayth subdued vnto If ye indure chastisynge.

At the Communion.



Syng vnto the Lorde a newe song: let the con-
gregation of saynctes prayse hym.

Cantate dñō.
psal. cxlix.

Let Israel reioyce in him that made him: and
let the children of Syon be ioyful in their kyng.
Let them prayse his name in the daunce: let them syng
prayses vnto him with tabret and harpe.

For the Lord hath pleasure in his people: and helpeth
the meke hearted.

Let the saynctes be ioyfull with gloze: let them reioyce
in their beddes.

Let the prayses of God be in their mouth: and a two
edged sworde in their handes.

At the Communion.

To be auenged of the heathen: & to rebuke the people.
To bynde their kinges in chaynes: and their nobles
with lynkes of yron.

That they may be auenged of them, as it is writtē:
suche honoꝝ haue all his Sayntes.

Gloꝝy be to the father and to the sonne. &c.

As it was in the beginnyng. &c. Amen.

The Collect.

Almightie God whiche haste knitte together thy e-
lecte in one Communion and felowship in the misti-
call body of thy sonne Christe our Lord: graunt vs grace
so to folow thy holy Sayntes in all vertues and godly
liuyng, that we maye come to those inspeakeable ioyes,
whiche thou hast prepared for all them that vnfeynedly
loue thee, through Iesus Christe.

The Epistle.

Apoca. vii.

Behold, I John sawe an other Angell ascende
from the rising of the Sonne, whiche had the seale
of the liuyng God, and he cryed with a loude
voyce to the foure Angels (to whom power was geuen
to hurt the earth and the sea) saying: hurt not the earth
neither the sea, neither the trees, tyll we haue sealed the
seruauntes of our God, in their foreheades. And I heard
the nombꝛe of them whiche were sealed, and there were
sealed an C. and. xliiii. M. of all the tribes of the chyldren
of Israel.

Of the tribe of Iuda were sealed xii. M.

Of the tribe of Ruben were sealed xii. M.

Of the tribe of Gad were sealed xii. M.

Of the tribe of Aser were sealed xii. M.

Of the tribe of Reptalim were sealed xii. M.

Of the tribe of Manasses were sealed xii. M.

Of the tribe of Symeon were sealed xii. M.

Of the tribe of Leuy were sealed xii. M.

Of the tribe of Isachar were sealed xii. M.

Of the tribe of Zabulon were sealed xii. M.

Of the tribe of Ioseph were sealed xii. M.

Of

Of the tribe of Benjamin were sealed. xii. **M.**

After this I behelde, and loe, a great multitude (which no manne could nombre) of all nations and people, and tongues stode before the seate and before the lambe, clothed with long white garmentes, and Palmes in theyr handes, and cried with a loude voyce, saying: saluacion be ascribed to him that sitteth vpon the seate of our god, and vnto the lambe. And al the Angels stode in the compasse of the seate, and of the elders, & of the foure beastes, and fell before the seate on their faces, and worshipped God, saying: Amen. Blessyng and glory, and wisdom, and thankes and honoꝝ, and power, and might be vnto our God foꝛ euermore. Amen.

The Gospell.

Matth. 23. **E**sus seing the people, went by into the mountaine: and when he was set, his disciples came to hym, and after that he hadde opened his mouth, he taught them, saying: Blessed are the poore in spirite, foꝛ theirs is the kyngdome of heauen. Blessed are they that moꝛne: foꝛ they shall receyue comfort. Blessed are the meke: foꝛ they shall receyue the inheritance of the earth. Blessed are they whiche hunger and thirst after righteousnes: foꝛ they shall be satisfied. Blessed are the mercyfull: foꝛ they shall obtaine mercy. Blessed are the pure in heart, foꝛ they shall see God. Blessed are the peacemakers: foꝛ they shall be called the children of God. Blessed are they whiche suffre persecution foꝛ righteousnes sake: foꝛ theirs is the kyngdome of heauen. Blessed are ye when men reuile you, and persecute you, & shall falsly saye all maner of euill sayinges against you foꝛ my sake: reioyce and be glad, foꝛ great is youre reward in heauen. Foꝛ so persecuted they the Prophetes whiche were before you.

Propre lessons at Euenlong.

The first lesson. Sapi. v. (vnto) His tealoſp alſo.

The ſecond lesson. Apoca. xix. (vnto) And I ſaw an Angell ſtand,

THE SVPPER

of the Lorde, and the holy Communion, commonly called 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 dooen 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 ordres shall the Curate vse, with those betwixt whom he perceiuerh 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 variannce, 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 daie, 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 saie: a white Albe plain, with a vestment or Cope. And where there be many Priestes, or Deacons, 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 saie, Albes, with tunacles. Then shall the Clerkes syng in Englishe for the office, or Introite, (as they call it) a Psalme appointed for that daie.

The Communion.

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 desyes knowen, and from whom
no secretes are hid: clesse the thoughtes of
our heartes, by the inspiration of thy holy spi-
rite: that we may perfectly loue thee, & worthe-
ly 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 shall syng.

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

Then the Priest standing at Goddes boorde shall begin.

Glozy be to God on high.

The Clerkes.

And in yearch peace, good will towarde men.

We praise thee, we blesse thee, we worship thee, we
glorifie thee, wee geue tankes to thee for thy greate
glory, O Lorde GOD heavenly kyng, 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, re-
ceiue 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, art mooste high in the glory of God the
father. Amen.

Then

Then the priest shall turne hym to the people and saye.

The Lorde be with you.

The aunswere.

And with thy spirite.

The Priest.

Let vs praye.

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) maye aboue al thinges, seeke thy honour and glory, & that we his subiettes (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 ghost, liueth, and reigneeth, 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 hart of Edward the sixt, thy seruaunt, our Kyng and gouernour, that in all his thoughtes, wordes, and workes, he maye euer seeke thy honour and glory, 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 Communion.

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



GOD, vnto whom all hartes bee
open, and all desyes knowen, and from whom
no secretes are hid: cleanse the thoughtes of
our hartes, by the inspiration of thy holy spi-
rite: that we may perfectly loue thee, & worthe-
ly 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 shall sing.

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

Then the Priest standing at Goddes boorde shall begin.

Glorie be to God on high.

The Clerkes,

And in yearth peace, good will towarde men.

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glorifie thee, wee geue tankes to thee for thy greate
glory, O Lorde GOD heauenly kyng, 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
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ceiue 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, art mooste high in the glory of God the
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Then the priest shall turne hym to the people and saye.

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



Al mightie God, whole kingdom is euerlasting, and power infinite; haue mercie vpon the whole congregation, and so rule the heart of thy chosen seruaunt Edward the sixt, our kyng and gouernour: that he (knowynge whole minister he is) maie aboue al thinges, seke thy honour and glory, & that we his subiectes (duely consydering whole auctoritie he hath) maie 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 ghost, liueth, and reigneth, euer one God, worlde without ende. Amen.



Al mightie and euerlasting G O D, 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 hart of Edward the sixt, thy seruaunt, our Kyng and gouernour, that in all his thoughtes, wordes, and workes, he maie euer seke thy honour and glory, and study to ppesterue 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 Communion.

The Collettes 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.

Glorie be to thee, O Lorde.

The priest or deacon then shall reade the Gospel: after the Gospel 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 visibible, and inuisibible: And in one Lorde Iesu Christ, the onely begotten sonne of God, begotten of his father before all wordes, God of God, 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 saluation, 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 glory, to iudge both the quicke and the dead.

And I beleue in the holy ghost, the Lorde and geuer of life, who proceedeth 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 acknow-
lege

lege oue Baptisme, for the 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 porciō of one of the Homelyes, as thei shalbe herafter deuised: wherein if the people bee not exhorted, to the worthy receyving of the holy Sacrament, of the bodye & bloude of our sauioꝝ Christ: then shal the Curate geue this exhortaciō, to those y^e be minded to receiue y^e same.

Dearely beloued in the Lord, ye that mynde to come to the holy Communiō of the bodye & bloude of our sauioꝝ Christe, must consideꝛ what S. Paule writeth to the Corinthyas, how he exhorteth all persones diligently to trie & examine theselues, befoꝛe they presume to eate of that breade, and drinke of that cup: foꝛ as the benefite is great, if with a truly penitent heart, & liuely faith, we receiue that holy Sacramēt: (foꝛ then we spiritually eate the fleshe of Christ, & drinke 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 receiue the same vnworthely, foꝛ then wee become gyltie of the body and bloud of Christ our sauioꝝ, we eate and drinke our owne damnacion, not considering the Lordes bodye, we kyndle Gods wrathe ouer vs, we prouoke him, to plague vs with diuerse dysleases, and sonderly kyndes of death. Therefore if any here be a blasphemers, aduouterer, or bee in malice or enuie, or in any other greuous cryme (excepte he bee truly sorry therfoꝛe, and earnestly mynded to leaue the same vices, and do trust him selfe to bee reconciled to almightie God, and in Charitie with all the worlde) lette him bewaile his synnes, and not come to that holy table, lest after the taking of that most blessed breade: the deuyl enter into him, as he dyd into Judas, to fylle him full of all iniquitie, and byynge him to destruccion, bothe of body and soule. Judge therfoꝛe your selves (brethren) that ye bee not iudged of the

The Communion.

lorde. Let your mynde be without desire to synne, repent you truely for your synnes past, haue an earnest & 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 thanks to God the father, the sonne, and the holy ghost, for the redemption of the worlde, by the death and passion of our sauioꝝ Christ, both God and man, who did humble him self euen to the death vpon the crosse, for 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 alwaye remembre the excedyng loue of oure master, and onely sauioꝝ Iesu Christe, thus dyng for vs, and the innumerable benefites (whiche by his precious bloodsheddyng) he hath obteigned to vs, he hath lefte in those holy Misteries, as a pledge of his loue, & a continual remembraunce of the same his owne blessed body, & precious blood, for vs to fede vpon spiritually, to our endles comfort & consolacion. To him therfore with the father and the holy ghost, let vs geue (as we are most bounden) continual thanks, submittyng our selves wholly to hys holy will and pleasure, & studyng to serue hym in true holines and righteousnes, al the daies of our life. Amen.

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

And if vpon the Sunday or holy daye, the people be negligent to come to the Communion: Then shall the Priest earnestly exhort his parishoners, to dispose themselves to the receiuing of the holy communion moze diligently, sayng these or like wordes vnto the.

DEre frendes, and you especially vpon whose soules I haue cure and charge, on _____ next, I do intende by Gods grace, to offere to all such as shalbe godlye disposed, the moste comfortable Sacrament of the body and

and bloud of Christ, to be taken of them, in the remembrance of his moste fruitfull and glorious Passyon: by the whiche passion, we haue obteigned remission of our synnes, and be made partakers of the kyngdom of heauen, whereof wee bee assured and ascerteigned, 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. wherefore our duetie is, to come to these holy mysteries, with moste heartie thanks to bee geuen to almighty GOD, for his infinite mercie and benefites geuen and bestowed vpon vs his vnworthye seruautes, for whom he hath not onely geuen his body to death, and shed his bloude, but also doothe vouchsaue in a Sacrament and Mystery, to geue vs his layed bodye and bloud to feede vpon spiritually. The whythe Sacrament beyng so diuine and holy a thyng, and so comfortable to them whiche receyue it worthilye, and so dangerous to them that wyl presume to take thesame 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 GOD: But as they whiche shoulde come to a moste Godly and heauenly Banket, not to come but in the marriage garment required of God in scripture, that you may (so muche as lieth in you) be founde worthy to come to suche a table. The waies and meanes therto is.

First that you be truly repentaunt of your former euill life, and that you confesse with an vnfained hearte to almighty God, youre synnes and vnkynndnes towarde his Maiestie committed, either by will, worde or dede, infirmitie or ignoraunce, and that with inwarde sorowe & teares you bewaile your offences, & require of almighty god, mercie, & pardon, promising to him (from the botome

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of your hartes)thamendment of your sozmer lyfe. And
emonges all others, I am commaunded of God, especi-
ally to moue and exhorte you, to reconcile your selves 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 mā haue doen wꝛōg
to any other: let him make satisfaccion, and due resti-
tucion of all landes & goodes, wꝛonfully taken awaye
or with holden, before he come to Goddes borde, or at the
least be in ful minde and purpose so to do, assone as he is
able, or els let him not come to this holy table, thinking
to deceyue God, who seeth al mēes hartes. ffor 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 yf there bee any of
you, whose conscience is troubled & greued in any thing,
lackyng comferte or counsaill, let him come to me, or to
some other dyscrete and learned priest, taught in the law
of God, and confesse and open his synne & grieve secretly,
that he maye receiue suche ghostly counsaill, aduyse and
comfort, that his conscience maye be releued, and that of
vs (as of the Ministers of God and of the churche) he
may receiue comfort and absolution, to the satisfaccion
of his mynde, and auoyding of all scruple and doubtful-
nes: requiryng suche as shalbe satisfied with a generall
confession, not to be offended with them that doe vse, to
their further satisfiying, the auricular and secret confes-
sion to the priest: nor those also whiche thinke nedefull
or conuenient, for the quietnes of their awne cōsciences
particularly to open their sinnes to the priest: to bee of-
fended 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 or consciences: where as he hath no warrant of Goddes word to thesame.

