The 1559 Book of Common Prayer,

The PDF text is taken from an original edition published by Robert Barker in 1634; it is intended to appear as much like the original as possible. This particular edition is listed in David Griffith's Bibliography of the Book of Common Prayer as 1634/1, and appears to be similar to editions published by Barker throughout the 1630's. The basic PDF text comes from the older HTML text already on the site, adjusted to agree with the 1634 copy in spelling, punctuation, etc.

The woodcuts and other decorations all come from this particular book, although they weren't necessarily used in the places you see them in the PDF text. This is because, due to the book's binding, it was not possible to scan in woodcuts and other decorations on the pages on the right-hand side.

The fonts used were JSL Blackletter, and Founder's Caslon, from HW Caslon & Co. These were chosen for their similarity to the original text, and the fact that they contained all the required ligatures and other special characters.

You may redistribute this document electronically provided no fee is charged and this header remains part of the document. While every attempt was made to ensure accuracy, certain errors may exist in the text. Please contact us if any errors are found.

This document was created as a service to the community by Satucket Software:
Web Design & computer consulting for small business, churches, & non-profits

Contact:
Charles Wohlers
P. O. Box 227
East Bridgewater, Mass. 02333 USA
chadwohl@satucket.com
http://satucket.com
THE ORDER

where Morning and Evening prayer shall be used and said.

He Morning and Evening prayer shall be used in the accustomed place of the Church, Chapell, or Chancel, except it shall be otherwise determined by the Ordinary of the place: and the Chancels shall remaine, as they have done in times past.

And here is to be noted, that the Minister at the time of the Communion, and at all other times in his Ministration, shall use such Ornaments in the Church, as were in use by authority of Parliament in the second yeere of the Reigne of Edward the sixth according to the Aete of Parliament set foorth in the beginning of thys Booke.
AN ORDER FOR
MORNING PRAYER
daily throughout the yeere.

At the beginning both of Morning prayer, and likewiſe of Euening Prayer, the Minifter shall reade with a lowd voice, fome one of these Sentences of the Scriptures that follow. And then he ſhall fay that, which is written after the ſaid Sentences.

At what time loeuer a sinner doth repent him of hi# sinne from the bot-tome of hi# heart; I will put all hi# wickednelle out of my remembrance laith the Lord.

I do know mine own wickednelle, and my sinne i# alway against me.

Turne thy face away from our linenes, O Lord and blot out all our offences.

A sorrowfull spirit i# a sacrifice to God: despife not, O Lord, humble and contrite haert#

Rent your hearts, and not your garments, and turne to the Lord your God, because he i# gentle and mercifull, hee i# patient and of much mercie, and such a one that i# sorry for your affliction#

To thee, O Lord God belongeth mercies and forgeuenelles, for we haue gone away from thee, and haue not hearkened to thy voice, whereby we might walke in thy Lawes, which thou haft appointed for vs.

Correct vs, O Lord, and yet in thy judgement, not in thy fury, leaft we should be conſummed and brought to nothing.
Matth. 3. Amend your lives, for the kingdom of God is at hand.

Luke 15. I will goe to my Father, and say to him, Father, I have sinned against heauen, and against thee, I am no more worthy to be called thy sonne.

Pfal.143. Enter not in to judgement wyth thy seruant, O Lord, for no flesh is righteous in thy light.

1 John 1. If we say that we haue no sinne, we deceiue ourselues, and there is no trueth in vs.

Erely beloved brethren, the Scripture mo- ueth vs in sundry place#, to acknowledge and confesse our manifold sins and wicked- nesse, and that we should not dissemble nor cloke them before the face of Almighty God our heavenny Father, but confesse them with an humble, lowly, penitent & obedient heart to the end that we may obtaine forgiuene# of the same by his infinite goodnesse and mercie. And although we ought at all times humbly to acknowledge our sinnes before God, yet ought we most chiefly so to doe, when we assemble and meet together, to render thankes for the great benefits that we have receiued at his hands, to set foorth his molt worthy praisse, to heare his molt holy word, and to alke thole things which be requisit# & necessar#, aswel for the body as the soule. Wherfore I pray and beseech you, as many as be here present, to accompany me with a pure heart and humble voyce, unto the throne of the heavenny grace, laying after me.

¶ A generall confe/longssion, to be ſaid of the whole Congregation after the Miniſter, kneeling.

Lnighly and molt mercifull Father, we have erred and strayed from thy wayes, like lost sheepe we have followed too much the de- vices and desires of our owne hearts. We haue offended against thy holy Lawes: We haue left undone thole things which we ought to haue done, and we haue done thole things which wee ought not to haue done, and there is no health in vs: but thou, O Lord, haue mercy upon vs miserable
offenders. Spare thou them O God, which confess their faults, restore thou them that bee penitent, according to thy promises declared unto mankinde, in Christ Ielu our Lord: and grant, O most mercifull Father, for his sake, that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy Name. Amen.

¶ The absolution or remission of sinnes to be pronounced by the Minister alone.

A

Lmighty God, the father of our Lord Ielu Christ, which desireth not the death of a sinner, but rather that he may turne from his wickedness and lieu, and hath giuen power and commandement to his Ministers, to declare and pronounce to his people being penitent, the absolution and remission of their sinnes: hee pardoneth and absolueth all them which truly repent, and unalwayly beleue his holy Gospel. Wherefore we beseech him to grant vs true repentaunce and his holy Spirit, that those things may please him, which we doe at this present, and that the rest of our life hereafter may be pure and holy so that at the last we may come to his eternall ioye, through Ielu Christ our lord.

The people shall aunswere.

Amen.
¶ Then shall the Minister begin the Lords prayer with a loud voice.

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

¶ Then likewise he shall say.

O Lord, open thou our lips.

Aunswer.

And our mouth shall shew forth thy praise.

Prieste.

O God, make speed to save us.

Aunswer.

Lord, make haste to help us.

Prieste.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

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

Praise ye the Lord.

¶ Then shall be said or sung, this Psalm following.

Come let vs sing unto the Lord: let vs heartily reioyce in the strengtine of our saluacion.

Let vs come before his presence with thanksgiving: and shew our lelles glad in him with Psalmes.

For the Lord is a great God: and a great King above all gods:

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it: and his hands prepared the drie land.
O come, let vs worship and fall downe: and kneele before the Lord our maker.

For he is the Lord our God: and we are the people of his pasture, and the sheepe of his hands.

To day if ye will heare his voice, harden not your hearts: as in the provocacion, and as in the day of temptation in the wildernesse.

When your fathers tempted me: provoed me, and law my workes.

Fourty yeere long was I grieued with this generation, and laid: it is a people that doe erre in their hearts: for they have not knowen my wayes.

Unto whom I sware in my wrath: that the should not enter into my reflt.

Glory be to the father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall bee: world without end. Amen.

¶ Then shal follow certaine Pfalmes in order, as they be appointed in a Table made for that purpoſe, except there be proper Pfalmes appointed for that day. And at the end of every Pfalme throughout the yeere, and likewise in the ende of Benedicitus, Benedicite, Magnificat, and Nunc Dimittis, shall be repeated.

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

Then shalbe read two Leſſons distinctly with a lowd voice, that the people may heare. The firſt of the old Teſtament, the second of the New, lyke as they be appointed by the Kalender, except there bee proper Leſſons, assigned for that day: the Minifter that readeth the Leſſon, ſtanding and turning him fo as he may beſt be heard of all ſuch as be preſente, And before every leſſon, the Minifter ſhall ſay thus, The firſt, second, third, or fourth Chapter of Genesis or Exodus, Matthew, Marke, or other like, as is appointed in the Kalender, And in thend of every Chapter, he ſhall ſay, Here endeth ſuch a Chapter of ſuch a Booke.

And to the end the people may the better heare in ſuch places where they doe ſing, there ſhall the Leſſons be ſung in a plaine tune after the manner of diſtinct reading: and ſimilarly the Epître and Gofpel. After the firſt Leſſon, ſhall follow, Te Deum laudamus in Englishe dayly throughout the whole yeere.
E praise the, O God: we know-
ledge thee to be the Lord.
All the earth doth worship thee: 
the Father everlasting.
To thee all Angels cry aloud: 
the heavens and all the powers 
therein.
To thee Cherubin, and Seraphin: continually doe cry. 
Holy, holy, holy: Lorde God of Sabbaoth.
Heauen and earth are full of the Maiestie: of thy glory. 
The glorious company of the Apostles: praise thee. 
The godly fellowship of the Prophets: praise thee. 
The noble armie of Martyrs: praise thee. 
The holy Church throrowout all the world: doth knowledge 
thee.
The Father: of an infinite Maiestie. 
Thine honourable, true: and onely Sonne. 
Also the holy Gholt: the Comforter. 
Thou art the King of glory: O Christ. 
Thou art the everlasting Sonne: of the Father. 
When thou tookest upon thee to deliver man: thou diddest not 
abhorre the Virgins wombe. 
When thou hadst overcome the sharpnesse of death: thou didst 
open the Kingdome of heaven to all beleuers. 
Thou sittest on the right hand of God: in the glory of the 
Father. 
We beleue that thou shalt come to be our Judge. 
We therefore pray thee helpe thy servants: whom thou hast 
redeemed with thy precious blood. 
Make them to be numbred with thy Saints: in glory everlast-
ing. 
O Lorde saue thy people: and blesse thine heritage. 
Gouerne them: and lifte them up for ever. 
Day by day: we magnifie thee. 
And we worship thy name: ever world without end. 
Touchlafe, O Lorde: to keepe vs this day without lynne.
O Lord have mercy upon us: have mercy upon us.
O Lord let thy mercy lighten upon us: as our trust is in thee.
O Lord in thee have I trusted: let me never be confounded.

Or this canticle.  Benedicte omnia opera, &c.