¶ Then shall folowe for the Offertoꝝ, one or mo, of these Sentences of holy scripture, to bee song whyles the people doo offer, or els one of thein to bee saied by the minister, immediatly afore the offering.

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

Lai not vp for your selves treasure vpon the yearth, *Math. vi.*
where the rust and mothe doth corrupt, and where the-
ues breake through and steale: But laie vp for your sel-
fes treasures in heauen, where neyther ruste nor mothe
doth corrupt, and where theues do not breake through
nor steale.

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

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

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

who goeth a warfare at any tyme at his owne cost:
who planteth a vineyarde, and eateth not of the fruite *i. Cor. ix.*
thereof: Or who sedeth a flocke, and eateth not of the
milke of the flocke:

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

Doe ye not knowe, that they whiche minister a *i. Cor. ix.*
boutte holy thinges, lyue of the Sacrifice: They whiche
waite

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waite of the alter, are partakers with the alter: euen so hath the lord also ordained: that they whiche preache the Gospell, should liue of the Gospell.

ii. Cor. ix.

He whiche soweth litle, shall reape litle, and he that soweth plenteously, shall reape plenteously. Let every manne do accordyng as he is disposed in his hearte, not grudgyngly, or 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, & God 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 household 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 any thing out.

i. Timo. vi.

Charge them whiche are riche in this worlde, that they bee ready to geue, and glad to distribute, laying bp in store for themselves a good foundation, against the time to come, that they maie attain eternall lyfe.

Hebre. vi.

God is not vnrighteous, that he will forget youre woorkes and labor, that procedeth of loue, whiche loue ye haue shewed for his names sake, whiche haue ministered vnto the sainctes, and yet do minister.

Hebre. xiii.

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 bp his compassion from hym, how dwelleth the loue of God in him?

Toby. iiii.

Geue alimole of thy goodes, and turne neuer thy face from any poore man, and then the face of the lord shall not be turned awaye from thee.

Toby. iiii.

Bee mercifull after thy power: if thou hast muche, geue plenteously, if thou hast litle, do thy diligence glad-

ly to geue of that litle, for so gathereste thou thy selfe a good reward, in the daie of necessitie.

Proverbes xix

He that hath pitie vpon the pooze, lendeth vnto the Lorde: and loke what he laieth out, it shalbe paid hym again.

Blessed be the man that prouideth for the sicke and neddy, the Lorde shall deliuer hym, in the tyme of trouble. Psal. xli.

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

In the meane tyme, whyles the Clerkes do syng the Offertory, so many as are disposed, shall offer vnto the pooze mennes boxe every one accoꝝdyng to his habilitie and charitable mynde. And at the offeryng daies appoynted: every 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 myndenot 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 Wyne, as shall suffice for the persons appoynted to receiue the holy Communion, laiyng the breade vpon the corporas, or els in the paten, or in some other comely thyng, prepared for that purpose. And puttyng þ wyne into the Chalice, or els in some faire or conueniente cup, prepared for that vse (if the Chalice will not serue) puttyng therto a litle pure and cleane water: And settyng both the breade and wyne vpon the Altar: 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

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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 dntie that wee shoulde at all tymes, and in all places, geue thanks to thee, O Lorde, holy father, almightie everlastyng God,

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

PROPER

Prefaces.

Upon Christmas daie.

Because thou diddeste geue Jesus Christe, thyne only sonne to bee borne as this daye for vs, who by the operation of the holy ghoſte, was made very man, of the substance of the Virgin Mary his mother, and that without spot of sinne, to make vs cleane from all synne. Therefore. &c.

Upon Easter daie.

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

Upon

Upon the Assencion daye.

Through thy most dere beloued sonne, Iesus Christ our Lorde, who after his moste glorious 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 glory. Therefore. &c.

Upon whiscondaye.

Through Iesus Christe our Lorde, accordyng to whole moste true promise, the holy Ghoste came doune this daye fro heauen, with a sodain great sound, as it had been a mightie wynde, in the likenes of fiery tounge, 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 Gospel vnto all nations, whereby we are brought out of darkenes and error, into the cleare light and true knowlege of thee, and of thy sonne Iesus Christ. Therefore. &c.

Upon the feast of the Trinitie.

It is very meete, righte, and oure bounden duetie, that we should at al tymes, and in al places, geue thanks to thee O Lorde, almighty everlasting God, whiche arte one God, one Lorde, not one onely person, but thre persones in one substance: For that which we beleue of the glory of the father, the same we beleue of the sone, and of the holy ghost, without any difference, or inequality, whom the Angels. &c.

After whiche preface shall folowe immediatly.

Therefore with Angels and Archangels, and with all the holy compaignie of heauen: we laude and magnify
V. thy

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thy glorious name, euermore praisynge thee, and saying:

holy, holy, holy, Lorde God of hostes: heauen & earth are full of thy glory: Osanna in the highest. Blessed is he that commeth in the name of the Lorde: Glory to thee Lorde 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 prae for the whole state of Christes churche.

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



I mightie and everluyng God, whiche by thy holy Apostle haste taught vs to make prayers and supplications, and to geue thanks for al menne: we humbly beseeche thee moste mercifully to receiue these our prayers, which we offere vnto thy diuine Maiestie, beseeching thee to inspire continually the vniuersal churche, with the spirite of trueth, vnitie and concord: And graunt that al they that do confesse thy holy name, maye agree in the trueth of thy holye worde, and liue in vnitie and godly loue. Specially 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 be put in auctoritie vnder hym, that they maye truely and indifferently minister iustice, to the punisshmente of wickednesse and vice, and to the maintenauce of Goddes true religion and vertue. Geue grace (O heauenly father) to all Bishoppes, 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 Sacramentes. And to al thy people geue thy heauenly grace, that with meke heart and due reuerence

rence, they may heace and receiue thy holy worde, truly seruyng thee in holynes and righteousnes, all the dayes of their life: And we most hūbly beseeche thee of thy goodnes (O Lorde) to counfort and succour all them, whyche in thys transytory life be in trouble, sorowe, nede, syckenes, or any other aduersitie. And especially we commend vnto thy mercifull goodnes, this congregacion which is here assembled in thy name, to celebrate the commemoration of the most glorious death of thy sonne: And here we do geue vnto thee moste high praise, and hartie thanks for the wonderfull grace and vertue, declared in all thy saintes, from the begynning of the worlde: And chiefly in the glorious and moste blessed virgin Mary, mother of thy sonne Iesu Christe our Lorde and God, and in the holy Patriarches, Prophetes, Apostles and Martyrs, whose examples (O Lorde) and stedfastnes in thy fayth, and keepyng thy holy commaundementes: graunt vs to folowe. We commend vnto thy mercye (O Lorde) all other thy seruantes, which are departed hence from vs, with the signe of faith, and now we do reste in the slepe of peace: Graunt vnto them, we beseeche thee, thy mercy, and euerlasting peace, and that at the day of the generall resurrection, we and all they which bee of the mysticall body of thy sonne, may altogether be set on his right hand, and heare that his most 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 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 worlde, and did institute, and in his holy Gospell

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commaund vs, to celebrate a perpetuall memory, of that his precious death, vntyll his comming again: heare vs (o merciful father) we beseth thee: and with thy holy spirit & worde, vouchsafe to blesse and sanctifie 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 Iesu Christe. who in thesame nyght that he was betrayed: tooke breade, and when he had blessed, and geuen thanks: 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
bread into
his handes.

Like wyle after supper he toke the cuppe, and when he had geuen thanks, 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 remembraunce of me.

Here the
priest shall
take the
cuppe into
his handes.

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



Wherefore, O Lorde and heauenly father, according to the Instytucion of thy derely beloued sonne, our sauour Iesu Christ, we thy humble seruantes do celebrate, and make here before thy diuine maiestie, with these thy holy gyftes, the memory all whyche thy sonne hath wylled vs to make, hauing in remembraunce his blessed passion, mightie resurrection, and gloriouse ascencion, render yng vnto thee most hartie thanks, for the innumerable benefites procured vnto vs by thesame, entierely desir yng thy fatherly goodnes, mercifully to accepte this our Sacrifice of praise and thanks geuing: most humbly beseching thee to graunt, that by the merites and death of thy sone Iesu Christ, and through faith in his blood, we and al thy whole church, may obteigne remission of our sinnes, and all

all other benefites of hys 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 shal bee partakers of thys holy Communion, maye worthely receiue the moste precious body and bloude of thy sonne Iesus Christe: and bee fulfilled with thy grace and heavenly benediction, and made one bodye with thy sonne Iesu Christe, that he maye dwell in them, and they in hym. And although we be vnworthy (through our manyfolde synnes) to offre vnto thee any Sacrifice: Yet we beseeche thee to accepte thys our bounden duetie and seruice, and commaunde these our prayers and supplications, by the Ministry of thy holy Angels, to be brought vp into thy holy Tabernacle before the syght of thy diuine maiestie: not waiying our merites, but pardonyng our offences, through Christe our Lorde, by whome, and with whome, in the vnitie of the holy Ghost: all honour and glory, be vnto thee, O father almightie, world without ende. Amen.

Let vs praye.



Our sauour Christe hath commaunded and taught vs, we are bolde to saye. Our father whyche art in heauen, halowed be thy name. Thy Kyngdome come. Thy wyll be doen in yearth, as it is in heauen. Geue vs this daye our dayly breade. And forgeue vs our trespases, as wee forgeue them that trespasse agaynst vs. And leade vs not into temptation.

The aunswere.

But deliuer vs from euill. Amen.

Then shall the priest saye.

The peace of the Lorde be alwaye with you.

The Clerkes.

And with thy spirite.

The Communion.

The Priest.

Christ our Pascall lambe is offered by for vs, once for al, when he bare our sinnes on hys body vpon the crosse, for he is the very lambe of God that taketh away the sinnes 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.

Ye 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, eyther by one of them, or els by one of the ministers, or by the prieste hymselfe, all kneling humbly vpon their knees.

Almyghtie GOD father of oure Lord Iesus 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 greuously haue committed, by thought, word and dede, agaynst thy diuine maiestie, prouokynge moste iustly thy wrath and indignacion against vs, we do earnestly repent & be hartely sorry for these our mildoinges, the remembraunce of them is greuous vnto vs, the burthen of them is intollerable: haue mercye vpon vs, haue mercie vpon vs, moste mercifull father, for thy sonne our Lorde Iesus Christes sake, forgeue vs all that is past, and graunt that we may euer hereafter, serue and please thee in neunes of life, to the honoz and glozy of thy name: Through Iesus Christe our Lorde.

Then

Then shall the Priest 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 harrye repentance and true fayth, turne vnto him: haue mercy vpon you, pardon and delyner you from all youre sinnes, confirme and strengthen you in all goobnes, and bring you to euerlasting lyfe: through Iesus Christ our Lord. Amen.

Then shall the Priest also say.

Hear what comfortable woordes our sauiour 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.

Hear 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.

Weare also what saint John sayeth.

If any man sinne, we haue an aduocate with the father, Iesus Christ the righteous, and he is the propitiation for our sinnes.

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.

We do not presume to come to this thy table (O mercifull lord) trusting in our owne righteousness, but in thy manifold & great mercies: we be not woorthie so much as to gather by the cromes vnder thy table, but thou art the same lord whose propertie is alwayes to haue mercie: Graunt vs therefore

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therfore (gracious lord) so to eate the fleshe of thy dere sonne Iesus Christ, and to drynke his bloud in these holy Mysteries, that we may continually dwell in hym, and he in vs, that oure synfull bodyes may bee made cleane by his body, and our soules washed through his most precious bloud. Amen.

Then shall the Prieste firste receiue the Communion in both kindes himselfe, and next deliuer it to other Ministers, if any be there presente (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, preserve thy bodye and soule vnto everlasting lyfe.

And the Minister deliuering the Sacramēt of the bloud, and geuing euery one to drinke once and no more, shall say.

The bloud of our Lorde Iesus Christe which was shed for thee, preserve thy bodye and soule vnto everlasting lyfe.