All ye works of the Lord, bless ye the Lord: praise him, and magnifie him for euer.
O ye Angels of the Lord, bless ye the Lorde: praise him, and magnifie him for euer.
O ye heavens, bless ye the Lord: praise him, and magnifie him for euer.
O ye waters that bee above the firmament, bless ye the Lorde: praise him, and magnifie him for euer.
O all ye powers of the lord, bless ye the Lord: praise him, and magnifie him for euer.
O ye Sonne, and Moone, bless ye the Lorde: praise him, and magnifie him for euer.
O ye Starres of heaven, bless ye the Lord: praise him, and magnifie him for euer.
O ye showers, and draw, bless ye the Lorde: praise him, and magnifie him for euer.
O ye winnes of God, bless ye the Lord: praise him, and magnifie him for euer.
O ye fire and heat, bless ye the Lord: praise him, and magnifie him for euer.
O ye winter and Summer, bless ye the Lord: praise him, and magnifie him for euer.
O ye deawes and frosts, bless ye the Lord: praise him, and magnifie him for euer.
O ye frost and cold, bless ye the Lord: praise him, and magnifie him for euer.
O ye ye and snow, bless ye the Lord: praise him, and magnifie him for euer.
O ye nights and dayes, bless ye the Lord: praise him, and magnifie him for euer.
O ye light and darkness, bless ye the Lord: praise him, and magnifie him for ever.
O ye lightnings and clouds, bless ye the Lorde: praise him, and magnifie him for ever.
O let the earth bless the Lorde: yea, let it praise him, and magnifie him for ever.
O ye mountaines and hilles: bless ye the Lorde, praise him, and magnifie him for ever.
O all ye greene things upon the earth, bless ye the Lord: praise him, and magnifie him for ever.
O yee welles, bless ye the Lord: praise him, and magnifie him for ever.
O ye Seas, and floods, bless ye the Lord: praise him, and magnifie him for ever.
O ye Whales, and all that moove in the waters, bless ye the Lord: praise him, and magnifie him for ever.
O all yee foules of the aire, bless ye the Lord, praise him, and magnifie him for ever.
O all ye beasts, and cattell, bless yee the Lord: praise him, and magnifie him for ever.
O yee children of men, bless ye the Lord: praise him, and magnifie him for ever.
O let Israel bless the Lorde: praise him, and magnifie him for ever.
O yee Priests of the Lord, bless ye the Lord: praise hym, and magnifie him for ever.
O ye seruants of the Lord, bless ye the Lord: praise him, and magnifie him for ever.
O yee spirits and soules of the righteous, bless ye the Lord: praise him, and magnifie him for ever.
O ye holy and humble men of heart, bless ye the Lord: praise him, and magnifie him for ever.
O Ananias, Azarias, and Misael, bless yee the lord: praise him, and magnifie him for ever.
Glory be to the Father, and to the Sonne: and to the holy Ghoste.
As it was in the beginning, is now, and euer shall be: world without end. Amen.
And after the second Lesson shall be used and said *Benedictus*, in English, as followeth,

Lessed be the Lord God of Israel: for he hath visited and redeemed his people;

And hath raised up a mighty salvation for us: in the house of his servant David;

As he spake by the mouth of his holy Prophets: which have been since the world began;

That we should be saved from our enemies: and from the hands of all that hate us;

To performe the mercie promised to our forefathers: and to remember his holy Covenant;

To performe the oath which hee sware to our forefather Abraham: that he would giue us;

That we being deliuered out of the hands of our enemies: might serve him without feare

In holiness and righteousness before him all the days of our life.

And thou Child, shalt be called the Prophet of the highest: for thou shalt goe before the face of the Lord to prepare his wayes;

To giue knowledge of salvation unto his people: for the remission of their synnes,

Through the tender mercie of our God: whereby the day spring from on high, hath visited us;

To giue light to them that sit in darkness, and in the shadow of death: and to guide our feete into the way of peace.

Glory 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: world without end. Amen.
Or this C. Pfalme. *Jubilate Deo.*

Be joyfull in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheepe of his pasture.

O go your way into his gates with thanksgivning, and into his Courts with praise: bee thankfull unto him, and speake good of his Name.

For the Lord is gracious, his mercie is everlasting: and his truth endureth from generation to generation.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c. Amen.

Then shall be said the Creed, by the Minifter and the people, standing.

Believe in God the Father Almighty, maker of heaven and earth: and in Jesus Christ his only Sonne our Lord, which was conceiued by the holy Ghost, borne of the Virgine Mary, suffered under Ponce Pylate, was crucified dead and buried, he descended into hell. The third day he rose againe from the dead. He ascended into heaven, and sitteth on the right hand of God the Father Almighty. From thence he shall come to judge the quicke and the dead. I beleue in the holy Ghost, the holy Catholique Church, the Communion of Saints, the forguenelles of sinnes, the resurrection of the body, and the life everlasting. Amen.

And after that, these prayers following, as well at Euenynge praiere as at Morning prayer: all devoutly kneeling, the Minifter first pronouncing with a loud voyce.

The Lord be with you.  

Anfwere.

And with thy spirit.
The Minister.
¶ Let vs pray.

Lord haue mercie vpon vs.
Christ haue mercie vpon vs.
Lord haue mercie vpon vs.
¶ Then the Minister, Clerkes, and people; shall say the Lords prayer in English, with a loud voice.

Our Father which art in heauen, hallowed be thy Name. Thy Kyngdome come. Thy will bee done in earth as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our trespasse, as we forgiue them that trespasse against vs. And lead vs not into temptation: but deliuer vs from euill. Amen.

Then the Priest standing vp, shall say.

O Lord, shew thy mercie vpon vs.

And grant vs thy saluation.

O Lord laue the King.

And mercifully heare vs when we call upon thee.

Indue thy Ministers with righteousnesse.

And make thy chosen people joyfull.

O Lord laue thy people.

And blesse thine inheritance.

Giue peace in our time, O Lord.

Because there is none other that fighteth for vs, but onely thou, O God.

O God make cleane our heart within vs.

And take not thy holy Spirit from vs.

Then shall follow three Colleects. The first of the day, which shall be the same that is appointed at the Communion, The second for peace. The third for Grace to liue well. And the two last Colleects shall neuer alter, but dayly be said at Morning prayer, throughout all the yeere, as followeth.
¶ The second Collect for peace.

God, which art Author of peace, and lover of concord, in knowledge of whom standeth our eternall life, whose service is perfect freedome: defend vs thy humble servants in all assaults of our enemies, that we surely trusting in thy defence, may not feare the power of any adversaries: through the might of Jesus Christ our Lord, Amen.

The third Collect for grace.

Lord our heavenly Father, Almighty and everlastyng God, which hast safely brought vs to the beginning of this day, defend vs in the same with thy mighty power, and grant that this day we fall into no sinne, neither runne into any kinde of danger: but that all our doings may be ordered by thy govern-ance, to doe alwayes that is righteous in thy sight, through Jesus Christ our Lord. Amen.
¶ An order for Euening prayer

thorowout the yeere.

¶ The Priest shall say,

Our Father, which art in heauen, hallowed be thy Name. Thy Kyngdome come. Thy will bee done in earth as it is in heauen. Give vs this day our daily bread. And forgiue vs our trespasses, as wee forgiue them that trespass against vs. And leade vs not into temptation. But deliuer vs from euill.

¶ Then likewise he shall say.

O Lord open thou our lips. Anfwere.
And our mouth shall shew forth thy praise. Priest.
O God make speed to laue vs. Anfwere.
Lord, make halte to helpe vs. Priest.
Glory be to the Father, and to the Sonne : and to the holy Ghoste.
As it was in the beginning, is now, and euer shall bee : world without end. Amen.
Praise ye the Lord.

¶ Then Pfalmes in order, as they be appointed in the Table for Pfalmes, except there bee proper Pfalmes appointed for that day. Then a Leſson of the old Teſtament, as is appointed likewise in the Kalender, except there bee proper Leſsions appointed for that day. After that, Magnificat in English, as followeth.
Y soule doeth magnifie the Lord: and my spirit hath rejoysed in God my Saviour.

For he hath regarded: the lowlinesse of his handmaiden.
For behold from henceforth: all generations shall call me blessed.
For he that is mighty hath magnified me: and holy is his Name.
And his mercy Is on them that feare him: throughout all generations.

He hath shewed strenght with his arme: he hath scattered the proud in the imagination of their hearts.
Hee hath put downe the mighty from their seat: and hath exalted the humble and meeke.
He hath filled the hungry with good thing: and the rich he hath lent empty away.
He remembring his mercy, hath holpen his servant Israel:
as he promised to our forefathers, Abraham and his seed for ever.

Glory be to the Father, and to the Sonne: and to the holy Ghoste.

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

¶ Or else this Psalm.

Sing vnto the Lord a new song: for he hath done marvellous things.
With his owne right hand, and with his holy arme: hath he gotten himselfe the victory.
The Lord declared his saluation: his righteousnisse hath he openly shewed in the light of the Heathen.
He hath remembred his mercy and truth toward the house of Israel: and all the ends of the world haue seene the saluation of our God.
Shew your selues ioyful vnto the Lord, all ye lands: sing, reioyce and giue thankes.
Prayse the Lord vpon the harpe : sing to the harp with a Psalme of thankesgiuing.
With Trumpets al.so and Shawms : O shew your selfes ioyfull before the Lord the King.
Let the Sea make a noyle, and all that therein is : the round world and they that dwell therin.
Let the floods clap their hands, and let the hills be ioyfull together before the Lord : for he is come to Judge the earth.
With rightheousnesse shall he iudge the world : and the people with equitie.
Glory be to the Father, and to the SONNE, &c.
As it was in the beginning, is now, &c.

¶ Then a Leffon of the New Testament. And after that,
Nunc dirnittis in English, as followeth.

Ord, nowe lettest thou thy servaunt depart in peace : according to thy word.
For mine eyes haue seene : thy saluation.
Which thou hast prepared : before the face of all people;
To be a light to lighten the Gentiles : and to be the glory of thy people Israel.
Glory be to the Father, and to the Sonne, and to the holy Ghoste.
As it was in the beginning, is now, and euer shall be, world withoute end. Amen.

¶ Or else this Psalme

Od be mercifull unto vs, and blesse vs : and shew vs the light of his countenance, and be mercifull unto vs.
That thy way may be knowen upon earth : thy sauinge health among all Nations.
Let the people praise thee O God : yea, let all the people praise thee.
O let the nations reioice and be glad: for thou shalt iudge the folke righteously, and gouerne the Nations upon earth.
Let the people praiie thee (O God :) let all the people praiie thee.
Then shall the earth bring forth her increase: and God, even our owne God, shall giue vs his blessing. 
God shall blesse vs: and all the ends of the world shall fear him. 
Glory be to the Father, and to the Sonne, and to the holy Ghoste. 
As it was in the beginning, is now, and euer shall be, world without end. Amen.

¶ Then shall follow the Creede, with other prayers, as is before appointed at Morning prayer after Benedicētus, and with the Collects. First of the day. The second for peace. The third for aid against all perils, as hereafter followeth: which two last Collects shall be daily said at Euenyng prayer without alteration.

The seconde Collect at Euening prayer.

God, from whom all holy desires, all good counsails, and all iust worke do proceede: giue unto thy seruant that peace, which the world cannot giue: that both our hearts may be set to obey thy Commandements, and also that by thee wee being defended from the feare of our enemies, may passe our time in rest and quietnesse, through the merits of Iesus Christ our Saviour.

¶ The third Collect for ayd, against all perils.

Ighten oure darckenesse we beseeche thee, O Lorde, and by thy great mercie defend vs from all perils and dangers of this night, for the love of thy onely Sonne our Saviour Iesus Christ. Amen.
In the Feasts of Christmas, the Epiphany, S. Matthias, Easter, the Ascension, Pentecost, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon, and Jude, S. Andrew, and Trinitie Sunday, shall be sung or said immediately after *Benediction*, this Confession of our Christian faith.

Hosoeuer wyll be saued : before all things it is necessary that he hold the Catholique Faith.

Which Faith, except every one doe kepe whole and undefiled : without doubt he shall perish everlastingly.

And the Catholique Faith is this : that we worship one God in Trinitie, and Trinitie in Unitie.

Neither confounding the persons : nor dividuing the substance.

For there is one person of the Father, another of the Son : and another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost, is all one : the glory equall, the Maiesty coeternall.