If there be a Deacon or other Priest, then shall he solo to with the Chalice: and as the priest ministreth the Sacramēt of the body, so shall he (for more expediciō) minister the Sacrament of the bloud, in fourme befoze written.

In the Communion tyme the Clarkes shall syng.

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

O 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.

If

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

whosoever shall indure vnto thende, he shall be saued. *Mar. xiii.*

prayed be the Lorde god of Israell, for he hath visited and redemed hys people: therefore let vs serue hym all the dayes of our lyfe, in holines and righteousness accepted before hym. *Luc. i.*

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

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

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

The houre cummeth and now it is, when true wooshippers shall worship the father in spirite and trueth. *Iohn. iiii.*

Beholde, thou art made whole, sinne no more, lest any worse thing happen vnto thee. *Iohn. v.*

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. *Iohn. viii.*

while ye haue lighte, beleue on the lyght, that ye may be the children of light. *Iohn. xii.*

he that hath my commaundementes, and kepeth them, the same is he that loueth me. *Iohn. xliii.*

If any man loue me, he will kepe my woorde, and my father will loue hym, and wee will come vnto hym and dwell with hym. *Iohn. xliii.*

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

Herein is my father glorified, that ye beare muche fruite, and become my disciples. *Iohn. xv.*

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

The Communion.

Rom. 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.

Rom. viii.

who shall lay any thing to the charge of Goddes chosen: it is GOD that iustifyeth, who is he that can condemn:

Rom. 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.

1. Corin. i.

Christe Iesus is made of GOD, vnto vs wisdom, and righteousnes, and sanctifying, and redemption, that (according as it is written) he whiche reioyceth shoulde reioyce in the Lorde.

1. 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.

1. Corin. vi.

Ye are derely bought, therfore glorifye God in your bodie, and in your spirites, for they belong to God.

Ephes. v

Be you folowers of God as deare children, and walke in loue, euen as Christe loued vs, and gaue hymselfe for vs an offeryng and a Sacrifice 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 euerluyng GOD, we moste hartely thanke thee, for that thou hast vouchsafed 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

hast assured vs (duely receiuing the same) of thy fauour and goodnes toward vs, and that we be very membres incorporate in thy Mysticall bodye, whiche is the blessed compaignie of all faythfull people: and heyyes 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 heavenly father, so to assist vs with thy grace, that we may continue in that holy felowship, 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 goste, 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 (whiche passeth all vnderstandyng) kepe your heartes and mindes in the knowledge and loue of GOD, and of hys sonne Iesus Christe 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 answer.

Amen.

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

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

Dearely 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 & prayers, and dispose the way of thy seruantes, toward the attainement of euerlasting saluacion,

The Communion.

saluacyon, that among all the chaunges and chaunces of this mortall lyfe, they maye ever bee defended by thy moste gracious and readye helpe : through Christe our Lorde. Amen

O Almighty Lorde and everlyving GOD, vouchsafe, we beseeche thee, to direct, sanctifye and gouerne, both our heartes and bodies, in the wayes of thy lawes, and in the workes of thy commaundementes: that through thy most mightie protection, both here and ever, we may be preserued in body and soule: Through our Lorde and sauiour Iesus Christ. Amen.

Graunt we beseeche thee almighty god, that the wordes whiche we haue hearde this day with our outward eares, may through 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: Through 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 everlasting life. Through. &c.

Almighty God, the fountayn of all wilddome, which knowest our necessities beefore we aske, and our ignorance in asking: we beseeche thee to haue compassion vpon our infirmities, and those thynges whiche for our unworthines we dare not, and for our blindness we can not aske, vouchsaue to geue vs for the worthines of thy sonne Iesu Christe our Lorde. Amen.

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

The Communion. Fol. cxxxiii.

ons vnto thee, and graunte that those thynges whiche we haue saythfullye asked accordyng to thy will, maye effectually be obteyned to the reliefe of oure necessitie, and to the setting forth of thy gloire: Through Iesus Christ our Lorde.

For rayne.



God heauenly father, whiche by thy sonne Iesu Christ, hast promised to al the 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.

For sayre 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 woorthelye deserued this plague of rayne and waters, yet vpon our true repentaunce, thou wilt sende vs suche wether whereby we may receiue the frutes of the earth in one season, and learne both by thy punishment to amende our liues, and by the graunting of our petition, to geue thee prayse and glory: 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 kinges maiesties Iniunctions: Or as is or shal be othertwyse appoynted by his highnes. And though there be none to communicate with the Priest, yet these dayes (after the Letany ended) the Priest shall put vpon him a plaine Albe or surplesse, with a cope, and say al thinges at the Altar (appoynted to be sayde at the celebracyon of the lordes supper) vntill after the offertory. And then shall adde one or two of the Collectes afore written, as occasion shall serue by his discrecion. And then turning him to the people shall let them depart, with the accustomed blessing.

And

The Communion.

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

Lyke wyse in Chapelles annexed, and all other places, there shall be no celebration of the Lordes supper except there be some to communicate with the Priest. And in suche Chapelles annexed where y people hath not bene accustomed to pay any holy bread, there they must either make some charitable prouision for the bearing of the charges of the Communion, or elles (for receyving of the same) resort to theyr Parish Church.

For aduoyding of all matters and occasyon of dyscencion, it is mete that the breade prepared for the Communion, bee made through all thys realme, after one sort and fashion: that is to say, unleauened, and rounde, as it was afore; but without all maner of printe, and somethyng more larger and thicker then it was, so that it may be aptly deuided in diuers pieces: and euery one shall be deuided in two pieces, at the leaste, or more, by the discrecion of the minister, and so distributed. And meene muste not thynke lesse to be receyued in parte, then in the whole, but in each of them the whole body of our sauour Iesu Christ.

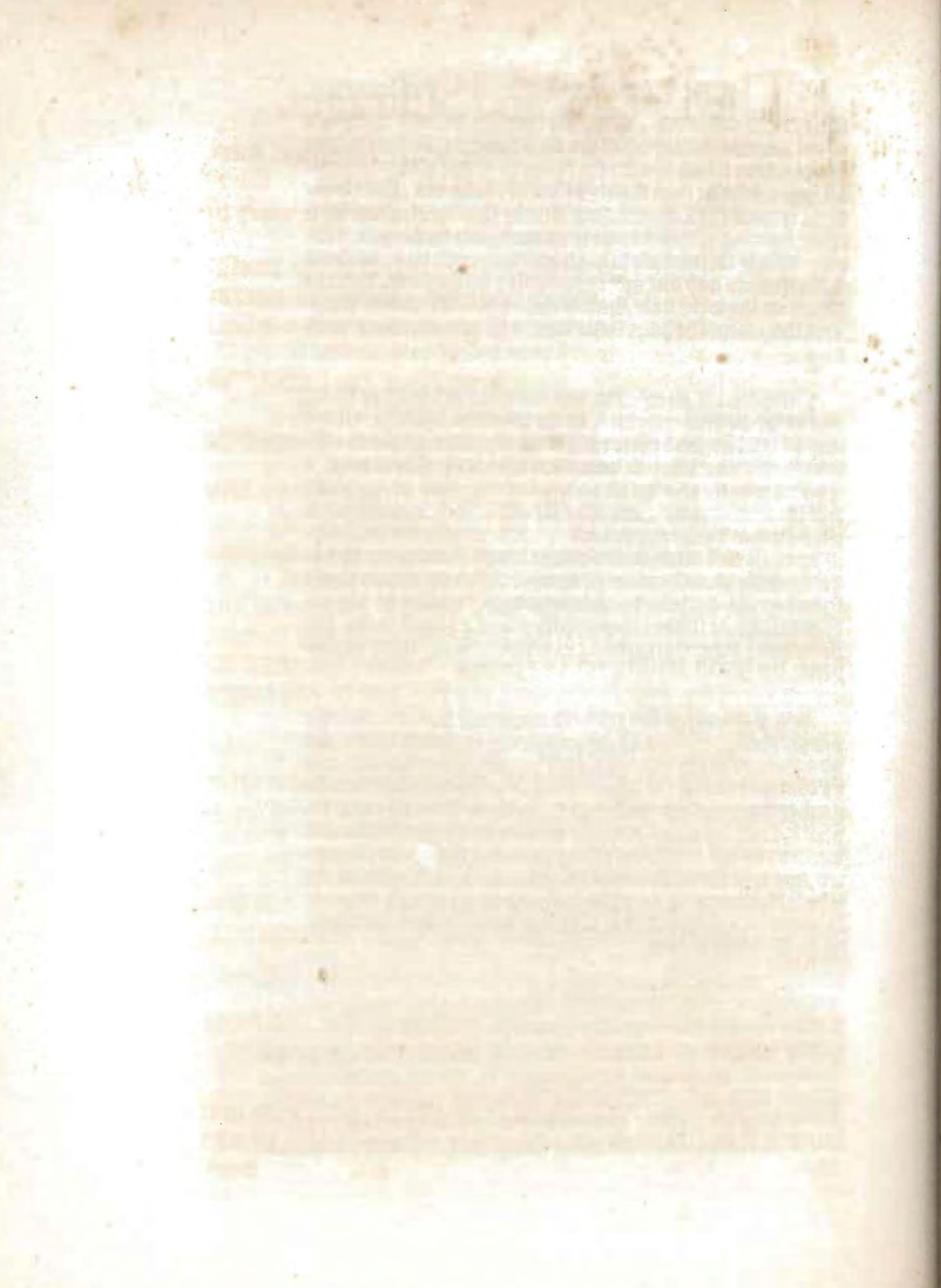
And forsomuche as the Pastours and Curates within thys realme, shall continually fynd at theyr costes and charges in theyr cures, sufficient Breade and Wyne for the holy Communion (as oft as theyr Parishioners shall be disposed for theyr spiritual comfort to receyue the same) it is therefore ordred,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

Also, that the receiuing of the Sacrament of the blessed body and bloud of Christ, may be most agreable to the institution thereof, and to the blage of the primate Church: In all Cathedral and Collegiate Churches, there shall alwaies some Communicate with the Priest that ministrereth. And that the same may bee also obserued euery where abrode 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 holpe Communion with the Priest: the whiche may be the better Doen, for that they knowe before, when they

their course commeth, and maie therfore dispose theselues to the woꝛthie receiuyng of the Sacramente. And with hym oꝛ them who doeth so offe the charges of the Communion: all other, who be then Godly disposed thereunto, shall lyke- wylse receiue the Communion. And by this meanes the Minister hauyng alwaies some to communicate with him, maie accordingly solempnise so high and holy misteries, with all the suffrages and due oꝛde appoynted foꝛ thesame. And the Priest on the weke daie, shall foꝛbeate to celebrate the Communion, excepte he haue some that will communicate with hym.

Furthermoze, euery man and womā to be bound to heare and be at the diuine seruice, in the Parische church where they be resident, and there with deuout prayer, oꝛ Godly silence and meditacion, to occupie themselves. There to pater their dueties, to communicate once in the yeare at the least, and there to receiue, and take all other Sacramentes and rites, in this booke appoynted. And whosoever willyngly vpon no iust cause, doeth absent themselves, oꝛ doeth vngodly in the Parische church occupie theselues: vpon pꝛoffe therof, by the Ecclesiasticall lawes of the Realme to bee excommunicate, oꝛ suffer 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 theyꝝ owne handes, and no commaundemēt of Christ to the contrary: Yet foꝛasmuche as they many tymes conueyghed thesame secretelye awayne, kept it with them, and diuerly abused it to supersticion and wickednes: lest any suche thyng hereafter should be attempted, and that an vniformitie might be vled, throughout the whole Realme: it is thought conuenient the people commonly receiue the Sacramēt of Christs body, in their mouthes, at the Priestes hande.



The Letany and Suffrages.



GOD the father of heauen: haue mercy vpon vs miserable synners.

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

GOD the sonne, redemer of the world: haue mercy vpon vs miserable sinners.

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

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

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

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

O holy, blessed, and glorious Trinitie, thre persons and one God: haue mercye vpon vs miserable sinners.

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

Spare vs good Lorde.

From al euill and mischiefe, from synne, from the craftes and assaultes of the denyll, from thy wrathe, and from euerlastyng damnation.

Good lord, be deliuer vs.

From blyndnes of heart, from pryde, bainglozy, and hypocrisy, from enuy, hatred, and malice, and al vncharitablenes:

Good lord, be deliuer vs.

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

Good lord, be deliuer vs.

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

Et. i.

Good

The Letany and

Good lord be deliuer vs.

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

Good lord be deliuer vs.

By the mistery of thy holy incarnation, by thy holy Nativity and Circumcision, by thy Baptisme, fastyng and temptation:

Good lord be deliuer vs.