Such as the Father is, luch is the Sonne : and luch is the holy Ghost.

The Father uncreate, the Sonne uncreate : and the holy Ghost uncreate.

The Father incomprehensible, the Sonne incomprehensible : and the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall : and the holy Ghost eternall.

And yet they are not three eternals : but one eternall.

As also there be not three incomprehensibles, nor three uncreated : but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Sonne Almighty : and the holy Ghosle Almighty.

And yet they are not three Almighthies : but one Almighty.

So the Father is God, the Sonne is God : and the holy Ghost is God.

And yet they are not three Gods : but one God.
So lykewise the Father is Lord, the Sonne Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we be compelled by the Christian veritie: to acknowledge every person by himselfe to be God and Lord.

So are we forbidden by the Catholique Religion: to lay there be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Sonne is of the Father alone: not made, nor created, but begotten.

The holy Ghost is of the Father, and of the Sonne: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one Sonne, not three Sonnes: one holy Ghost, not three holy Ghosts.

And in this Trinitie, none is afore, or after other: none is greater or lesse then another.

But the whole three persons bee coeternall together: and coequall.

So that in all things, as is aforesaid: the Unitie in Trinitie, and the Trinitie in Unitie is to be worshipped.

He therefore that will bee sauned: must thus thinke of the Trinitie.

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

For the right Faith is, that we beleue & confesse: that our Lord Jesu Christ the Sonne of God, is God and man.

God of the substaunce of the Father, begotten before the world: and man of the substaunce of his mother, borne in the world.

Perfect god, and perfect man: of a reasonable soule, and humane flesh subsisting.

Equall to the father as touching his Godhead: and inferior to the Father, touching his manhood.

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

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

One altogether, not by confusion of substaunce: but by unity of person.
For as the reasonable soule and flesh is but one man: so
God and man is but one Chrift.
Who suffered for our saluation: delcended into hell, rose
againe the third day from the dead.
He ascended into heauen: he litteth on the right hand of the
Father, God Almighty: from whence he shall come to iudge
the quicke and the dead.
At whose comming all men shall rise againe with their bo-
dies: and shall geue account for their owne works.
And they that haue done good, shall go into life everlafting:
and they that haue done euill, into everlaftynge fire.
This is the Catholique faith: whiche except a man beleue
faithfully, he cannot be saued.

Glory be to the father, and to the fonne: and to the holy
Ghost.
As it was in the beginning, is now, and euer shall be: world without end. Amen.

Thus endeth the order of Morning and Euening prayer
throughout the whole yeere.
Here followeth the Letanie, to be vfed vpon Sundayes, Wednesdayes, and Fridayes, and at other times when it shalbe comman ded by the Ordinarie.

God the father of heauen : haue mercy vpon vs miserable sinners.
O God the father of heauen : haue mercy vpon vs miserable sinners.
O God the Sonne redeemer of the world : haue mercy vpon vs miserable sinners.
O God the Sonne redeemer of the world : haue mercy vpon vs miserable sinners.

O God the holy Ghost, proceeding from the Father and the Sonne : haue mercy vpon vs miserable sinners.
O God the holy Ghost, proceeding from the Father and the Son : haue mercy vpon vs miserable sinners.
O holy, blessed, and glorious Trinitie, three persons and one God : haue mercy vpon vs miserable sinners.
O holy, blessed, and glorious Trinitie, three persons and one God : haue mercy 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 whomo thou hast redeemed with thy molt precious blood, and be not angry with vs for ever.

Spare vs good Lord.

From all euill and mischief, from sinne, from the crafts and assaults of the deuill, from thy wrath, and from everlasting damnation.

Good Lord deliuer vs.

From all blindnessse of heart, from pride, vaine glory, & hypocrilie, from enuie, hatred, & malice, and all uncharitable nes.

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

From lightning and tempest, from plague, pestilence and
famine, from battle and murder, and from sudden death.
Good Lord deliver us.

From all sedition and privie conspiracie, from all false doc-
trine and heresie, from hardnesse of heart, and contempt of thy
Word and Commandement.
Good Lord deliver us.

By the mysterie of thy holy Incarnation, by thy holy Na-
tuittie and Circumcision, by thy Baptisme, Fasting and Tempt-
ation.
Good Lord deliver us.

By thine agonie and bloody sweat, by thy Crosse and Pas-
sion, by thy precious Death and Burial, by thy glorious
Resurrection, and Ascencion, and by the comming of the holy
Ghost.
Good Lord deliver us.

In all time of our tribulation, in all time of our wealth, in
the hour of death, and in the day of Judgement.
Good Lord deliver us.

Wee sinners doe beseech thee to heare us (O Lord God)
and that it may please thee to rule and governe thy holy Church
uniuerlally, in the right way.

We beseech thee to heare vs good Lord.

That it may please thee, to keepe and strengthen in the true
worshipping of thee, in righteousness and holynesse of life, thy
servant Charles our most gracious King and Governor.

We beseech thee to heare vs good Lord.

That it may please thee to rule his heart in thy faith, feare,
and love, and that hee may evermore have alliance in thee,
and ever seeke thy honour and glory.

We beseech thee to heare vs good Lord.

That it may please thee to be his defender and keeper, gi-
ving him the victory over all his enemies.

We beseech thee to heare vs good Lord.
That it may please thee to bleffe and prelerv our gracious Queene Mary, Prince Charles, and the rest of the Royall Progenie.

We befeech thee to heare vs good Lord.

That it may plese thee to illuminate all Byshops, Pastours, and ministers of the Church, with true knowledge and understanding of thy Word, and that both by their preaching and liuing, they may let it foorth and chew it accordingly.

We befeech thee to heare vs good Lord.

That it may pleas thee to endue the Lords of the Counsell, and all the Nobilitie, with grace, wisedome, and understanding.

We befeech thee to heare vs good Lord.

That it may pleas thee to blesse and keepe the Magistrates, geuing them grace to execute Justice, and to maintaine trueth.

We befeech thee to heare vs good Lord.

That it may pleas thee to blesse and keepe all thy people.

We befeech thee to heare vs good Lord.

That it may pleas thee to geue to all nations, unitie, peace, and concord.

We befeche the to heare vs good Lorde.

That it may pleas thee to giue vs an heart to loue & dread thee, and diligently to liue after thy Commandementes.

We befeech thee to heare vs good Lord.

That it may pleas thee to giue all thy people increas of grace, to heare meekely thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit.

We befeech thee to heare vs good Lord.

That it may pleas thee to bring into the way of trueth all luch as haue erred, and are deceived.

We befeech thee to heare vs good Lord.

That it may pleas thee to strenthen luch as do stand, and to comfort and helpe the weake hearted, and to raize up them that fall, and finally to beate downe Satan under our feete.

We befeech thee to heare vs good Lord.

That it may pleale the to succour, helpe, and conforte all that be in danger, necessitie, and tribulation.

We befeech thee to heare vs good Lord.

That it may pleas thee to prelerv all that travaile by land or by water, all women labouring of childe, all sicke perlons
and young children, and to shew thy pitie vpon all prizoners and captiues.

    We befeech thee to heare vs good Lord.

    That it may pleae thee to defend, and prouide for the fa-
    therlesse children and widoweres, and all that be deolate and
    oppressed.

    We befeech thee to heare vs good Lord.

    That it may pleae the to haue mercie vpon all men.

    We befeech thee to heare vs good Lord.

    That it may pleae thee to forgyue our enemies, perfecu-
    tours and flanderers, and to turne their hearts.

    We befeech thee to heare vs good Lord.

    That it may pleae the to giue and preserue to our vse the
    kindly fruits of the earth, so a# in due time wee may enjoy
    them.

    We befeech thee to heare vs good Lord.

    That it may pleae the to giue vs true repentance, to forgyue
    vs all our sinnes, negligences, and ignorances; and to endue
    vs with the grace of thy holy Spirit, to amend our liues
    according to thy holy word.

    We befeech thee to heare vs good Lord.

Sonne of God : we befeech thee to heare vs.

    Sonne of God: we befeech thee to heare vs.

O Lambe of God that takest away the sinnes of the world.

    Grant vs thy peace.

O Lambe of God that takest away the sinnes of the world,

    Haue mercy vpon vs.

O Chriſt heare vs.

    O Chriſt heare vs.

Lord haue mercie vpon vs.

    Lorde haue mercy vpon vs.

Chriſt haue mercie vpon vs.

    Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

    Lord haue mercy vpon vs.

O Ur father which art in heauen, &c.

    And lead vs not into temptation.

    But deliuer vs from euill. Amen.
The Verſicle.

O Lorde deale not with vs after our sinnes.

The Anſwere.

Neither reward vs after our iniquities.

¶ Let vs praye.

God mercifull Father, that delpisest not the lighing of a contrite heart, nor the desire of luch as bee lorrowfull, mercifully allſſt our prayers that wee make before thee in all our troubles and aduerſties, whensoever they opprelle vs, and graciouſſe heare vs, that thole euils, which the craft and subtilty of the deuill or man worketh against vs, bee brought to nought, and by the providence of thy goodnes they may be disperſed, that wee thy servants, being hurt by no perſecutions, may euermore giue thankes to thee in thy hoſtly Church, through Jesu Chriſt our Lord.

O Lord arife, helpe vs, and deliuer vs for thy Names ſake.

O God wee haue heard with our eare, and our father haue declared vnto vs the noble worke that thou diddest in their dayes, and in the old time before them.

O Lord arife, helpe vs, and deliuer vs, for thine honour.

Glory be to the Father, and to the Sonne, and to the hoſtly Ghost

As it was in the beginning, is now, and euer shall be world without end. Amen.

From our enemies defend vs, O Chriſt.

Graciouſſly looke vpon our afflicſtions.

Pitifully behold the lorrowes of our heart.

Mercifully forgiue the sinnes of thy people.

Faouorably with mercy heare our prayers.

O Sonne of Dauid haue mercy vpon vs.

Both now and euer, vouchſafe, to heare vs, O Chriſt.

Graciouſſly heare vs, O Chriſt, graciouſſly heare vs, O Lord Chriſt.
The verſicle.

O Lord let thy mercy be shewed upon vs.

The Anſwere.

As we doe put our trust in thee.

¶ Let vs pray.

E humbly beseech thee, O Father, mercifully to looke vpon our infirmities: and for the glory of thy Names sake, turne from vs all those euills that we most righteously haue deserued: and grant that in all our troubles wee may put our whole trust and confidence in thy mercy, and euermore serue thee in holinesse and purenesse of living, to thy honour and glory, through our onely Mediatour and Advocate Jesus Christ our Lord. Amen.

A Prayer for the Kings Maieſtie.

Lord our heuenly Father, high and mighty, King of Kings, Lord of lords, the onely ruler of Princes, which doest from thy throne behold all the dwellers upon earth, most heartily wee beseech thee with thy fauour to behold our most gracius Soueraigne Lord King Charles, and so replenſh him with the grace of thy holy Spirit, that he may alway incline to thy will, and walke in thy way: Indue him plentifully wth heavenly gifts: Grant him in health and wealth long to live: strength him that he may vanquish and overcome all his enemies: And finally after this life he may attaine everlaſting ioy and felicitie, through Jesus Christ our Lord. Amen.
¶ A prayer for the Queen, Prince Charles, and the rest of the Royall progenie.