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

Good lord be deliuer vs.

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

Good lord be deliuer vs.

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

We beseeche thee to heare vs good lord be.

That it maye please thee to kepe Edward the. vi. thy seruant our kynge and gouernour:

We beseeche thee to heare vs good lord be.

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

We beseeche thee to heare vs good lord be.

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

We beseeche thee to heare vs good lord be.

That it maye please thee to illuminate all Bishops, pastors & ministers of the church, with true knowlege and vnderstandyng of thy word, and that bothe by theyr preaching and liuing, they maye set it forth and shewe it accordingly:

Suffrages.

We beseeche thee to heare vs good lord.

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

We beseeche thee to heare vs good lord.

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

We beseeche thee to heare vs good lord.

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

We beseeche thee to heare vs good lord.

That it may please thee to geue to all nations vnitie peate and concord:

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, & to receyue it with pure affection, & to bryng forth the frutes of the spirite:

We beseeche thee to heare vs good lord.

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

We beseeche thee to heare 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 tribulation:

We beseeche thee to heare vs good lord.

That it may please thee to preserue all that trauaile by lande or by water, all women labouryng of chylde, all sicke persons and yong chyl dren, and to shewe the pytie

C.ii. vpon

**The Letany and
vpon all prisoners and captiues:**

We beseeche thee to heare vs good lord.
That it may please thee to defende and prouide for the
fatherles children and wyddowes, and all that be deso-
late 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, persecu-
tours and sclaunders, and to turne their heartes:

We beseeche thee to heare vs good lord.
That it may please thee to geue and preserue to our ble
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 ignoraunces,
and to endue vs with the grace of thy holy spirite, to a-
mende 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.
O labe of God, that takest away the synnes of the world.

Grant vs thy peace.
O labe of God, that takest away the synnes of the world.

Haue mercy vpon vs.
O Christe heare vs.

O Christe heare vs.

Lorde haue mercy vpon vs.

Lorde haue mercy 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 noster
And

Suffrages:

And leade vs not into temptation.

But deliuer vs from euill.

The versicle.

O Lorde, 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, when soeuer they oppresse vs: And graciously heare vs, that those euils, whiche the craft and subteltie of the deuill or man worketh against vs, be brought to nought, and by the prouidence of thy goodnes, they maye be dyspersed, that we thy seruantes, beyng hurte by no persecutions, maye euermore geue thākes vnto thee, in thy holy churche, thorough Iesu Christe our Lorde.

O Lorde, aryse, 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 workes that thou dydest in theyr dayes, and in the olde tyme before them.

O Lorde, aryse, helpe vs, and deliuer vs for thy honour.

Glozy be to the father, the sonne, and to the holy ghoſte, as it was in the begynning, is now, and euer shall be worlde without 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 bouchsafe to here vs Chryſte.

Graciously heare, vs O Chryſt.

Graciously heare vs, O lord Chryſt.

The

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 moste 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 advocate Iesus Christ our Lorde. Amen.

Almightie god, whiche hast geuen vs grace at this tyme with one accorde to make our commune supplications vnto 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 seruantes, as maye bee moste expediente for them, grauntyng vs in this worlde, knowlege of thy trueth, and in the worlde to come lyfe euerlasting.
Amen.

OF THE ADMINI-

stration of publyke Baptisme to
be vbled in the Church.



It appeareth by aſcient wyters, that the Sa-
cramente of Baptisme in the olde tyme was not
commonly miniſtred but at two tymes in the
yeare, at Eaſter and whyſontyde, at whiche
tymes it was openly myniſtred in the preſence
of all the congregacion: whiche cuſtome (now
beeving growen out of uſe) although it cannot
for many conſideracions be wel reſtozed again,
yet it is thought good to folowe theſame as
nere as conueniently maye be: wherfore the people are to bee ad-
moniſhed, that it is moſte conueniente that baptisme ſhoulde not be
miniſtred but vpon Sondages and other holy dayes, when the moſt
numbre of people maye come together. As well for that the con-
gregacion there preſente maye teſtifie the receyving of them,
that be newly baptysed, into the nymbre of Chriſtes
Church, as alſo becauſe in the Baptisme of In-
fantes, every manne preſente maye be put in
remembraunce of his owne pro-
feſſion made to God in his
Baptisme. For
whiche cauſe alſo it is expediente that Baptisme
be miniſtred in the Engliſhe tounge. Neuer-
theleſſe (yf neceſſitie ſo requyre) childzen
ought at all tymes to be baptysed, ey-
ther at the church or els
at home.

Ca. i.

When

PVBLIKE BAPTISME.

When there are chyldren to be Baptised vpon the Sunday, or holy Daye, the parentes shall geue knowledge ouer nyght or in the mornynge, afore the beginning of Mattens to the curate. And then the Godfathers, Godmothers, and people, with the chyldren muste be ready at the Church doore, either immediatly afore the laste Canticle at Mattens, or els immediatly afore the last Canticle at Euen-song, as the Curate by his discrecion shall appoynte. And then standynge there, the prieste shall aske whether the chyldren be baptised or no. If they aunswere. No. Then shall the prieste saye thus.



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

¶ Then the prieste shall saye.

Let vs praye.



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

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

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

C Receyue the signe of the holy Crosse, both in thy forehead, and in thy breste, in token that thou shalt not be ashamed to confesse thy fayth in Christe crucified, and manfully to fyght vnder his banner against synne, the worlde, and the deuill, and to continue his faythfull soldiour and seruaunt vnto thy lyfes ende. Amen.

And this he shall doe and saye to as many children as bee present to be Baptised, one after an other.

Let vs praye.



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

Publike Baptisme.

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

Then let the priest lokyng vpon the chyldren, saye.

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

Then shall the priest saye.

The Lorde be with you.

The people

And with thy spirite.

The Minister.

Heare nowe the gospell written by S. Marke.

Marke. p



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

After

After the gospell is red, the minister shall make this blyse exhortacion vpon the wooordes of the gospell.

Rendes you heare in this gospell the wooordes of our Sauour Christe, that he commaunded the children to be brought vnto him: howe he blamed those that would haue kept them from hym: howe he exhorteeth all men to folowe theyr innocencie. Ye perceyue howe by his outwarde gesture and dede, he declared his good wyll towarde them. For he embraced the in his armes, he layed his handes vpon them, and blessed them: doubte ye not therfore, but earnestly beleue, that he wyll lyke wyse fauourably receyue these present infantes, that he wyll embrace them, with the armes of his mercy, that he wyll geue vnto them the blessing of eternall lyfe: and make them partakers of his euerlasting kingdome. wherfore we beyng thus perswaded of the good wyll of our heauenly father towarde these infantes, declared by his sonne Iesus Christe: And nothing doubtyng but that he fauourably alloweth this charitable worke of ours, in bringing these children to his holy baptisme: let vs faythfully and deuoutly geue thanks vnto him: And say the prayer which the Lord himselfe taught. And in declaration of our fayth, let vs also recyte the articles conteyned in our Crede.

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

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

And then shall saye openly.

I beleue in God the father almightie. &c.

The priest shall adde also this prayer.

Almightie and euerlastyng God, heauenly father, we geue the humble thanks, that thou haste vouchsafed to call vs to knowledge of thy grace, and fayth in thee: Increase and confyrme this fayth in vs euermore: Geue thy holy spirite to these infantes, that they may be borne agayne, and be made heyres of euerlasting saluacion, through our Lord

Publike Baptisme.

Jesus Christ who lyueth and reigneth with thee and the holy spirite, nowe and for euer. Amen.

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

The Lorde vouchesafe to receyue you into his holy housholde, and to kepe and gouerne you alwaye in thesame, that you may haue euerlasting lyfe. Amen.

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

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

Then shall the priest demaunde of the childre (whiche shalbe first Baptized) these questios folowing: first naming the childre, and saying.

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

Answere.

I forsake them.

Minister.

Dost thou forsake the vaine pompe, and glory of the worlde, with all the couetouse desyres of thesame?

Answere.

I forsake them.

Minister.

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

Answere

Answer.

I forsake them.

Minister.

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

Answer.

I beleue.

Minister.

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

Answer.

I beleue

Minister.

Doest thou beleue in the holy gost, the holy Catholike Church, the comunio of Saintes, remission of Sinnes, resurrection of the flesh, & euerlastyng lyfe after death?

Answer.

I beleue.

Minister.

what doest thou desyre?

Answer.

Baptisme.

Minister.

wilt thou be Baptized?

Answer.

I wyl.

Then the p[re]ste shall take the childe in his handes, and aske the name. And naming the childe, shall dyppe it in the water thryse. First dyping the ryghthe syde: Seconde the left syde: The thyrde tyme dyping the face toward the fonte: So it be discretly and waresly done, saying.

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

And

Publike Baptisme.

And if the childe be weake, it shall suffice to powze water vpon it, saying the foresayd wordes. *R.* I Baptize thee. &c. Then the Godfathers and Godmothers shall take and lay theyr handes vpon the childe, and the minister shall put vpon him his white vesture, commonly called the Crisome: And saye.

Take this white vesture for a tokē of the innocencie; whiche by Gods grace in this holy sacramente of Baptisme, is geuen vnto thee: & for a signe wherby thou art admonished, so long as thou lyuest, to geue thy selfe to innocencie of liuing; that after this transitoiye lyfe, thou mayst be partaker of the lyfe everlasting. Amen.

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

Almighty God the father of our lord Jesus Christ, who hath regenerate thee by water and the holy gost, and hath geue vnto thee remissiō of al thy sinnes: he vouchsaue to annoynte thee with the vncion of his holy spirite, and byng thee to the inheritaunce of everlasting lyfe. Amen.

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

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

therample of our Sauour Christe, and to be made lyke vnto him, that as he dyed & rose againe for vs: so should we (whiche are Baptised) dye from synne, and ryle agayne vnto righteousnesse, continually mortifying all our euyl and corrupte affections, and dayly procedyng in all vertue and godlynesse of lyuyng.

The minister shall commaunde that the Crisomes be brought to the churche and deliuered to the prestes after the accustomed maner, at the purification of the mother of euery chylde. And that the chylde be brought to the Bishop to bee confirmed of hym, so soone as they can saue in theyr bulgare sounge the articles of the fapth, the Lordes prayer, and the ten commandementes, and be further instructed in the Catechisme, set furth for that purpose, accordingly as it is there expessed.

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

Note that yf the numbze of chylde to be Baptised, and multitude of people presente bee so great that they cannot conueniently stand at the Churche dooze: then let them stand within the Churche in some conuenient place, nygh vnto the Churche dooze: And there all thynges be sayed and done, ap-
 poynted to be sayed and done
 at the Churche
 dooze.

OF THEM THAT BE Baptised in priuate houses in tyme of necessitie.

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

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

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

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

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

By whom the childe was Baptised:
who was presente when the childe was baptised:
whether they called vpon God for grace and succoure
in that necessitie:
with what thyng, or what matter they dyd Baptise
the childe:
with what woordes the childe was Baptised:
whether they thinke the childe to be lawfully and perfectly Baptised:

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

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

In a certaine time thei brought children vnto Christ that he should touch them, and his disciples rebuked those that brought them. But when Iesus sawe it, he was displeased, and sayed vnto them: Suffre lytle chyldren to come vnto me, and forbiddo them not, for to suche belongeth the kingdome of God. Verely I saye vnto you, whosoener doeth not receyue the kingdom of God as a lytle chylde, he shall not enter therein. And when he had taken them by in his armes, he put his handes vpon them, and blisshed them. Marke. x

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

Rendes ye heare in this ghospell the woordes of our Saneoure Christ, that he comaunded the chyldren to be brought vnto him, how he blamed those that would haue kept them from hym, howe he exhorted all men to folowe their innocencie: Ye perceiue how by his outward gesture and dede he declared his good will toward them, for he embraced them in his armes, he

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he layed his handes vpon them & blessed them. Doubt you not therfore, but earnestly beleue, that he hath lyke-
wyle fauourably receyued this presente infante, that he
hath embraced him with the armes of his mercy, that
he hath geuen vnto him the blessing of eternal lyfe, and
made him partaker of his euerlasting kingdom. wher-
fore we beyng thus perswaded of the good will of oure
heauenly father, declared by his sonne Iesus Christ to-
wardes this infante: Let vs saythfully and. deuoutly
geue thanks vnto him, and saye the prayer whiche the
Lorde himselfe taught, and in declaracion of our sayth,
let vs also recyte the articles contained in our Crede.

Here the minister with the Godfathers and Godmo-
thers shall saye.

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

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

A. Doest thou forsake the deuill and all his workes?
Answer.

I forsake them.

Minister.

**Doest thou forsake the vaine pompe and glory of the
worlde, with all the couetous desyres of the same?**

Answer.

I forsake them.

Minister.

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

Answer.

I forsake them.

Minister.

**Doest thou beleue in God the father almyghty, ma-
ker of heauen and yearth?**

Answer.

Answer.

I beleue.

Minister.

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

Answer.

I beleue.

Minister.

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

Answer.

I beleue.

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

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

¶ Let vs pray.

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

¶ b. i. Iesus

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Thus Christe thy sonne, who liueth & reigneth with the in
vinitie of the same holy spirite everlastinglye. Amen.

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

Forasmuche as this chylde hath promised by you to
forsake the deuil and al his woꝝkes, to beleue in god,
& to serue him, you must remember that it is your partes
and duetie to see that this infant be taught so soone as he
shalbe able to learne, what a solemne boꝝe, promise, and
professiõ he hath made by you, and that he may know
these thinges the better, ye shall call vpon hym to heare
sermons: And chiefly ye shall prouide that he may learne
the Crede, the Lordes prayer, and the ten commaunde-
mentes in the english tong, and al other thinges which
a christian man ought to know and beleue to his soules
health, and that this childe may bee vertuously brought
vp, to leade a godly and a christian life. Remembꝛing al-
way that baptisme doeth represent vnto vs our professi-
on, which is to folow the example of our sauour Christe,
and to be made like vnto him, that as he died and rose a-
gain for vs: so should we whiche are baptized dye from
sin, and rylse againe vnto righteousness, continually mor-
tifying al our euil & corrupt affections, and dayly proce-
ding in al vertue and godlines of liuing.

æc. As in publike Baptisme.

But if they which bring the Infantes to the church, do make
an vncertain answere to the pꝛiestes questions, and say that
they can not tel what they thought, did, or sayde in that great
feare and trouble of mynde: (as oftentimes it chaunseth)
Then let the pꝛiest Baptize him in forme aboue wꝛitten, con-
cernyng publyke Baptisme, sayyng that at the dꝛyppyn of
the childe in the fonte, he shall ble this forme of woꝝdes.

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

The water in the fonte shall be chaunged euery moneth once at
the lest, and afore any child be Baptized in the water so chaun-
ged, the pꝛiest shall say at the font these prayers folowyn.

O moste

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

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

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

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

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

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

Graunte that whosoever here shall begynne to be of thy flocke: maie evermore continue in theſame. Amen.

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

Private Baptisme.

Graunt that whosoever is here dedicated to thee by our office & ministerie: maye also bee endewd with heavenly vertues, & everlastingly rewarded through thy mercie, O Blessed lord God, who doest live and governe all thinges world without ende. Amen.

The Lorde be with you.

Answer.

And with thy spirite.

A mightye everliving God, whose moste derely beloved sonne Jesus Christe, for the forgiuenesse of our sinnes did shed out of his moste precious side bothe water and bloude, and gaue commaundemente to his disciples that they shoulde goe teache all nations, and baptise them in the name of the father, the sonne, and the holye ghoste: Regarde we beseeche thee, the supplications of thy congregation, and graunte that all thy sernauntes which shall bee baptized in this water prepared for the mynystracion of thy holy sacrament, maye receiue the fulnesse of thy grace, and ever remaine in the nombre of thy faithful, and elect childre, through Jesus Christ our Lord.

Confirmation

CONFIRMACION

wherin is contained a Catechisme for children.

Thence that confirmacion may be ministred to the more edifying of suche as shall receiue it (accozding to Saint Paules doctrine, who teacheth that all thynges should be doen in the churche to the edification of the same) it is thought good that none hereafter shall be confirmed, but suche as can say in theyr mother tong, the articles of the faith the lordes prayer, and the tenne commaundementes: And can also aunswere to suche questions of this shorthe Catechisme, as the Bishop (or suche as he shall appoynte) shall by his discrecion appose them in. And this orde is most conuenient to be obserued for diuers considerations.

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

Secondly, for asmuch as confirmacion is ministred to them that be Baptized, that by imposition of handes, and prayer they may receiue strength and defence against all temptacions to sin, and the assaues of the woylde, and the deuill: it is most mete to be ministred, when children come to that age, that partly by the frailtie of theyr owne fleshe, partly by the assaues of the woylde and the deuill, they begin to be in daungier to fall into sinne.

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

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



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

Question.

What is your name?

Answer.

A. D. M.

Question.

Who gaue you this name?

Answer.

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

Question.

What did your Godfathers & Godmothers then for you?

Answer.

They did promise and bove three thinges in my name.
First, that I should forsake the deuil and all his workes
and pompes, the vanities of the wicked worlde, and all
the sinnefull lustes of the flesh. Secondly, that I should
beleue all the articles of the Christian fayth. And third-
ly, that I should kepe Goddes holy will and comman-
dementes, and walke in the same al the daies of my life.

Question.

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

Answer.

Yes

Confirmation.

Fol. r.

Yes verely. And by Gods helpe so I will. And I hartly thanke our heauenlye father, that he hath called me to thys state of saluacion, throught Iesus Christe our saue-our. And I pray God to geue me hys grace, that I may continue in the same vnto my liues ende.

Question.

Rehearse the articles of thy beliefe.

Answer.

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

Question.

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

Answer.

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

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

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

Question.

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

Answer.

Confirmation.

of al goodnesse to send his grace vnto me, and to all people, that we may worship him, serue hym, and obey him, as we ought to doe. And I praye vnto God, that he will sende vs al thynges that be nedeful both for our soules, and bodie: And that he wil bee mercifull vnto vs & forgive vs our sinnes: And that it will please him to saue & defende vs in al dangers gostly and bodily: And that he wil kepe vs from al sinne and wickednes, & from our gostly enemye, and from euerlastyng death. And this I truste he wil do of his mercie and goodnes, through our lord Iesu Christe. And therefore I say. Amen. So be it.

¶ So soone as the chyldren can say in theyr mother tongue the articles of the faith, the lordes praier, the ten commaundementes, and also can aunswere to such questions of this short Catechisme as the Bishop (or suche as he shall appointe) shal by hys discrecion appose them in: then shall they bee brought to the Bishop by one that shal bee his godfather or godmother, that euery childe maye haue a wittenesse of hys confirmation.

¶ And the Bishop shal confirme them on this wyse.

Confirmation.

Our helpe is in the name of the Lorde.

Answer.

whiche hath made both heauen and yearth.

Minister.

Blessed is the name of the lorde.

Answer.

Henceforth worlde without ende.

Minister.

The lorde be with you.

Answer.

And wyth thy spirite.

¶ Let vs praye.

A mighty and euerliuing God, who hast bouchesafed to regenerate these thy seruantes of water & the holy goste: And haste geuen vnto them forgiveness of all
all

all their sinnes: Sende downe from heauen we beseeche thee (O lord) vpon them thy holy gost the comforter, with the manifold giftes of grace, the spirite of wisdom and vnderstandyng: The spirite of counsell and gostly strength: The spirite of knowledge and true godlinesse, and fulfil them (O lord) with the spirite of thy holy feare.

Answer.

Amen.

Minister.

Signe them (O lord) and marke them to be thine for ever, by the vertue of thy holpe crosse and passion. Confirm and strength them with the inward vncion of thy holy gost, mercifully vnto everlasting life. Amen.

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

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

And thus shall he doe to every childe one after an other. And whan he hath layed hys hande vpon every childe, then shall he say.

The peace of the lord abide with you.

Answer.

And with thy spirite.

C Let vs pray.

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

Then

Confirmation.

Then shall the Bishopp blisse the
children, thus saying.

**The blessing of god almightie, the father, the sonne, and
the holy goste, be vpon you, and remaine with you for e-
uer. Amen.**

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

¶ And whansoeuer the Bishopp shall geue knowlage for childre to
be brought afore him to any conuenient place, for their confirmaci-
on: Then shall the curate of euery parish either bring or send in wry-
ting, þ names of al those children of his parish which can say thar-
ticles of theyr faith, the lordes praier, & the ten comaundementes.
And also howe many of them can answere to thother questions
contained in this Catechisme.

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

THE FORME OF

Solemnization of matrimonie.

First the bannes must be asked thre seuerall Soondates or ho-
lye dayes, in the seruice tyme the people beeyng presente after the
accustomed maner.

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

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

Derely beloued frendes, we are gathered toge-
ther here in the syght of God, and in the face of
his congregacion, to ioyne together this man,
and this woman in holy matrimonie, which is
an honorable estate instituted of God in paradise, in the
time of mannes innocencie, signifying vnto vs the mis-
ticall vniõ that is betwixte Christe and his Church:
whiche holy estate, Christe adorned and beautified with
his presence, and first miracle that he wrought in Cana
of Galile, and is commended of Saint Paule to be ho-
nourable among all men, and therefore is not to bee en-
terprised, nor taken in hande vnadvisedly, lightlye, or
wantonly, to satisfie mens carnal lustes and appetites;
like brute beastes that haue no vnderstanding: but reue-
rentely, discretely, advisedly, soberly, and in the feare of
God. Duely considering the causes for the whiche ma-
trimonie was ordeined. One cause was the procreacion
of children, to be brought vp in the feare and nurture of
the Lord, and prayse of God. Secondly it was ordeined
for a remedie agaynst sinne, and to auoide fornicacion,
that suche persones as bee married, might liue chaste in
matrimonie, and kepe themselves vndefiled members
of Christes bodye. Thirde for the mutuall societie,
helpe, and counfort, that the one oughte to haue of tho-
ther, both in prosperitie and aduersitie. Into the whiche

Of matrimonye .

holy estate these two persons present: come now to be
ioyned Therefore if any man can shewe any iust cause
why they maie not lawfully be ioyned so together: Let
him now speake, or els hereafter for ever hold his peace.

And also speakyng to the persones that shal be married, he shall saie,

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

At which daye of mariage yf any man doe allege any impediment
why they maye not be coupled together in matrimonie: And will
be bound, & sureties with hym, to the parties, or els put in a cau-
tion to the full value of suche charges as the persones to be mar-
ied dooe susteyne, to proue his allegation: then the Solemnization
musste be differred, vnto suche tyme as the truerth be tried. yf no
impedimente be alleged, then shall the curate saie vnto the man .

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

The man shall aunswere,

I will

Then shall the priest saie to the woman,

A. Wilt thou haue this man to thy wedded husband,
to liue together after Goddes ordeinaunce, in the holy e-
state of matrimonie: wilt thou obey him, and serue him,
loue, honoꝝ and kepe him, in sickenes and in health: And
forsaking al other kepe thee onely to him, so long as you
bothe shall liue:

The

The woman shall aunswere.

I will.

Then shall the minister say.

who geueth this woman to be married to this man?

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

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

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

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

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

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

C.ii. Then

Of Matrimonie.

Then the man leauynge the ring vpon the fowerth finger of the womans left hande, the minister shal say.

Let vs pray.

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

Then shal the prieste ioine theyꝝ ryght handes together, and say.

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

Then shall the minister speake vnto the people.

Foꝝ asmuche as .M. and .M. haue consented together in holpe wedlocke, & haue witnessed thesame here before god & this cūpany: And therto haue geue and pledged theyꝝ trouth eyther to other, and haue declared thesame by geuyng and receyuyng golde and syluer, and by ioyning of handes: I pronounce that they bee man and wyfe together. In the name of the father, of the sonne, & of the holy gost. Amen.

And the minister shall adde this blessing.

God the father blesse you. ⁊. God the sōne kepe you: god the holpe gost lightē your vnderstāding: The lord mercifully with his fauour loke vpo you, & so fil you with al spiritual benediction & grace, that you may haue remissiō
of

Of Matrimonie Fol. xv.

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

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

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

For thou shalte eate the labour of thy handes.
O wel is thee, and happie shalt thou bee.

Thy wife shal bee as the fruitful vine, vpon the walles
of thy house.

Thy children like the olife braunches rounde about thy
table.

Loe, thus shal the man be blessed, that feareth the lord.
The lord from out of Sion, shal so blesse thee: that thou
shalt see Hierusalem in prosperitie, al thy life long.

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

Glozy to the father. &c.

As it was in the beginning. &c.

Or els this psalme folowynge.

God be merciful vnto vs, and blesse vs, and shew
vs the lighte of his countenance: and bee merci- Deus misere
atur nostri.
Psalm cxviii.
full vnto vs.

That thy waye maye bee knowen vpon yearth, thy sa-
uing health among all nations.

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

O leate the nations reioyce and bee glad, for thou shalt
iudge the folke righteously, and governe the nations v-
pon yearth.

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

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

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

Glozy to the father. &c.

As it was in the beginning. &c.

Of Matrimonye.