Lnightie God, the fountain of all goodnese, We humbly beseech thee to blesse our gracious Queen Mary, Prince Charles, and the rest of the Royall Progenie: Endue them with thy holy Spirit, enrich them with thy heavenly grace, prosper them with all happinelle, and bring them to thine everlastinge Kingdom, through Jesus Christ our Lord. Amen.

Lmighty and euerlasting God, which onely worketh great maruell, send down vpon our Bishops and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace, and that they may truely please thee, powre vpon them the continuall dew of thy blessing: grant this, O Lord, for the honour of our Adovocate and Mediatour, Jesus Christ. Amen.

¶ A Prayer of Chriſoſtome.

Lnightie God, which haft giuen vs grace at this time with one accord to make our common supplications unto thee, and doest promise that when two or three be gathered together in thy Name thou wilt grant their requestes: fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them, granting vs in this world knowledge of thy trueth, and in the world to come life everlastinge. Amen.

2 Corinthians 13.

He grace of our Lord Jesus Christ, and the loure of God, and the fellowship of the holy Ghost, bee with vs all euermore. Amen.
¶ For raine, if the time require.

God heauenly Father, which by thy Sonne Jesu Christ, haft promised to all them that seeke thy Kingdome and the righteousnesse thereof, all things necessary to their bodily sustenance: Send vs, we beseech thee, in this our necessitie, such moderate raine and showres, that we may receive the fruits of the earth to our comfort and to thy honour, through Jesu Christ our Lord. Amen.

¶ For fair weather.

Lord God, which for the sinne of man diddest once drown all the world, except eight persones, and afterward of thy great mercy diddest promise neuer to destroy it so again: we humbly beseech thee, that although we for our iniquitie haue worthily deserved this plague of raine and waters; yet upon our true repentance, thou wilt lend vs such weather, whereby we may receive the fruits of the earth in due season, and learn both by thy punishment to amend our liues, and for thy clemency to giue thee praife and glory, through Jesu Christ our Lord. Amen.

¶ In the time of dearth and famine.

God heauenly Father, whose gift it is that the raine doth fall, the earth is fruitfull, beasts encrease, and fishes do multiply: Behold, we beseech thee, the afflictions of thy people, and grant that the scarcitie and dearth (which we do
now most justly suffer for our iniquity) may through thy goodnesse be mercifully turned into cheapnesse and plenty, for the love of Jesus Christ our Lord, to whom with thee and the holy Ghost be Praise for ever. Amen.

¶ In the time of Warre.
Almighty God, King of all Kings, and governour of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be mercifull unto them that truly repent, save, and deliver vs (we humbly beseech thee) from the hands of our enemies, abate their pride, asswage their malice, and confound their devise, that we being armed with thy defence, may be preferred evermore from all perils to glorifie thee, which art the onely gier of all victory, through the merits of thy onely Sonne Jesus Christ our Lord. Amen.

¶ In the time of any common plague or sickness.
Almighty God, which in thy wrath, in the time of king Davi didst slea with the plague of pestilence, three score and ten thouand, and yet remembering thy mercy, diddest save the rest: have pitie upon vs miserable sinners, that now are visited with great sickness, and mortalitie, that like as thou diddest then command thine Angel to cease from punishing: so it may now please thee to withdraw from vs this plague, and grievous sickness, through Jesus Christ our Lord. Amen.

God, whose nature and propertie is ever to have mercy, and to forgive, receive our humble petitions: and though we be tied and bound with the chaine of our sinnes, yet let the pitifulnesse of thy great mercie loose vs, for the honour of Jesus Christes sake, our Mediatour and Advocate. Amen.
A thanksgiving for raine.

God our heauenly Father, who by thy gracious providence dost cause the former and the latter raine to descend upon the earth, that it may bring forth fruit for the use of man: we give thee humble thanks, that it hath pleased thee, in our greatest necessitie, to send us at the last a joyfull raine upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name; through thy mercies in Jesus Christ our Lord. Amen.

A thanksgiving for faire Weather.

Lord God, who hast justly humbled us by thy punishment of immoderate raine and waters, and in thy mercy hast relieved and comforted our soules by this seasonable and blessed change of weather: We praise and glory thy holy Name for this thy mercie, and will always declare thy loving kindnesse from generation to generation; through Jesus Christ our Lord. Amen.

A thanksgiving for plentie.

Molt mercifull Father, which of thy gracious goodnesse hast heard the devout prayers of thy Church, and turned our dearth and scarcitie into cheapnesse and plentie: We give thee humble thanks for this thy special bounty; beleeching thee to continue this thy loving kindnesse unto us, that our land may yeeld us her fruits of increase, to thy glory and our comfort; through Jesus Christ our Lord. Amen.
A thanksgiving for peace and victory.

Almighty God, which art a strong Tower of defence unto thy servants against the face of their enemies: We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed: We acknowledge it thy goodness that wee were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty deliverer; through Jesus Christ our Lord. Amen.

A thanksgiving for deliverance from the plague.

Lord God, which hast wounded us for our sinnes, and consumed us for our transgressions, by thy late heavy and dreadful visitation, and now in the midst of judgement remembering mercy, hast redeemed our souls from the jaws of death: We offer unto thy Fatherly goodness our selves, our souls and bodies, which thou hast delivered, to be a living sacrifice unto thee, allways praising and magnifying thy mercies in the midst of thy Church, through Jesus Christ our Lord. Amen.

Or this.

E humbly acknowledge before thee, (O most mercifull Father) that all the punishments which are threatened in thy law might justly have fallen upon vs, by reason of our manifold transgressions and hardness of heart: yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to asswage the noisome pestilence wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings: We offer unto thy divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us; through Jesus Christ our Lord. Amen.
The order for the Administration of the Lords Supper, or holy Communion

O many as intend to be partakers of the holy Communion, shall signify their names to the Curate over night; or else in the morning, before the beginning of Morning prayer, or immediately after.

And if any of those be an open and notorious evil liuer, so that the Congregation by him is offended, or have done any wrong to his neighbours by word or deed: the curate having knowledge thereof, shall call him, and advertise him, in any wise not to presume to come to the Lords Table, until he have openly declared himself to have truly repented, and amended his former naughty life, that the congregation may thereby be satisfied, which afore were offended, & that he have recompenced the parties, whom he hath done wrong unto, or at the least declare himself to be in full purpose so to doe, afoone as he conueniently may.

The same order shall the Curate use with those, betwixt whom he perceieth malice and hatred to reign, not suffering them to be partakers of the Lords Table until he know them to be reconciled. And if one of the parties so at variance, be content to forgive from the bottom of his heart, all that the other hath trespassed against him, and to make amends for that he himself hath offended, and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case, ought to admit the penitent person to the holy Communion, and not him that is obstinate.

The Table at the Communion time having a faire white linnen cloth upon it, shall stand in the body of the Church or in the Chancell where Morning prayer and Evenynge prayer bee appointed to be said. And the Priest, standing at the North side of the Table, shall say the Lords prayer with this Collect following.

The Communion.

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

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. Amen.

¶ Then shall the Priest rehearse distinctly all the x. Commandments: and the people kneeling, shall after every Commandement ask God mercy for their transgression of the same, after this sort.

Minister.

Odwake these words, and saie, I am the Lord thy God: Thou shalt have none other Gods but me.

People.

Lorde haue mercy upon vs, and incline our heartes to kepe this Law.

Minister.

Thou shalt not make to thy selfe any graven image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the water under the earth. Thou shalt not bow downe to them, nor worship them, for I the Lord thy God am a ielous God, and visit the sinnes of the fathers upon the children, unto the thirde and fourth generation of them that hate me, and shew mercy unto thousands, in them that love me, and keepe my Commandements.

People.

Lord haue mercye upon vs, and incline our hearts &c.

Minister.

Thou shalt not take the name of the Lord thy God in vaine, for the Lorde wil not holde hym guiltlesse that taketh his Name in vaine.

People.

Lord haue mercye upon vs, and incline our hearts &c.

Minister.

Remember that thou keepe holy the Sabboth day. Sixe dayes shalt thou labour, and doe all that thou hast to doe, but the seuenth day is the Sabbath of the Lord thy God. In it
thou shalt doe no maner of worke, thou and thy sonne, and thy
daughter, thy man servuant, and thy maid servuant, thy catell,
and the stranger that is within thy gates: For in lixe dayes the
Lord made heauen and earth, the Sea and all that in them is,
and relted the leuenth daye. Wherefore the Lorde blessed the
leuenth day and hallowed it.

Lord haue mercye vpon vs, and incline our hearts &c.

Honour thy father and thy mother, that thy dayes may be
long in the lande which the Lord thy God giueth the.

Lord haue mercye vpon vs, and incline our hearts &c.

Thou shalt not do murther.

Lord haue mercye vpon vs, and incline our hearts &c.

Thou shalt not committe adultery.

Lord haue mercye vpon vs, and incline our hearts &c.

Thou shalt not steale.

Lord haue mercye vpon vs, and incline our hearts &c.

Thou shalt not beare false witnesse against thy neyghbour.

Lord haue mercye vpon vs, and write all these thy Lawes in
our hearts we beleech thee.
¶ Then shall follow the Collect of the day, with one of these two Collects following for the King, the Priest standing up and saying,

¶ Let us pray.

Almighty God, whose Kingdom is everlasting, and power infinite, have mercy upon the whole Congregation, and so rule the heart of thy chosen servant Charles our King and governor that he (knowing whose minister he is) may above all things, seeke thy honour and glory; and that we his Subjects, (duly considering whose authority hee hath) may faithfully serve, honour, and humbly obey him in thee and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord, who with thee and the holy Ghost, liueth and reigneth ever one God, world without end. Amen.

Almighty and everlasting God, wee be taughte by thy holy word, that the hearts of Kings are in thy rule and governance, and that thou dost dispole, and turne them as it seemeth best to thy godly wisdome: we humbly beseech thee, so to dispose and govern the heart of Charles, thy seruaunt our King and governour, that in all his thoughtes, words, and workes, hee may ever seeke thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace and godliness: Grant this O merciful father, for thy deare Sonnes sake Jesus Christ our Lord. Amen.

Immediately after the Collects, the Priest shall read the Epistle beginning thus: The Epistle written in the Chapter of

And the Epistle ended, he shall say the Gospel, beginning thus: The Gospel written in the Chapter of And the Epistle and Gospel being ended, shall be said the Creed.

Beleeue in one God, the Father Almighty. Maker of Heaven and Earth, and of all thinges visible and invisible: and in one Lord Jesus Christ, the only begotten Sonne of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made, who for vs men, and for our
saluation came downe from heauen, and was incarnate by the holy Ghost, of the Virgin Mary, and was made man, and was crucified also for vs, under Pontius Pilate. He suffered and was buried, and the third day he rose againe according to the Scriptures, and ascended into heauen, and litteth at the right hand of the Father. And hee shall come againe with glory, to judge both the quicke and the dead: whole Kyngdome shall have no end. And I beleue in the holy Ghost, The Lord and giver of life, who procedeth from the Father and the Sonne, who with the Father and the Sonne together is worshipped and glorified, who spake by the Prophets. And I beleue one Catholique and Apostolique Church. I acknowledge one Baptisme, for the remission of sinnes. And I looke for the resurrection of the dead, and the life of the world to come. Amen.