The psalme ended, and the manne and woman knelyng afore the
autler : the p[re]sbyte standyng at the autler, and turnyng his face to:
warde them, shall saye.

Lozde haue mercie vpon vs.

Answer.

Christe haue mercie vpon vs.

Minister.

Lozde haue mercie vpon vs.

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

Answer.

But deliuer vs from euill Amen.

Minister.

O lozde saue thy seruante and thy handmaide,

Answer.

whiche put theyr truste in the .

Minister.

O lozde sende them helpe from thy holy place .

Answer.

And euermoze defende them.

Minister.

See vnto them a tower of strength .

Answer.

From the face of their enemye.

Minister.

O lozde heare my prayer.

Answer.

And leate my crie come vnto the.

The minister.

Leat vs praye.



God of Abraham, God of Isaac, God of Jacob,
blesse these thy seruantes, and sowe the seede of
eternall life in their mindes, that whatsoeuer in
thy holy woorde they shall profitablye learne: they may
in dede fulfill thesame. Looke, o Lord, mercifully vpon
them

them from heauen, and blesse them: And as thou diddest sende thy Angell Raphaell, to Thobie, and Sara the daughter of Raguel, to their great comfort: so vouchsafe to send thy blessing vpon these thy seruauntes, that they obeyng thy wil, and alwaye beyng in safetie vnder thy protection: may abyde in thy loue vnto theyr lyues ende: throughe Iesu Chyiste our Lorde. Amen.

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

Merciful Lord, & heauēly father, by whose gracious gifte mākind is increased: we beseeche thee assiste with thy blessing these two persones, that they may both be fructifull in procreation of children: and also liue together so long in godlye loue & honestie: that they may see their childers children, vnto the thirde and fourth generacion, vnto thy prayse and honour: throughe Iesus Chyiste our Lorde. Amen.

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

Of Matrimonie

and peace, bee a follower of holy and godlye matrones,
O lord blesse them bothe, and graunte them to inherite
thy euerlastyng kyngdome, throughe Jesu Christe oure
Lord. Amen.

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

Almighty god, which at the beginnyng did create oure
firste parentes Adam and Eue, and dyd sanctifie and
ioyne the together in mariage: Powre vpon you the ry-
chesse of his grace, sanctifie and blesse you, that ye may
please hym bothe in bodye and soule: and liue together
in holy loue, vnto your liues ende. Amen.

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

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

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

Ye housebandes loue your wiues, euen as Christ loued
the churche, and hathe geuen hymselfe for it, to sanctifie
it, purgeyng it in the fountayne of water, throughe the
word, that he might make it vnto himself, a glorious co-
gregation, not hauing spot or wrinkle, or any such thing
but that it should be holy & blameles. So me are bounde
to loue their owne wiues, as their owne bodies: he that
loueth his owne wife, loueth himself. For neuer did any
man hate his owne flesh, but nourisheth and cherissheth
it, euen as the lord doeth the congregation, for wee are
membres of his bodie, of his flesh, and of his bones.

For

For this cause shal a man leaue father and mother, and shalbe ioyned vnto his wife, & they two shalbe one fleshe. This mystery is great but I speake of Christ, and of the congregacion. Neuerthelesse let euery one of you so loue his owne wife, euen as himselfe.

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

Coloss. iii.

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

1. Pet. iii.

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

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

Saint Paul (in the forenamed epistle to the Ephesians) teacheth you thus: Ye weomen submit your selues vnto your owne husbandes as vnto the lord: for the husband is the wiues head, euen as Christ is the head of the churche: And he also is the sauour of the whole bodye. Therefore as the Churche, or congregacyon, is subiecte vnto Christe: So lyke wise let the wiues also be in subieccyon vnto theyr owne husbandes, in all thynges. And agayn he sayeth: Let the wife reuerence her husbände. And (in his epistle to the Colossians) Sancte Paule geueth you this short lesson. Ye wiues submit your selues vnto your owne husbandes, as it is conueniente in the Lorde.

Ephes. v.

Coloss. iii.

Saincte

Of Matrimonie.

1. peter. iiii.

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

(. . .)

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

The

THE ORDER FOR

the visitacion of the sicke,
and the Communion
of the same.

The prieste entring into the sicke persones house, shal saye .
Peace be in this house, and to all that dwell in it.
When he commeth into the sicke mannes presence, he shall saye
this psalme.

Heare my prayer (o lord) and consider my desire: Domine exaudi, Psalms Cxxliii
herken vnto me for thy trueth and righteousnes sake .

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

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

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

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

I stretch forth mine handes vnto thee: my soule gaspeth vnto thee as a thyrstie lande.

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

O leate me heare thy louyng kyndenesse betimes in the morning, for in thee is my trust: shewe thou me the waie that I should walke in for I lift vp my soule vnto thee. Deliuer me (o lord) from myne enemies: for I flye vnto thee to hide me.

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

The visitation of the sicke.

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

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

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

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

As it was in the beginning. &c.

¶ With this antheim.

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

Lord haue mercye vpon vs.

Christe haue mercie vpon vs.

Lord haue mercie vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

The minister.

O lord saue thy seruaunte.

Answer.

whiche putteth his trust in the.

Minister.

Sende hym helpe from thy holy place.

Answer.

And evermore mightily defende hym.

Minister.

Leat the enemye haue none aduantage of hym

Answer.

Nor the wicked approche to hurte hym.

Minister.

Be vnto hym, o lord, a strong towre.

Answer.

From the face of his enemye.

Minister.

Lord heare my prayer.

Answer.

Answer.

And let my crye come vnto thee.

Minister.

Let vs praye.

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

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

Then shall the minister exhort the sicke person after this fourme, or other lyke.

Derely beloued, know this that almighty God is the Lorde ouer lyfe, and death, and ouer all thynges to them perteyning, as youghth, strength, helth, age, weakenesse, and sicknesse. wherfore, whatsoeuer your sicknes is, knowe you certainly that it is Gods visitacion. And for what cause soeuer this sicknesse is sent vnto you: whether it bee to trye your patience for the example of other, & that your fayth may be founde, in the day of the Lorde; laudable, glorious and honourable, to the encrease of glory, and endeleisse felicitie: Or els it be sent vnto you to correcte and amende in you, whatsoeuer doeth offende the eyes of our heauenly father: knowe you certainly, that if you truly repent you of your synnes, & beare your sicknes patiently, trusting in Gods mercy, for his dere sone Iesus Christes sake, and redre vnto him humble thanks

The visitacion of the sicke.

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

for his fatherly visitacion, submytting your selfe wholly to his wil: it shal turne to your profite, & helpe you forwarde in the ryghtwaye that leadeth vnto everlastyng life. Take therfore in good worthe, the chastisement of the lord: For whom the lord loueth, he chastiseth. Yea (as saincte Paul sayth,) he scourgeth euery sone, which he receiveth: yf you indure chastisement, he offereth himselfe vnto you as vnto his owne children: what sone is he that the father chastiseth not: yf ye be not vnder correction (wherof al the true children are partakers) then are ye bastardes and not children. Therfore seyng that whā our carnal fathers doe correct vs, we reuerently obey thē, shall we not now much rather be obediēt to our spirituall father, & so liue: And they for a fewe daies doe chastise vs after theyr owne pleasure: but he doeth chastise vs for our profite, to thentente he maye make vs partakers of his holines. These wordes, good brother, are Gods wordes, and wyrtē in holy scripture for our coumfort and instruccion, that we should patiently and with thanks geuyng, beare our heauēly fathers correction: whansoever by any maner of aduersitie it shall please his gracious goodnesse to visite vs. And there should be no greater coumfort to christian persons, then to be made lyke vnto Christ, by sufferynge patiently aduersities, troubles, & sickenesses. For he himselfe wente not vp to ioy, but firste he suffered payne: he entred not into his glory, before he was crucified. So truely our waye to eternall ioy, is to suffre here with Christe, and our doore to entre into eternal life: is gladly to dye with Christe, that we may rylse againe from death, and dwell with him in everlastyng life. Now therfore taking your sickenesse, which is thus profitable for you, patiently: I exhorte you in the name of God, to remēbre the profession, which you made vnto God in your Baptisme. And forasmuch as after this lyfe, there is accompte to be geuen vnto the ryghteous iudge, of whom all must be iudged without respecte of persons: I require you to examine your selfe, and your state, both towarde God and man,

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

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

Doeſt thou beleue in God the father almyghtie:

And so forth as it is in Baptisme.

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

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

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



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

And then the priest shall saye the collette folowynge.

Let vs praye.

The visitacion of the sicke.

O Most mercifull God, which according to the multitude of thy mercies, doest so putte away the synnes of those which truly repent, that thou remembrest them nomore: open thy eye of mercy vpon this thy seruaunt, who moste earnestly desireth pardon and forgiuenesse: Renue in hym, moste louyng father, whatsoeuer hath been decayed by the fraude and malice of the deuill, or by his owne carnall, wyll & frailnesse: preserve & continue this sicke membre in the vnitie of thy Church, cōsider his contricion, accepte his teares, alwage his payne as shalbe seen to thee moste expedient for him. And forasmuch as he putteth his full trust only in thy mercy: Impute not vnto him his former sinnes, but take him vnto thy fauour: through the merites of thy moste derely beloued sonne Iesus Christe. Amen.

Then the minister shall saye this Psalm.

In te domine
speram. psal.
cxxi.

In thee, O Lorde, haue I put my trust, let me neuer be put to confusion, but ridde me, and deliuer me into thy righteousnes: enclyne thyne eare vnto me, and saue me. Be thou my strong holde (wherunto I may alwaye resort) thou hast promised to helpe me: for thou art my house of defence and my castell.

Deliuer me (O my God) out of the hande of the vngodly, out of the hande of the vnrightheous and cruell man. For thou (O Lord God) art the thyng that I long for, thou art my hope euen fro my youth.

Through thee haue I been holden vpeuer since I was borne, thou art he that tooke me out of my mothers wombe, my prayse shalbe alwaye of thee.

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

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

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

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

for

for there is none to delyuer hym.

Goe not ferre fro me, O God : my God , haste thee to helpe me.

Let them be confounded and perishe, that are againste my soule: let them be couered with shame & dishonour, that seke to doe me euill.

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

My mouth shall dayly speake of thy righteousness and saluacion, for I knowe no ende therof.

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

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

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

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

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

Thou haste brought me to great honour, & comforted me on euery syde.

Therefore will I praise thee, & thy faithfulness (O God) playng vpon an instrument of musicke, vnto thee will I syng vpon the harpe, O thou holy one of Israel, My lippes will be fayne, when I syng vnto thee: and so will my soule whom thou haste delyuered.

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

Glorie to the father. &c.

As it was in the beginnyng. &c.

Adding this anthem.

O Sauerour of the world saue vs, which by thy crosse and precious blood hast redeemed vs, helpe vs we

The visitacion of the sicke.

beseche the O God.

Then shall the minister saye.

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

¶ If the sicke person desyre to be annoynted, then shall the priest annoynte him vpon the forehead or breast only, making the signe of the crosse, saying thus.

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

*Osquequo
domine psal.
iii.*

How long wilt thou forget me (O Lord:) forreuer:
How long wilt thou hyde thy face from me: How long
shall

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

The communion of the sicke.

IN as muche as all mortal men be subject to many sodaine perils, diseases, and sickenneses, and euer vncertaine what time they shall departe out of this lyfe: Therfoze to thentente they may be alwayes in a readinesse to dye, whensoever it shall please almighty God to call them: The curates shall diligently from tyme to tyme, but specially in the plague tyme, exhozte they: paryshoners to the ofte receyving (in the churche) of the holy communion, of the body and bloud of oure sauoure Chyiste: whiche (yf they doe) they shall haue no cause in they: sodayne visitacion, to be vnquyeted for lacke of thesame. But if the sicke persō be not hable to come to the churche, and yet is desirous to receyue the communion in his house, then he must geue knowlage ouer night, or els early in the morning to the curate, signifying also howe many be appoynted to communicate with hym. And yf thesame daye there be a celebrazion of the holy communion in the churche, then shall the priest reserue (at the open communion) so muche of the sacrament of the body and bloud, as shall serue the sicke person, & so many as shall communicate with hym (yf there be any.) And so soone as he conueniently may, after the open communion ended in the church, shall goe and minister thesame, firste to those that are appoynted to communicate with the sicke (yf there be any) and last of all to the sicke person hymselfe. But before the curate distribute the holy communion: the appoynted generall confession must be made in the name of the communicantes, the curate addyng the absolucion with the comfortable sentences of scripture folowynge in the open communion, and after the communion ended, the collecte.