¶ After the Creed If there be no Sermon, shall follow one of the Homelies already set forth, or hereafter to be set forth by common authority.
¶ After such Sermon, Homily, or exhortation, the Curate all declare unto the people, whether there bee any Holy-dayes or Fasting-dayes the weeke following, and earnestly exhort them to remember the poore, saying one, or more of these sentences following, as he thinketh most convenient by his discretion.

Math. 5. Let your light so shine before men, that they may see your good worke, and glorify your Father which is in heauen.

Matt. 6. Lay not vp your selues treasure vpon the earth, where the rust and moth doeth corrupte and where theeues breake through and steale: but lay vp for your selues treasures in heauen, where neither rust, nor moth doeth corrupt, and where theeues doe not breake thorow and steale.

Matt. 7. Whatsoever you would that men should doe unto you, even so doe unto them, for this is the Law and the Prophets.

Matt. 7. Not euery one that saith vnto me Lord, Lord, shall enter into the Kingdome of heauen; but hee that doeth the will of my Father which is in heauen.

Luke 19. Zache stood forth, and laid vnto the Lord, Behold Lord, the halfe of my goods I giue to the poore, and if I haue done any wrong to any man, I restore foure fold.
Who goeth a warefare at any time of his owne cost? Who planteth a Vineyard, and eateth not of the fruite thereof? Or who feedeth a flocke, and eateth not of the milke of the flocke?

If we have sownen unto you spirituall things, is it a great matter, if we shall reap your worldly things?

Doe yee not know, that they which minister about holy things, liue of the sacrificie? and they which wate of the Altar, are partakers with the Altar? Even to hath the Lord also ordained, that they which preach the Gospel, shoulde liue of the Gospel.

He which soweth lytle shall reape little; and he that soweth plenteously, shall reape plenteously. Let every man doe according as he is disposed in his heart, not grudging or of necessitie: for God loueth a cherefull giever.

Let him that is taught in the word, minister unto him that teacheth in all good things. Be not deceived, God is not mocked; for whatsoeuer a man soweth, that shall he reape.

While we haue time, let us doe good unto all men, and specially unto them, whiche are of the householde of faith.

Godlinesse is great riches, if a man be content with that he hath: for wee brought nothing into the world, neither may we carie any thing out.

Charge them whiche are rich in this world, that they be ready to giue, and glade to distribute, laying vp in store for themselvese a good foundation, against the time to come, that they may attaine eternall life.

God is not unrighteous, that he will forget your workes and labour that proceedeth of loue, which loue ye haue shewed for his Names sake, whiche haue ministered unto the Saints, and yet doe minister.

To doe good, and to distribute, forget not, for with such sacrifices God is pleased.

Who so hath this worlds good, and seeth his brother haue need and shuttet in his compassion from him, how dwelleth the loue of God in him?

Geue almes of thy goods, and turne nouer thy face from any poore man, and then the face of the Lord shall not be turned away from thee.
Bee mercifull after thy power. If thou hast much giue
plenteously, if thou hast little, doe thy diligence gladly to giue
of that little, for so gatherest thou thy selfe a good reward in
the day of necessitie.

He that hath pity vpon the poore, lendeth vnto the Lord :
and looke what he layeth out: it shall be paid him againe.

Blessed be the man that provydeth for the sicke, and needie,
the Lorde shall deliver him in the time of trouble.

¶ Then shall the Church-wardens, or some other by them appoynted,
gather the deuotion of the people, and put the same into the poore mans
boxe, and vpon the offering dayes appointed, euerie man and woman shal pay
to the Curate the due and accustomed offerings. After whiche done, the
Priest shal faie.

¶ Let vs pray for the whole state of Christs Church militant
herein earth.

Inighty and everliuing God, which by thy holy
Apostle hast taught vs to make prayers and
supplications, & to giue thanks for all men:
Wee humbly beseech thee moste mercifully
(to accept our almes and) to receiue these our prayer
which we offer unto thy Divine Maiestie, beseeching thee to
inspire continually, the univerall Church with the spirit of
truthe, vnitie, and concord: and grant that all they that doe
confesse thy holy Name, may agree in the truthe of thy holy
word, and liue in vnitie and godly loue. We beseech thee also
to laue and defend all Christian Kings, Princes, and Gouern-
nours, and specially thy seruaunt, Charles our King that vnder
him we may be godly and quietly gouerned: and graunt unto
his whole Counsaile, and to all that be put in authoritie vnder
him, that they may truely and indifferently minister Justice, to
the punishment of wyckednesse and vice, and to the mainten-
ance of Gods true Religion and vertue. Giue grace (O hea-
venly Father) to all Bishops, Pastours, and Curates, that
they may both by their life and doctrine set forth thy true &
lively word, and rightly and duely administer thy holy Sacra-
ments: and to all thy people giue thy heavenly grace, and
specially to this Congregacion hear present, that with meeke

If ther be no almes giuen
to the poore
then shal
the words (of
accepting our
almes) be left
out vnfaid.
heart and due reverence, they may heare & receive thy holy word, truly leruing the in holinesse and righteousnes all the daies of their life. And we most humbly beseech thee of thy goodnesse, O Lord, to comfort & succour all them which in this transitory life be in trouble, sorrow, neede, sicknesse, or any other aduersitie: grant this, O Father, for Jesus Christis take our onely Mediatour and Advocate. Amen.

¶ Then shall follow this exhortation, at certaine times when the Curate shal bee the people negligent to come to the holy Communion.

E be come together at this time, dearely beloued brethren to seede at the Lords Supper, unto the which in Gods behalfe I bid you all that be here present, & beseech you for the Lord Jesus Christis sake, that ye will not refuse to come thereto, being so lovingly called, and hidden of God himselfe. Yee know how grousous and unkinde a thing it is, when a man hath prepared a rich feast: decked his table with all kinde of prouisyon, so that there lacketh nothing but the guestes to sit down, and yet they which be called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moued? Who would not think a great iniurie and wrong done unto him? Wherefore moste derely beloued in Christ take yee good heed, lest yee, wythdrawyng your selue from thi holy Supper, and prouoke Gods indignation against you, it i# an easie matter for a man to say, I will not communicate, because I am otherwise letted with worldly busynesse, but such excuse# be not so easily accep-ted and allowed before God. If any man lay, I am a grousous sinner, and therefore am afraid to come: wherefore then doe ye not repent and amend: When God calleth you, bee you not ashamed to lay you wil not come? When you should returne to God, will you excuse your selues and lay that you be not ready? consider ernestly with your selues how little such tained excuse# shall auaile before God. They that refused the feast in the Gospel, because they had bought a Farne, or would try their yokes of Oxen, or because they were married, were not so excused, but counted unworthy of the heuenly feast. I for my part am here present and according to mine office, I bid you in
the name of God, I call you in Christ’s behalfe, I exhort you, as you love your owne salvation, that ye will bee partakers of this holy Communion. And as the Son of God, did vouchsafe to yeeld up his soule by death upon the Crosse for your health: Even so it is your dutie to receive the Communion together in the remembrance of his death as he himselfe commanded. Now, if you wyll in no wise thus doe, consider with your selues, how great injury you doe unto God, and howe sore punishment hangeth over your heads for the same. And where-as you offend God so sore in refusing this holy banquet, I admonish, exhort, and beseech you, that unto this unkindnesse yee will not adde any more. Which thing yee shall doe if yee stand by as gazers and lookers of them that do communicate, and be no partakers of the same your selues. For what thing can this be accounted else, then a further contempt and unkindnesse unto God? Truely it is a greate unthankfulnesse to lay nay when ye be called, but the fault is much greater, when men stand by, and yet will neither eate nor drinke this holy Communion with other. I pray you what can this be else, but even to haue the mysterie of Christ in derision? It is laid unto all: Take yee and eate, take and drinke ye all of this. Doe this in remembrance of me. With what face then, or with what countenaunce shall ye heare these wordes? what will this be else, but a neglecting, a despising, and mocking of the Testament of Christ? Wherefore rather then yee should so doe, depart you hence, and give place to them that bee godly dispos’d. But when you depart, I beseech you ponder with your selues, from whom ye depart. Ye depart from the Lords Table: ye depart from your brethren, and from the banket of most heavenly food. These things if ye earnestly consider ye shall by Gods grace, returne to a better mynde, for the obtaining wherof, we shall make our humble petitions while we shal receive the holy Communion.
Earely beloved, forasmuche as our duty is to render to almighty God our heavenly father most hearty thankes for that he hath given his Sonne our Saviour Iesus Christ not onely to die for us, but also to be our spiritual food, and sustenaunce, as it is declared unto us, as well by Gods word as by the holy Sacrament of his blessed body and blood, the which being so comfortable a thing to them which receive it worthily and so dangerous to them that will presume to receive it unworthily: my duty is to exhort you to consider the dignitie of the holy mystery, and the great peril of the unworthy receiving thereof, and so to search and examine your owne consciences, as you shold come holy and cleane to a most godly and heauenly Feast, so that in no wise you come but in the mariage garment, required of God in holy Scripture, and so come and be received as worthy partakers of such an heauenly Table, The way and meane thereof is: First to examine your lives and conversation by the rule of God's Commandements and wheresoeuer yee shall perceiue your selues to have offended either by will, word, or deed, there bewaile your owne sinfull lives, and confesse your selues to Almighty God, with full purpose of amendment of life. And if yee shall perceiue your offences to bee such, as be not onely against God, but also against your neighbours, then you shall reconcyle your selues unto them, ready to make restitution and satisfaction according to the uttermost of your powers for all injuries and wrongs done by you to any other, and likewise being ready to forgiue other that have offended you as you would have forgiuenes of your offences at Gods hand: for otherwys the receiving of the holy Communion doth nothing else, but encrease your damnation. And because it is requisit that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience: thensfore if there be any of you, which by the meanes aforesaid cannot quiet his owne conscience, but requireth further comfort or counsell, then let him come to mee, or some other discreet and learned minister of Gods word, and
open his griefe, that hee may receive suche ghostly counsell, advice, and comfort, as his conscience may bee relieved, and that by the ministry of Gods word, he may receive comfort, and the benefite of absolution, to the quieting of his conscience, and auoyding of all scruple and doubtfulnesse.

¶ Then shall the Priest say this exhortation.

Dearely beloved in the Lord, yee that minde to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider what S. Paul writeth to the Corinthians, how he exhorteth all persons diligently to trie and examine themselves, before they presume to eate of that Bread, and drinke of that Cup. For as the benefit is great, if with a true penitent heart and lively faith, wee receive that holy Sacrament (for then wee spiritually eate the flesh of Christ, and drinke his blood, then wee dwell in Christ and Christ in vs, wee be one with Christ, and Christ with vs;) so is the danger great, if we receive the same unworthily. For then wee bee guilty of the Body and Blood of Christ our Saviour: wee eate and drinke our owne damnation, not considering the Lords Body: wee kindle Gods wrath against vs, wee prouoke him to plague vs with divers diseases, and sundry kindes of death. Therefore if any of you be a blasphemer of God, an hinderer, or slanderer of his word, an adulterer, or bee in malice or enuie, or in any other grousous crime, bewaile your sinne, and come not to this holy Table, lest after the taking of that holy Sacrament, the devil enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to destruction both of bodye and soule. Judge therefore your selues (brethren) that yee be not judged of the Lord. Repent you truly for your sinnes past: have a lively and stedfast faith in Christ our Saviour. Amend your liues, and be in perfect charitie wyth all men, so shal yee be meete partakers of those holy mysteries. And above all things yee must give most humble and hearty thanks to God the Father, the Sonne, and the holy Ghost, for the redemption of the world, by the death and Passion of our Saviour Christ, both God and man, who did humble himselfe, even to the death upon the Crosse, for vs miserable sinners which lay in
darckenesse, and shadow of death, that hee might make vs the
children of God, and exalt vs to everlafting life. And to the
end that we should alway remember the exceeding great loue
of our Master and onely Saviour Jesu Chrift, thus dying for
vs, and the innumerable benefits which by his precious blood-
shedding he hath obtained to vs, hee hath instituted and
ordained holy mysterie#: as pledges of his loue, and continual
remembrance of his death, to our great and endless comfort.
To him therefore with the Father and the holy Ghost, let vs
give (as we are most bounden) continual thankes, submitting
our selves wholly to his holy will and pleasure, and studying to
serve him in true holiness and righteousness, all the daies of
our life. Amen.

¶Then shall the Priest say to them that come to receive the holy
Communion.

Ou that doe truly and earnestly repent you of
your sinnes, and bee in love and charity with
your neighbours and intend to lead a new life,
following the Commandments of God, and
walking from henceforth in his holy wayes:
Draw neere, and take this holy Sacrament to
your comfort make your humble confession to Almighty God,
before this Congregation here gathered together in his holy
Name, meekely kneeling upon your knees.

¶ Then shall this generall confession be made, in the name of all those that
are minded to receive the holy Communion, either by one of them, or
else by one of the Ministers, or by the Priest himselfe, all kneeling
humbly upon their knees.

Mighty God, Father of our Lord Jesu
Chrift, maker of all things, Judge of all
men, wee knowledge and bewail our
manifold sinnes and wickednesse, which we
from time to time most grievously have com-
mittted, by thought word and deed, against
thy divine Maiestie, provoking most insult
thy wrath and indignation against vs: Wee doe earnestly
repent, and be heartily sorry for these our misdoings, the
remembrance of them is grievous unto vs: the burthen of theim is intolerable. Haue mercy upon vs, haue mercy upon vs, most mercifull Father, for thy Sonne our Lord Jesu Christes sake, forgive vs all that is past, and grant that wee may euer hereafter serve and please thee, in newenesse of life, to the honour and glory of thy name through Jesu Christ our Lord. Amen.

¶ Then shall the Priest or the Bishop (being present) stande vp, and turning himselfe to the people, say thus.


Lmighty God, our heavenly father, who of his great mercy hath promised forguenuesse of sinnes, to all them, which with hearty repentance and true faith turn to him: haue mercy upon you, pardon and deliver you from all your sinnes, confirme and strengthen you in all goodnesse, and bring you to euerlastying life; through Jesu Christ our Lord. Amen.

¶ Then shall the Priest also say,

¶ Heare what comfortable wordes our Saviour Christ faith to all them that truely turne to him.

Come unto me all that travaile and be heauen laden, and I will refresh you. So God loued the world that he gaue his onely begotten Sonne, to the end that all that beleue in him, should not perish, but haue life euerlasting.

¶ Heare alfo what S. Paul faith.

This is a true saying, and worthy of all men to be receyued, that Jesu Christ came into the world to save sinners.

¶ Heare alfo what S. John faith.

If any man sinne, we haue an advocate with the Father, Jesu Christ the righteous, and he is the propitiation for our sinnes.

¶ After which the Priest shall proceed saying.

Lift vp your hearts.

Aunswere.

We lift them vp unto the Lord.

Priest.

Let vs giue thankes unto our Lord God.

Aunswere.

It is meet and right so to doe.
Priest.

It is very meet, right, and our bounden duetie that wee should at all times, and in all places, geue thankes to thee, O Lord holy Father, Almighty euerrlasting God.

¶ Here shal follow the proper Preface, according to the time, if there be any specially appointed, or else immediatly shal follow:

Therefore with Angelles and Archangels, &c.

¶ Proper Prefaces.

¶ Vpon Christmas day and feuen days after.

Ecaused thou dydest giue Jesu Christ, thyne onely Sonne, to bee borne as this day for vs, who by the operation of the holy Ghost 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 sinne. Therefore with Angels and Archangels, &c.

¶ Vpon Eafter daye, and feuen days after.

Ut chiefly are we bound to praise thee for the glorious resurrection of thy Sonne Jesu Christ our Lord, for he is the very Paschall Lambe, which was offered for vs, and hath taken away the sin of the world, who by his death hath destroyed death, and by his rising to life againe, hath restored to vs euerrlasting life. Therefore with Angels, &c.

¶ Vpon the Ascension day, and feuen days after.

Brought thy most dearely beloved Sonne, Jesu Christ our Lord, who after his most glorious resurrection, manifestly appeared to all his Aposltes, and in their light ascended vp into heauen, to prepare a place for vs, that where he is, thither might we also ascend, and reigne with him in glory. Therefore with Angels and Archangels, &c.

¶ Vpon Wytſonday, and sixe days after.

Brought Jesu Christ our Lord, according to whole most true promise, the holy Ghost came down this day from heauen, with a lodden great sound, as it had beeene a mighty winde, in the likenesse of fiery tonges lighting upon the Aposltes, to
teach them, and to leade them to all trueth, giving them both the gift of divers languages, and also boldnesse with seruent zeale, constandy to preach the Gospell unto all nations, whereby wee are brought out of darcknesse and error into the cleare light and true knowledge of thee, and of thy Sonne Jesus Christ. Therefore with Angels, &c.

¶ Upon the feast of Trinitie onely.

T is very meete right, and our bounden duetie, that we shouled at all times, and in all places, giue thankes to thee, O Lord, Almighty and everlastinge God, which art one God, one Lord, not one onely person, but three personas in one substanunce, for that which we beleue of the glory of the Father, the lame we beleue of the Sonne, and of the holy Ghost, without any difference or inequality. Therefore, &c.

¶ After which Prefaces, shal follow immediatly.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, euermore praising thee, and saying: Holy, holy, holy, Lord God of hostes, heaven and earth are ful of thy glory, Glory be to the, O Lord most hyghe.

¶ Then shal the Priest kneelinge downe at Gods bord, say in the name of all them that shal receiue the Communion, this prayer following.

E do not presume to come to this thy table (O mercifull Lorde) trusting in our owne rightwoulnesse, but in thy manifesde and great mercies. We be not worthy so much as to gather vp the cumbes under thy Table, But thou art the same Lord, whose property i is allwayes to haue mercy: grant us therefore gracious Lord, to to eate the flesse of thy deare Sonne Jesus Christ, and to drinke his blood, that our sinfull bodies may be made cleane by his body, and our soules washed through his most precious blood, and that we may euermore dwell in him, and he in vs. Amen.
¶ Then the Priest standing vp, shall say as foloweth:

A

Lmighty God our heavenly Father which of thy tender mercie, didst give thine onely Sonne Jesu Christ, to suffer death upon the Crosse for our redemption, who made ther (by his one oblation of himself once offered) a full, perfect and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, and did institute, and in his holy Gospel command vs to continue a perpetuall memory of that his precious death, untill his comming againe: Hear vs O merciful Father, we beseeche the, and grant that wee receiuing these thy creatures of Bread and Wine, according to thy Sonne our Sauour Jesu Christs holy Institution, in remembrance of his death and passion, may bee partakers of his most blessed Body and Blood, who in the same night that hee was betrayed, tooke bread, and when he had given thankes, he brake it, and gave it to his Disciples, laying: Take, eate, this is my Body, which is given for you, doe this in remembrance of me. Likewise after supper he tooke the Cup, and when hee had given thankes, he gave it to them, laying: Drinke ye all of this, for this is my Blood of the New Testament, which is shed for you and for many, for the remission of sinnes: doe this as oft as yee shall drinke it in remembrance of mee.

¶ Then shall the Minister firſte receiue the Communion in both kindes himſelfe, and next deliuer it to other Minifters (if any bee there present), that they may helpe the chiefe Minifter and after to the people in their hands kneeling. And when he deliuereth the Bread, he shall say,

H

He Body of our Lord Jesu Chrilt, which was given for thee, preferue thy body and soule into everlaſting life: and take and eate this in remembrance that Chrift died for thee, and feede on him in thine heart by faith with thankesgiuing.
¶ And the Miniſter that deliuereth the Cup, ſhall fay.

He Blood of our Lord Jesu# Christ, which was shed for thee, preserve thy body and loule into euverlaſting life: and drinke this in reſembrance that Chrifts blood was shed for thee, and be thankefull.

¶ Then ſhall the Prieſt fay the Lords prayer, the people repeating after him euery petition. After ſhall be ſaid as followeth.

Lorde and heauenly Father, we thy humble seruants, entirely deſire thy Fatherly goodnesse, mercifully to accept this our Sacrifice of praise and thanksgivinge moste humblye beſeeching thee to grant, that by the merits and death of thy Sonne Jesu# Christ, and through faith in his blood, we and all thy whole Church, may obtaine remission of our sines, and all other benefite of his Passion. And here we offer and preſent unto thee, O Lord, our felues, our soules, and bodies, to bee a reasonable, holy, and lively sacrifice unto thee, humbly beſeeching thee, that all wee which be partakers of this holy Communion, may be fulfilled with thy grace and heauenly benediction. And although wee be vnworthy, through our manifold sines, to offer unto the any sacrifice: yet wee beſeech thee to accept this our bounden duety and service, not weighing our merits, but pardoning our offence, through Jesu# Christ our Lord, by whom and with whom, in the vnity of the holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

Or this.

Lmighty and euerverlaſting God, we molte heartely thanke thee, for that thou doeft vouchlafe to feed vs, which haue duely received these holy mysteries, with the Spirituall food of the molt precious body and blood of thy Sonne, our Saviour Jesu# Christ, and doeft allure vs thereby of thy fauour and goodnesse toward vs, and that wee be very members incorporate in thy myſticall body, which is the bleſsed company of all faithfull people, and bee allo heires through hope, of thy euerverlaſting Kingdome, by the merits of the molt precious death
and passion of thy deare Son: we now most Humbly beseech thee, O heavely Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good workes as thou hast prepared for us to walke in, through Jesu Christ our Lord; to whom with thee and the holy Ghost be all honour and glory, world without end. Amen.

¶ Then shall be said or sung.