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

¶ But yf the daye be not appoynted for the open communion in the churche, then (vpon conuenient warning geuen) the curate shal come and visite the sick person afoze noone. And hauing a conueniēt place in the sicke mans house (where he may reuerētly celebrate) with all thinges necessary for thesame, & not beyng otherwys letted with the publike seruite, or any other last impedimēt: he shal there celebrate the holy communion after suche forme & sorte as hereafter is appoynted.

The

THE CELEBRATION

tion of the holy communion for the sicke.

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

Lord haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs. } without any more repetition.

The priest.

The Lorde be with you.

Answer.

And with thy spirite.

Let vs pray.

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

The Epistle.

Hebr. xii.

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

The gospel.

Iohn. v.

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

The

The p̄face.

The Lorde be with you,

Answer.

And with thy spirite.

Liste by your hertes. &c.

Unto the ende of the Canon.

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

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

¶ But yf any man eyther by reason of extremitie of sicknesse, or for lacke of warnyng geuen in due tyme, to the curate, or by any other iust impedimente doe not receyue the sacramente of Chyistes bodye and bloud: then the curate shall instruct hym, that yf he doe truly repent hym of his sinnes, and stedfastly beleue that Iesus Chyist hath suffered death vpon the crosse for hym: and shed his bloud for his redempcion, earnestly remembryng the benefites he hath therby, and geuing hym hertie thanks therfore: he doeth eate and drynke spirituallly the bodye and bloud of our sauoure Chyiste, profytably to his soules helth, although he doe not receyue the sacrament with his mouth.

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

The communion of the sicke.

The anthem.

Remember not Lorde. &c.

Lorde haue mercy vpon vs.

Christe haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euyll. Amen.

Let vs praye.

O Lorde looke downe from heauen. &c.

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

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

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

THE ORDRE FOR

the buriall of the dead.

The priest metyng the Corps at the Church stile, shall say:
 Ours the priestes and clerkes shall sing, and so goe either
 into the Church, or towards the graue:

I Am the resurreccio and the life (sayth the Lord) Ioh. xi.
 he that beleueth in me, yea though he were dead,
 yet shall he liue. And whosoever lyueth and be-
 leueth in me: shall not dye for ever.

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

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

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

Man that is borne of a woman, hath but a shorte Job. ix.
 tyme to lyue, and is full of miserie: he cummeth
 by and is cut downe lyke a floure, he flyeth as it
 were a shadowe, and neuer continueth in one staye.

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

At the buriall.

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

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

Then shalbe sayed o: song.

Apoca. xlii.

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

Let vs praye.

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

This prater shall also be added.

Almightie God, we geue thee hertie thanks for this thy seruante, whom thou haste deliuered frō the miseries of this wretched world, from the body of death and all temptacion.
And

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

These psalmes with other suffrages folowynge, are to be sayde in the churche, either before or after the buriall of the corpes.

I Am well pleased that the lorde hath hearde the voyce ^{Dilecti quoniam}
of my prayer. ^{am psal. cxvi}

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

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

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

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

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

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

I will walke before the lorde, in the lande of the living. I beleued & therfore wil I speake: but I was sore troubled. I sayd in my haste: all menne are lyers.

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

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

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

C. i. Beholde

At the buriall

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

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

I will pay my vowes vnto the lorde in the syghte of all his people, in the courtes of the lordes house, euen in the middelt of thee, o Hierusalem.

Glorie to the father. &c.

As it was in the beginning. &c.

*Lauda anima
mea. psalm
cxvi.*

*Note
that this psalm
me is to be said
ed after the or
ther that fo
loweth.*

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

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

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

Blessed is he that hath the God of Jacob for hys helpe, and whose hope is in the lorde hys god.

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

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

The lorde looeth men out of prielson, the Lorde geueth sight to the blynde.

The lorde helpeth them by that are fallen, the lorde careth for the righteous.

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

The lorde thy God, O Sion, shalbe kyng for euermore, and throughout all generations.

Glorie

Glorie to the father. &c.

As it was in the beginning. &c.



Lord thou hast searched me out and knowe me. Domine pro
bati Psalms
cxxxix
Thou knowest my downsitting & mine vprising:
thou vnderstandest my thoughtes long before.

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

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

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

Suche knowelage is to woonderfull and excellent for
me: I cannot attaine vnto it.

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

If I clyme vp into heauē, thou art there: If I goe down
to hel thou art there also.

If I take the winges of the morning, and remaine in the
bittermoste partes of the sea.

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

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

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

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

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

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

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

Howe dere are thy counceils vnto me, O God: O howe
greate is the summe of them:

At the Buriall.

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

wilt thou not slea the wicked, O God: departe from me
ye bloude thirstie men.

For they speake vnrighteously againste thee: and thyne
enemies take thy name in vaine.

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

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

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

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

Glorie to the father. &c.

As it was in the beginning. &c.

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

1. Cor. xv.

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

thinges vnder him, that god mai be all in all. Elles what doe they, whiche are baptized ouer the dead, if the dead rylse not at all: why are they then baptized ouer them? Yea and why stand we alway then in ieoperdie? By our reioysing whiche I haue in Christ Iesu our lord, I dye dayly. That I haue fought with beastes at Ephesus after the maner of men, what auantageth it me, if the dead rylse not agayn? Let vs eate, & drynke, for to morowe we shall dye. Be not ye deceiued: euil wordes corrupt good maners. Awake truly out of slepe, & sinne not. For some haue not the knowledge of God. I speake this to your shame. But some mā will say: how arylse the dead: with what bodye shall they come? Thou foole, that whiche thou sowest, is not quickened except it dye. And what sowest thou? Thou sowest not that body that shall be: but bare corne, as of wheate, or of some other: but god geueth it a bodie at hys pleasure, to euery seede his owne body. All fleshe is not one maner of fleshe: but there is one maner of fleshe of men, an other maner of fleshe of beastes, an other of fishes, an other of birdes. There are also celestiall bodie, and there are bodie terrestriall. But the glozpe of the celestiall is one, and the glozpe of the terrestriall is an other. There is one maner glozpe of the sonne, and an other glozpe of the moone, and an other glozpe of the sterres. For one sterre differeth from an other in glorie. So is the resurreccyon of the dead. It is sown in corruption, it rylseth again in incorruption. It is sown in dishonour, it rylseth agayne in honour. It is sown in weakenesse, it rylseth agayn in power. It is sown a naturall bodie, it rylseth agayn a spirituall bodie. There is a naturall bodie, and there is a spirituall bodie: as it is also written: the firste manne Adam was made a liuing soule, and the last Adam was made a quickning spirite. Howebeit that is not firste whiche is spiritual: but that whiche is naturall, and then that whiche is spirituall. The firste man is of the earthe, yearthy: The seconde

At the buriall

manne is the Lorde from heauen (heauenly.) As is the earthy, such are they that are yearthly. And as is the heauenly, such are they that are heauenly. And as we haue borne the image of the earthy, so shal we beare the image of the heauenly. This say I brethren, that fleshe & bloud can not enherite the kyngdome of God: Neyther doeth corrupcion inherite vncorruption. Behold, I shewe you a mystery. we shal not all slepe: but we shal al be chaunged, and that in a momente, in the trownyng of an eye by the last trumpe. For the trumpe shal blowe, and the dead shal ryse incorruptible, and we shal be chaunged. For this corruptible must put on incorruption: and this mortall must put on immortallitie. when thys corruptible hath put on incorruption, and this mortall hath put on immortallitie: then shal bee brought to passe the saying that is written: Death is swallowed vp in victorie: Death where is thy sting: Hell where is thy victorie: The sting of death is sinne: and the strength of sinne is the lawe. But thanks be vnto god, whiche hath geuen vs victory, through our Lorde Iesus Christ. Therefore my dere brethren, be ye stedfast and vnmouable, alwayes ryche in the woorkes of the lorde, forasmuch as ye know, how that your labour is not in vayne, in the lorde.

The lesson ended then shal the priest say.

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

Our father whiche art in heauen. &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euil. Amen.

Priest.

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

Answer.

Answer.

For in thy sight no living creature shalbe iustified.

Priest.

From the gates of hell.

Answer.

Deliver theyr soules, o lord.

Priest.

I beleue to see the goodnes of the lord.

Answer.

In the lande of the living.

Priest.

O lord, graciously heare my prayer.

Answer.

And let my crye come vnto thee.

Let vs pray.

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

The

THE CELEBRACI^on

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

Quemad:
modian. psal.
xlii.

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

My soule is a thirst for god, yea, even for the living god: when shal I come to appeare before the presence of god: My teares haue beene my meate day and night, whyle they dayly say vnto me, where is now thy god?

Nowe when I thinke thereupon, I powre out my hart by my selfe: for I went with the multitude, and brought them furth vnto the house of god, in the voyce of praise and thankesgeuing, emong such as kepe holy day.

why art thou so full of heavines (O my soule) and why art thou so vnquiete within me?

Put thy trust in god, for I wil yet geue him thanks, for the helpe of his countenance.

O God, my soule is vexed within me: therefore will I remember thee concerning the land of Iordane, and the litle hill of Hermonin.

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

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

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

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

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

Glorie to the father. &c.

As it was in the beginning. &c.

Collet.

Collette.

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

The Epistle.

Iwoulde not brethren that ye shoulde bee ignorant concerning them which are fallen a slepe, 1. Tess. iiii. that ye sorowe not as other doe, whiche haue no hope. For if we beleue that Iesus dyed, and rose agayne: euen so them also whiche slepe by Iesus, will God bring again with him. For thys saue we vnto you in the word of the Lorde: that we whiche shall lyue, and shall remain in the comyng of the Lorde, shall not come ere they whiche slepe. For the Lorde himselfe shall descende from heaue with a shoute and the voice of the Archangell & troump of God. And the deade in Christe shall arise first: then we whiche shall lyue (euen wee whiche shall remayne) shall bee caughte vp wyth them also in the cloudes, to meete the Lorde in the ayre. And so shall wee euer be with the Lorde. wherefore comforte youre selues one an other wyth these wordes.

At the Burial
The gospel

Iohn .vi.



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

(.:.)



The

 THE ORDER OF THE Fol xxx.

Purification of weomen.

The woman shall come into the churche, and there shall kneele downe in some conueniente place, nygh vnto the quier doore: and the p̄ieste standyng by her, shall saye these wordes of suche lyke, as the case shall require.

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

Then shall the p̄ieste say this psalme.

I haue lifted vp mine eyes vnto the hilles, from whence Leuati octo
los. psal. cxviii. cummeth my helpe:

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

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

Beholde he that kepeth Israel, shall neither slumber nor slepe.

The lord himselfe is thy keper, the lord is thy defence vpon thy right hande.

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

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

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

Glorie to the father. &c.

As it was in the beginning. &c.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Loꝛde haue mercie vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euil. Amen.

P̄iest.

O lord saue this woman thy seruaunt.

Answer.

Purification

Answer.

Whiche putteth her trust in thee.

Priest.

Be thou to her a strong tower.

Answer.

From the face of her enemye.

Priest.

O lord heare our prayer.

Answer.

And let our crye come to thee.

Priest.

¶ Let vs pray.

○ Almighty God, which hast deliuered this woman thy seruant from the great payne and peril of child-birth: Graunt we beseeche thee (most mercifull father) that she through thy helpe may both faithfully lyue, & walke in her vocacyon accordyng to thy will in this lyfe presente: and also may be partaker of euerlastyng gloire in the lyfe to come: through Jesus Christ our lord. Amen.

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

The

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

After mattens ended, the people beeyng called together by the ryngyng of a bel, and assembled in the churche: Thingly the letanye shall be sayed after thaccustomed maner: whiche ended, the p[re]ste shal goe into the pulpitte and saye thus.

Bethzen, in the p[ri]matieue churche there was a godlye disciplyne, that at the begynnyng of lence suche persones as were notorious synners, were put to open penaunce, and punished in this worlde, that theyr soules myght bee saued in the day of the lord. And that other, admonished by theyr example, might be more afrayed to offende. In the steede whereof vntil the saide disciplyne maye bee restored agayne: (whiche thyng is muche to bee wished) it is thoughte good that at thys tyme (in your p[re]sence) shoulde bee read the general sentences of goddes cursyng agaynst impenitente sinners, gathered out of the xxvii. Chapter of Deuteronomie, & other places of scripture. And that ye shoulde aunswere to euery sentence, Amen: To the ntente that you beeyng admonished of the greate indignation of God agaynst sinners: may the rather be called to earnestte and true repentaunce, and maye walke more warely in these dangerous dayes, fleyng from suche vices, for the whiche ye affirme with your owne mouthes: the curse of god to be due.