Lory be to God on high. And in earth peace, good will towards men. Wee praise thee, we bless thee, we worship thee, we glorify thee, wee give thanks to thee, for thy great glory. O Lord God, heavenly King, God the Father Almighty. O Lord the onely begotten Sonne Jesu Christ. O Lord God, Lambe of God, Sonne of the Father, that takest away the sinnes of the world, haue mercie vpon vs: Thou that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the world, receive our prayer. Thou that sittest at the right hand of God the Father, haue mercy vpon vs. For thou onely art holy: thou onely art the Lord, thou onely O Christ with the holy Ghost, art most high in the glory of God the father. Amen.

¶ Then the Priest or the Bishop, if he be present, shall let them depart with this blessing.

He peace of God, which palleth all understanding, keepe your haerts, and minds in the knowledge and love of God, and of his Sonne Jesu Christ our Lord: and the blessing of God Almighty, the Father, the Sonne, and the holy Ghost, bee amongst you, and remaine with you alwayes. Amen.
Collects to be said after the offertory when there is no Communion; every such day one. And the same may be said also as often as occasion shall serve, after the Collects, either of Morning and Evening Prayer, Communion, or Letany, by the discretion of the Minister.

Slipt vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants toward the attainment of everlasting salvation, that among all the changes, and chances of this mortal life, they may ever be defended by thy most gracious, and ready helpe, through Christ our Lord. Amen.

Almighty Lord and everliving God, vouchsafe we beseech thee, to direct, sanctifie, and governe both our hearts, and bodies in the ways of thy Lawes, and in the workes of thy Commandements, that through thy most mightie protection, both here and ever, we may be preferred in body and soule: through our Lord and Saviour Jesus Christ. Amen.

Rant wee beseech thee Almighty God, that the wordes, which wee haue heard this day with our outward eares, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in vs the fruit of good living, to the honour and praise of thy name: through Jesus Christ our Lord. Amen.

Reuent vs O Lord in all our doings, with thy most gracious favour, and further vs with thy continual helpe, that in all our workes begunne, continued, and ended in thee, wee may glorify thy holy Name, and finally by thy mercie, obtaine everlasting life, through Jesus Christ our Lord. Amen.
A

Lmighty God, the fountaine of all wisedom, which knowest our necessitie before we aske, and our ignorance in asking, wee heelech thee to have compassion vpon our infirmities, and those things which for our unworthinesse we dare not, and for our blindnesse we cannot aske, vouchsafe to giue vs for the worthinesse of thy Sonne Jesu Christ our Lord. Amen.

A

Lmighty God, whiche haile promysed to heare the petitions of them that aske in thy Sonnes Name, wee heelech thee mercifully to incline thine eares to vs that haue made now our prayers and supplications vnto thee, & grant that those things which we haue faithfullly asked, according to thy will, may effectually be obtained to the relief of our necessitie, and to the setting foorth of thy glory through Jesu Christ our Lord. Amen.

Pon the Holy dayes (if there bee no Communion,) shall be saide all that is appoin ted at the Communion, vntill the end of the Homily, concluding with the generall prayer, (for the whole estate of Christis Church militant here in earth) and one or moe of these Collects before rehearſed, as occasion shal ferue.

¶ And there shalbe no celebration of the Lords Supper, except there be a good number to Communicate with the Priest, according to his diſcretion.

¶ And If there be not aboue twenty perſons in the parish of diſcretion to receive the Communion, yet there shall be no communion except foure or thre at the leaſt communicate with the Priest.

¶ And in Cathedrall and Collegiate Churches, where be many Priests and Deacons, they shall all receive the Communion with the Minifter euery Sunday at the leaſt, except they haue a reaſonable cauſe to the contrary.

¶ And to take away the superſtition, which any perſon hath, or might haue in the Bread and Wine, it shalſuffice that the Bread be such as is viuall to be eaten at the Table, with other meates, but the best and pureſt Wheat
bread, that conueniently may be gotten. And If any of the Bread and Wine remaine, the Curate shall haue it to his owne use.

¶ The Bread and Wine for the Communion shall bee prouided by the Curate, and the Churchwardens at the charges of the Parish, and the Parish shall bee discharged of suche summes of money, or other dueties, which hitherto they haue paid far the fame by order of their houses euery Sunday.

¶ And note that euery Parishioner all communicate, at the leaft three times in the yere, of which Easter to be one: and shall also receiue the Sacramentes, and other Rites, according to the order in this booke appointed. And yerely at Easter, euery Parishioner shall reckon with his Parson, Vicar or Curate, or his, or their deputie or deputies, and pay to them or him, all Ecclesiastical dueties, accustomably due, then and at that time to be paid.

* *
The Ministration of Baptism,
to be used in the Church.

It appeareth by ancient Writers, that the Sacrament of Baptism in the old time, was not commonly ministered, but at two times in the year, at Easter and Whitsontide. At which times it was openly ministered in the presence of all the congregation. Which custom now being grown out of use, (although it can not for many considerations be well restored again) it is thought good to follow the same as near as conveniently may be. Wherefore the people are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundayes, and other Holy-dayes, when the most number of people may come together, as well for that the Congregation there present may testify the receiving of them that be newly baptized, into the number of Christ's Church, as also because in the Baptism of Infants, every man present may be put in remembrance of his owne profession made to God in his Baptism. For which cause also, it is expedient that Baptism be ministered in the English tongue. Neuertheless (if necessity so require) children may at all times be baptized at home.

When there are children to be baptized upon the Sunday, or Holy-day, the Parents shall give knowledge over night, or in the Morning, afore the beginning of Morning prayer, to the Curate. And then the Godfathers, Godmothers, and people, with the children must be ready at the font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Euening prayer, as the Curate by his discretion shall appoint. And then standing there, the Priest shall ask whether the children be baptized or no. If they answer, No: Then shall the Priest say thus.
Earely beloued, forasmuche as all men be conceived and borne in sin, and that our Sauiour Christ faith, None can enter into the kingdome of God, except hee bee regenerate, and borne anew of water and of the Holy Gost: I beleech you to call upon God the Father, through our lord Jesu Chrilt, that of his bounteous mercie, hee will grant to these children, that thing which by nature they cannot haue, that they may be baptized with water and the holy Ghost, and received into Chrilts holy Church, and be made liuely members of the same.

Then shall the Priest say.

¶ Let us praye.

Lmightie and euerlasting GOD, whiche of thy great mercie diddest saue Noe and his familie in the Arcke, from perishing by water, and allo diddest lately lead the children of Israel, thy people, throurh the Red Sea, figuring therby thy holy Baptisme: and by the Baptisme of thy welbeloued Son Jesu Chrilt, diddest sanctifie the flood Jordan, and all other waters, to the mysticall washing away of sinne: We beleech thee for thine infinite mercies, that thou wilt mercifullie look upon these children, sanctifie them and wash them with thy holy Gost, that they being deliuered from thy wrath, may bee received into the Arcke of Chrilts Church, and being stedfast in faith, joyfull through hope, and rooted in charitie, may so passe the waue of this troublelome world, that finally they may come to the land of everlasting life, there to reigne with thee world without end, through Jesu Chrilt our Lorde. Amen.

Lmightie and immortall God, the aide of all that neede, the helper of all that flee to thee for succour, the life of them that beleue, and the resurrection of the dead: wee call upon thee for these Infants, that they comming to thy holy Baptisme, may receive remission of their sinnes by spirituall regeneracion. Receive them (O Lord) as thou haft promiled by thy
welbeloued Sonne, laying: Aske and you shall haue; seeke, and you shall finde: knocke and it shall bee opened vnto you: So giue now vnto vs that aske. Let vs that seeke, finde open the gate vnto vs that knocke, that these Infantes may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternall Kingsdome which thou haft promised by Chrilt our Lord. Amen.

¶ Then shall the Priest saye

Heare the words of the Gospel, written by S. Marke, in the tenth Chapter.

¶ After the Gospel is read, the Minister shal make this briefe exhortation upon the words of the Gospel.

¶ Riends, ye heare in this Gospel the words of our Saviour Chrilt, that he commanded the children to be brought vnto him: how he blamed those that would haue kepte them from him: how he exhorted all men to follow their innocencie. You perceive how by his outward gesture and deede he declared his good will toward them: for he embraced them in his armes, he laide his hands upon them, and blessed them, Doubt yee not theryfore, but ernestly beleue that he will likewise favourably receive these present Infants, that hee will embrace them with the armes of his mercie, that hee will giue vnto them the blessing of eternal life: and make them partakers of his everlasting Kingsdome. Wherfore we being thus perswaded of the good will of our heavenly father, towards these Infants declared by his Sonne Jesu Christ, and nothing doubting,
but that hee favourably alloweth this charitable worke of ours, in bringing these children to his holy Baptisme: let vs faithfully and devoutly giue thankes unto him, and lay,

Lmighty and euerlasting God, heauenly Father, we giue thee humble thanks, that thou haft vouch-laufed to call vs to the knowledge of thy grace and faith in thee: Increase this knowledge, and conforme this faith in vs euermore: Giue thy holy Spirit to these infants, that they may be borne againe, and be made heires of euerlastinge Salvation, through our Lord Jesu Christ, who liveth and reigneth with thee and the holy Spirit, now and for euer. Amen.

¶ Then the Prieſt ſal ſpeake vnto the Godfathers and Godmothers, on this wyſe:
Elbeloued friend#, yee haue brought these children here to bee baptized, ye haue prayed that our Lord Jesu Christ, would vouchsafe to receiue them, to lay his hands upon them, to blesse them, to release them of their sinne#, to giue them the Kingdome of heauen, and euerlasting life. Yee haue heard also that our Lord Jesu Christ hath promised in hi# Gospel, to grant all these thing# that ye haue prayed for: which promise he for hi# part will most surely keepe and performe. Wherfore after thi# promise made by Christ, these infant# must also faithfully for their part promise by you that be their suretie#, that they will forsake the deuill and all his worke#, and constantly beleue Gods holy word, and obediently keepe his Commandements.

¶ Then ſal the Prieſt demand of th e Godfathers and Godmothers these queſtions following.
Doest thou forſake the deuill and all his worke#, the vaine pompe and glory of the world, with all couetou# desire# of the same, and the carnall desires of the flesh, so that thou wilt not follow, nor be led by them?
Aunſwere.
I forſake them all.
The Minister.
Doest thou beleue in God the father almighty, maker of heauen and earth? And in Jesu Chrilt his onely begotten
Sonne our Lord? And that hee was conceiued by the holy Ghost, borne of the Virgin Mary, that he suffered under Pontius Pilate, was crucified, dead and buried, that hee went downe into hell, and also did rise againe the third day, that he ascended into heauen, and litteth at the right hand of God the Father Almighty; and from thence shall come againe at the end of the world, to judge the quicke and the dead? And doest thou beleeeue in the holy Ghost the holy Catholicque Church, the Communion of Saintes, the remission of synnes, the resurrection of the fleshe, and everlasting life after death?

Aunswere.

All this I stedfastly beleeeue.

Minister.

Wylt thou be baptized in thi faith?

Aunswere.

That if my deseire.