Cursed is the mā that maketh any carued or molten image, an abomination to the Lorde, the worke of the handes of the craftes manne, and putteth it in a secrete place to wurship it.

And the people shal aunswere, and saye.

Amen.

Minister.

Cf. i.

Curled

The first daye of lente.

Curled is he that curleth his father, and mother.

Answer.

Amen.

Minister.

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

Answer.

Amen.

Minister.

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

Answer.

Amen.

Minister.

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

Answer.

Amen.

Minister.

Curled is he that smiteth his neighbour secretly.

Answer.

Amen .

Minister.

Curled is he that lieth with his neighbours wyfe .

Answer.

Amen.

Minister.

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

Answer.

Amen.

Minister.

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

Answer.

Answer.

Amen.

Minister.

Curled are the vnnmercifull, the fornicators and aduou-
terers, the couetous persones, the wurthyppers of ima-
ges, flaundreers, drunkardes, and extortioners.

Answer.

Amen.

The minister.

Nowe seeing that all they bee accursed (as the Pro-
phete David beareth witnesse) whiche doe erre and psal. cxviii.
goe astray from the commaundementes of God, let vs
(remembryng the dreadfull iudgement hanging ouer our
heades and beyng alwayes at hande) retorne vnto our
lorde God, with all contricion and mekenes of heart, be-
wailing and lamenting our sinful life, knowlaging and
confessing our offences, and seekyng to bring furth wo-
thie frutes of penance. For euen now is the axe put vn- Mat. iii.
to the roote of the trees, so that euery tree whiche byn-
geth not furth good fruite, is hewen downe and cast in-
to the fyre. It is a fearefull thing to fall into the handes
of the liuing God: he shal powre downe rayne vpon the Hebru. x.
sinners, snares, fyre, and brimstone, storme and tempest: psal. cx.
this shalbe theyr porcion to drynke. For loe the lorde is
cummen out of his place, to visite the wickednes of such Esal. xlvii.
as dwell vpon the earth. But who may abyde the daye
of his cumming: who shalbee hable to endure whan he Mala. iii.
appeareth: his fanne is in his hande, and he wil pource
his floore, and gather his wheate into the barne, but he Mat. iii.
will burne the chaffe with vnquencheable fier. The daye
of the lorde cummeth as a thiefe vpon the night, & when Thessa. v.
men shall say peate, and all thynges are safe: then shall
sodayne destruccion come vpon them, as sorowe cometh
vpon a woman trauallyng with chylde, and they shall
not escape: then shall appeare the wrathe of God in the
daye of vengeaunce, whiche obstinate synners through
Cf. ii. the

The first day of lent

- Roma. ii.** the stubbernes of theyr hearte, haue heaped vnto themselves, which despised the goodnesse, patience & long sufferance of god, whē he called them continually to repentance. Then shall they cal vpon me (sayth the lord) but I wil not heare: they shall seeke me early, but they shall not finde me, & that because they hated knowlage, & receiued not the feare of the lord, but abhorred my counsell & despised my correcciō: then shall it be to late to knocke, whē the doore shall be shut, & to late to cry for mercy, whē it is the tyme of iustice. O terrible voice of most iust iudgement,
- Mat. xxv.** which shall be pronounced vpon the, when it shall be sayde vnto the. Go ye cursed into the fyre everlasting, which is prepared for the deuil & his angels. Therfore brethren take we hede by tyme, while the day of saluaciō lasteth, for the night cometh whē none can worke: but let vs while we haue the light, beleue in the light, & walke as the childe of the light, that we be not cast into the utter derkenes, where is weeping and gnashing of teeth. Let vs not abuse the goodnes of god, whiche calleth vs mercifully to amēdement, & of his endlesse pitie, promisetht vs forgiveness of that which is past: if (with a whole mind & a true hert) we returne vnto him: for though our sinnes be red as scarlet, they shall be as white as snowe, & though they be lyke purple, yet shall they be as whyte as wolle.
- Esai.** Turne you cleane (sayth the lord) from all your wickednes, and your synne shall not be your destruction. Cast away from you all your vngodlines that ye haue doen, make you new hertes & a new spirite: wherfore will ye dye, O ye house of Israel: seing I haue no pleasure in the death of him that dieth. sayth the Lord God. Turne you the, & you shall lyue. Although we haue sinned yet haue we an aduocate with the father Iesus Christ the righteous, & he it is that obteyneth grace for our sinnes, for he was wounded for our offences, & smitten for our wickednes: let vs therfore returne vnto him, who is the merciful receiuer of al true penitent sinners, assuring our selfe that he is ready to receiue vs, & most willing to pardon vs, if we come to him with faithfull repentance: if we wil submit our selues vnto him, & from henceforth walke in his waies: if we wil take his easy yoke & light burde vpon vs
- Mat. xi.** to folowe

to folowe hym in lowlynesse, patience, and charitie, and bee ordred by the gouernaunce of his holy spirite, seeking alwayes his glozve, and seruing him duely in our vocation with thankes geuyng. This yf we doe, Christe will deliuer vs from the curse of the law, and fro the extreme malediccion whiche shall lyght vpon them that shalbee set on the left hand: and he wyl set vs on his right hand, and geue vs the blessed benediccion of hys father, commaundyng vs to take possession of hys glorious kyngdome, vnto the whiche he bouchafe to buyng vs al, for hys infinite mercye. Amen.

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



Misere mei Deus
Psalm. li.
Aue mercye vpon me (O God) after thy greate goodnesse: accordyng vnto the multitude of thy mercies, do away mine offences.

Wash me thowly fro my wickednes, and cleanse me from my synne.

For I knowlage my faultes, and my sinne is euer before me.

Agaynst thee only haue I synned, and done this euyl in thy syght: that thou myghtest bee iustified in thy saying and clere when thou art iudged.

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

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

Thou shalt pouрге me with flope, & I shall bee cleane: thou shalt washe me, and I shal bee whyter then snowe. Thou shalte make me heare of ioye and gladnesse, that the bones whiche thou hast broken, maye reioyce.

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

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

aste me not awaye from thy presence, and take not thy
Cl. iii. holy

The first daye of lente.

holy spirite from me.

O geue me the counforte of thy helpe agayne , and stablish me wyth thy free spirite.

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

Deliuer me from bloud guiltynesse(**O** God)thou that art the god of my health:and my tounge shal syng of thy righteousnesse.

Thou shalt open my lippes(**O** Lorde)my mouthe shal shewe thy prayse.

For thou despyeste no sacrifice,els would I geue it thee: but thou delitest not in burnt offering.

The sacrifice of God is a troubled spirite,a broke and a contrite herte(**O** God)shalt thou not despise.

O bee fauourable and gracious vnto Syon,builde thou the walles of Hierusalem.

Then shalt thou be pleased with the sacrifice of righteousnesse ,wyth the burnt offerings and oblations:then shall they offre young bullockes vpon thyne altare.

Glorie to the father. &c.

As it was in the beginning. &c.

O Lorde haue mercye vpon vs,

Christe haue mercye vpon vs.

O Lorde haue mercye vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euyll. Amen.

Minister.

O Lorde saue thy seruantes.

Answere.

Whiche put theyr truste in thee.

Minister.

Sende vnto them helpe from aboue.

Answere.

Answer.

And euermore mightily defende them.

Minister.

Helpe vs O God our sauour.

Answer.

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

Minister.

O Lorde heare my prayer.

Answer.

And let my crye come to thee.

Let vs praye.

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

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

Then shal this anthem be sayed or song.

C. l. iij. Turne

The fyrst day of Lente.



Turne thou vs, good Lord, and so shall we be
turned: bee fauourable (O Lorde) bee fa-
uourable to thy people, whiche turne to thee
in wepyng, fasting and praying: for thou art a
mercifull God, full of compassion, long sufferynge, and of
a great pietie. Thou sparest when we deserue punish-
mente, and in thy wrathe thynkest vpon mercy.

Spare thy people, good Lorde, spare them,
and lette not thy heritage bee brought to
confusion: heare vs (O Lorde) for thy
mercy is great, and after the mul-
titude of thy mercyes
looke vpon

vs.

(.v.)

OF CEREMONIES

vwhy some be abolished
and some retayned.



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

And

Of Ceremonies.

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

Some are put awaye, because the great excesse and multytude of them hathe so encreased in these latter dayes, that the burden of them was intollerable: wherof sainte Augustine in his tyme complayned, that they were growen to suche a nomibre: that the state of christian people was in worse case (concernyng that matter) then were the Jewes. And he counsayled that suche yoke and burden should be taken awaye: as tyme woulde serue quietly to doe it. But what woulde sainte Augustine haue sayed if he hadde seen the Ceremonies of late dayes vsed among vs: wherunto the multitude vsed in his time was not to bee compared. This our excessive multitude of Ceremonies, was so great, and many of them so darke: that they byd more confounde, and darken, then declare and sette forth Christes benefites vnto vs. And besides this, Christes Gospell is not a Ceremoniall lawe (as muche of Moyses lawe was,) but it is a relygion to serue God, not in bondage of the figure or shadowe: but in the freedome of spirite, beeyng contente onely

onlye wyth those ceremonies whyche dooe serue to a decente ordre and godlye discipline , and suche as bee apte to stirre vpp the dulle mynde of manne , to the remembrance of his duetie to God , by some notable and speciall signification , whereby he myght bee edified.

Furthermore, the most weightye cause of the abolishment of certayne Ceremonies was , that they were so farre abused , partely by the superstitious blyndenes of the rude and vblearned, and partely by the vsuall avarice of suche as soughte more theyr owne lucre then the glorie of God: that the abuses coulde not well bee taken awaye , the thyng remainyng styll . But nowe as concernyng those persones , whiche peradventure will bee offended for that some of the olde Ceremonies are retayned still: Yf they consyder , that wythoute some Ceremonies it is not possible to kepe anye ordre or quyetie dyscyplyne in the churche : they shall easlye perceyue iuste cause to reforme theyr iudgementes. And yf they thynke muche that anye of the olde dooe remaine , and woulde rather haue all deuised a newe : then such menne (grauntyng some Ceremonies conueniente to bee hadde) surelye where the olde maye bee well vled : there they cannot reasonablye reprove the olde (onelye for theyr age) withoute bewrayng of theyr owne folye . For in suche a case they oughte rather to haue reuerence vnto them for theyr antyquitye , yf they wyll declare themselves to bee more studious of vnitie and concord, then of innouacions and newe fangle-nesse , whiche (as muche as maye bee wyth the trewe lettynge forth of Chyistes religion) is alwayes to bee eschewed. Furthermore, suche shall haue no iuste cause wyth the Ceremonies reserued , to bee offended: for as those bee taken awaye whiche were moste abused , and bydde burden mennes consciences wythoute any cause:

Of Ceremonies.

So the other that remaine are retained for a discipline, & ordre, which (vpou iust causes) may be altered and chaunged, & therfore are not to be esteemed equal with goddes lawe. And mozeouer they be neyther darke nor dumme ceremonies, but are so set forth that euery man may vnderstande what they dooe meane and to what vse they do serue. So that it is not like that thei, in time to come, shoulde bee abused as the other haue been. And in these all our dooynges wee condemne no other nations, nor prescribe anye thyng, but to oure owne people onelye.

For we thinke it conueniente that euery countreye

shoulde vse such ceremonies, as thei shal thynke beste to the setting forth of goddes honoꝝ

and gloꝝye : and to the reducyng of the people to a moste perfecte and

Godly liuing, without errour

or supersticion: and that

they shoulde putte

awaye other

thynges,

which from time to time they perceiue

to be most abused, as in mennes

ordinaunces it often chaū-

ceth dyuerslye in

diuerse coun-

treys.

(. . .)

Certayne

CERTAYNE NOTES

for the more playne explication and
decent ministracion of thinges, contained
in thys booke.



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

And whensoever the Bishop shall celebrate the holye communion in the churche, or execute any other publique minystracion: he shall haue vpon hym, besyde his rochette, a Surples or albe, and a cope or vestment, and also his pastorall staffe in his hande, or elleg bozne or holden by his chapeleyn.

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

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

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

Finis.

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Fleetstreete, at the signe of the Sunne ouer against
she conduyte, by Edvuarde V Whitchurche.

The seuenth daye of Marche, the
yeare of our Lorde,

1549.

The Kynge's Maiestie, by
the aduise of his moste deare vncle the Lorde Pro-
tectoꝝ and other his highnes Counsell, streightly
chargeth and commaundeth, that no maner
of person do sell this present booke un-
bounde, aboue the price of.ii. Shyl-
lynges the piece. And the same
bounde in paste or in boor-
des, not aboue the price
of thre shyllynges
and foure pence
the piece.

God saue the Kynge.