¶ Then shall the Priest say.

Mercifull God, grant that the old Adam in these children may be so buried, that the new man may be raised up in them. Amen.

Grant that all carnall affections may die in them, and that all things belonging to the spirit, may live and grow in them. Amen.

Grant that they may have power and strength to have victory, and to triumph against the devill, the world, and the flesh. Amen.

Grant that whosoever is here dedicated to thee, by our office and ministery, may also be endued with heavenly vertues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who doest live and gouerne all things, world without ende. Amen.

A

Lmighty everliving God, whose most dearly beloved Sonne Jesu Christe, for the forgiuenesse of our sinnes, did shed out his moste precious side both water and blood, and gaue commandement to his Disciples that they should go teach all Nations, and baptize them in the Name of the Father, the Sonne, and of the holy Ghost: Regard, wee beleeech thee, the supplications of thy Congregation, and grant that all thy ser-
ants which shall bee baptized in this water, may receive the fulnesse of thy grace, and euer remaine in the number of thy faithfull and elect children, through Iesus Christ our Lord. Amen.

¶ Then the Priest shall take the childe in his hands, and aske the name; and naming the childe, shall dip it in the water, so it bee discreetly and warily done, saying,

N. I baptize the in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ And if the childe bee weake, it shall suffice to powre water vpon it, saying the forefaid words.

N. I baptize the in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ Then the Priest shall make a Cross vpon the Childes forehead, saying:

E receive this Childe into the Congregation of Chrifts flocke, and doe line him with the line of the Cross, in token that hereafter hee shall not bee ashamed to confesse the Faith of Chrift crucified, and manfully to sft under his banner against sinne, the world, and the devill, and to continue Chrifts faithfull souldier and seruaunt unto his liues end. Amen.

Then shall the Priest say,

Eeing now, dearely beloued brethren that these children bee regenerate and grafted into the body of Chrifts Congregacion, let vs giue thanks unto God for these benefits, and with one accord make our prayers unto Almighty God, that they may leade the rest of their life according to this beginning.

Then shall be sayd.

Our Father which art in heaven, &c.

Then shall the Priest say,

Ee yeledge thee hearty thankes most mercifull Fa-
ther, that it hath pleased thee to regenerate this Infant with thy holy Spirite, to receive him for thine owne childe by adoption, and to incorporate him into thy holy Congregacion. And humbly we
beseche thee to grant that he being dead unto sinne, and lyuing unto righteousnesse, and being buried with Christ in his death, may crucify the old man, and utterly abolishe the whole body of sinne, that as he is made partaker of the death of thy Son, so hee may bee partaker of his resurrection, so that finally with the residue of thy holy Congregacion, he may bee inheritour of thine everlasting Kingdome. Through Christ our Lord. Amen.

¶ At the laſt end, the Priest calling the Godfathers and Godmothers together, shal say this exhortation following.

Oralmuch as these children haue promised by you to forlakke the deuill and his worke, to beleue in God, and to serue him, you must remember that it is your parts and duties to see that these Infants be taughte, looone al they shalbe able to learne, what a lolemme vow, promise, and profession they haue made by you. And that they may know these things the better; yee shall call upon them to heare Sermons, and chiefly you shal provide that they may learne the Creed, the Lords prayer, and the ten Commandements in the English tongue; and all other things which a Christian man ought to know and beleue to his soules health, and that these children may bee vertuously brought vp, to leade a godly and a Christian life, remembering alwayes that Baptisme doeth represent unto vs our profession, which is, to follow the example of our Sauior Christ, and to be made like unto him, that as he died and rose againe for vs: so shoulde we whiche are baptized, die from sinne, and rise again unto righteousnesse, continually mortifying all our euill and corrupt affections, and dayly proceding in all vertue and godlynesse of liuing.

¶ The Minifter shal command that the children bee brought to the Byſhop to be confyrmed of him, so soone as they can say in their vulgar tongue, the Articles of the Faith, the Lords prayer, and the ten Commandementes, and be further inſtruced in the Catechisme fet foorth for that purpose, accordingly as it is there expreſsed.
Of them that are to be baptized in private houses in time of necessity, by the Minister of the Parish, or any other lawfull Minister that can be procured.

He Pastors and Curates shall oft admonish the people, that they deferre not the Baptisme of Infants any longer then the Sunday, or other Holy day, next after the Child be borne vnlesse vpon a great and reaſonable cauſe declared to the Curate, and by him approoued.

¶ And alſo they ſhall warne them, that without great cauſe, and neceſſity, they procure not their children to bee baptized at home in their houſes. And when great neede ſhall compel them ſo to do, that then Baptiſme ſhall be adminiſtered in this faſtion.

¶ Firſt, let the lawfull Minister, and them that be preſent, call vpon God for his grace, and ſay the Lords Prayer, if the time will ſuffer. And then the childe being named by ſome one that is preſent, the ſaid lawfull Minister ſhall dip it in water, or poure water vpon it, ſaying theſe words:

N. I Baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ And let them not doubt, but that the childe ſo baptized, is lawfully and ſufficiently baptized, and ought not to bee baptized againe. But yet neuertheleſſe, if the childe which is after this ſort baptized, doe afterward liue, it is expediente that it be broughte into the Church, to the Intent that if the Prieſt or Minifter of the same Parish did himſelf baptize that childe, the Congregation may be certified of the true forme of Baptisme by him priuately before vſed: or if the child were baptized by any other lawfull Minifter, that then the Minifter of the Parish where the childe was borne or Chriſtened, ſhall examine and trie, whether this childe be lawfully baptized, or no. In which case, if thoſe that bring any childe to the Church, do anſwer that the fame child is already baptized, then ſhall the Minifter examine them further, saying,

By whom was the childe baptized?
Who was preſent when the childe was baptized?
And because somethings essentiall to this Sacrament may happen to bee omitted through fear or halte in luch times of extremitie; therefore I demand further of you;
With what matter was the childe baptized?
With what words was the childe baptized?
Whether think you the childe to bee lawfully and perfectly baptized?
And if the Minister shall finde by the answers of such as bring the childe, that all things were done as they ought to bee: then shall not hee Christen the childe againe, but shall receive him as one of the flocke of the true Christian people, saying thus,

Certifie you, that in this case all is well done, and according unto due order concerning the baptizing of this childe, which being borne in original sinne and in the wrath of God, is nowe by the laver of regeneration in Baptisme, received into the number of the children of God, and heires of everlasting life: for our Lord Jesus Christ doeth not deny his grace and mercy unto such Infants, but most lovingly doth call the unto him: as the holy gospel doth witnesse to our comfort on this wise.

At a certaine time they brought children unto Christ that he should touch them: and his Disciples rebuked those that brought them. But when Jesus saw it, he was displeased, and said unto them: Suffer little children to come unto me, and forbid them not, for to such belongeth the Kingdom of God. Verely I say unto you, whosoever doth not receive the Kingdom of God as a little childe, hee shall not enter therein. And when he had taken them up in his armes, he put his hands upon them, and blessed them.

Marke 10.

After the Gospel is read, the minister shall make this exhortation vpon the words of the Gospel.

Friends, you heare in this Gospel the words of our Saviour Christe, that he commanded the children to be brought vnto him: how he blamed those that would haue kepte them from him, how he exhorted all men to follow their innocencie: Yee perceiue how by his outward gesture and deed he declared his good will toward them. For he embraced them in his armes, he laid his hands upon them, and blessed them, Doubt ye not therefore, but earnestly beleue, that he hath likewise favourably received this present Infant, that he hath embraced him with the armes of his mercie, that he hath given vnto him the blessing of eternall life, and made him partaker of his everlasting Kingdom. Wherfore wee beeing thus persuaded of the good will of our heavenly Father, declared by his Sonne Jesus Christ towards this Infant, Let vs faithfully and de-
voutly giue thankes unto him, and lay the prayer, which the
Lord himselfe taught, and in declaration of our Faith, let vs
recite the Articles contained in our Creed.

¶ Here the Minifter with the Godfathers, and Godmothers shal say.

¶ Our Father which art in heauen, &c.

¶ Then shal the Prieft demand the name of the childe, which being by the
Godfathers and Godmothers pronounced, the Minifter shal say,

Doest thou in the name of this childe forsake the devill and
all his worke, the vaine pompe and glory of the world, with
all the couetous desires of the fame, the carnall desires of the
flesh, and not to follow and be led by them?

Anfwere.

I forsake them all.

Minifter.

Doest thou in the name of this childe professe this faith, to
beleeue in God the Father Almighty, maker of heauen and
earth? And in Jesus Christ his onely begotten Sonne our
Lord? and that hee was conceiued by the holy Ghost, borne of
the Virgin Mary, that hee suffered under Pontius Pilate, was
crucified, dead, and buried, that hee went downe into hell, and
also did rife againe the third daye, that hee ascended into heav-
en, and lietheth at the right hand of God the Father Almighty,
and from thence hee shall come againe at the end of the world,
to judgement the quicke and the dead? And doe you in his name
beleeue in the holy Ghost the holy Catholicque Church, the
Communion of Saints, the Remillion of sinnes, Resurrection,
and euerlasting life after death?

Anfwere.

All this I steadfastly beleeeue.
¶ Let us pray.

Mighty and everlasting God, heavenly father, we give thee humble thanke, for that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: Increase this knowledge, and confirme this faith in us evermore: Give thy holy Spirit to this infant, that he being borne againe and being made heire of everlastinge saluation, through our Lord Jesus Christ, may continue thy servant, and attaine thy promise, through the same our Lord Jesus Christ thy Sonne, who liveth and reigneth with thee in the unity of the same holy Spirit everlastingly. Amen.

¶ Then shal the Minifter make this exhortatcion, to the Godfathers and Godmothers.

Orasmuch as this childe hath promised by you to forfake the devill and all his workes, to beleue in God, and to serue him: you must remember that it is your part and duety, to see that this Infant be taught, so soone as hee shall bee able to learne what a solemne vow, promise, and profession hee hath made by you. And that hee may know these thinges the better, yee shall call upon him to heare Sermons, and chiefly you shall prouide that hee may learne the Creed, the Lords prayer and the ten Commandements in the English tongue, and all other things 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, remembering alway that Baptisme both represent unto vs our profession, which is, to follow the example of our Saviour Christ, and be made like unto him, that as hee died and role againe for vs, lo shoulde wee which are baptized, die from linne, and rise againe unto righteou-
nelle, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue, and godliness of living.

And so forth, as in publique Baptisme.

But if they which bring the Infants to the Church, doe make such uncertaine answers to the Priests queissions, as that It cannot appeare that the Childe was baptized with water, In the Name of the Father, and of the Sonne, and of the holy Ghost : whichh are the essentiall parts of Baptisme: then let the Priest baptize It in form aboue written, concerning publique Baptisme, saying that at the dipping of the Childe in the Font, he shall vse this forme of wordes.

If thou be not already baptized, I baptize thee in the name of the Father, and of the Sonne, and of the holy Ghost. Amen.
The order of Confirmation, or laying on of hands upon children baptized, and able to render an account of their Faith, according to the Catechism following.

O the end that confirmation may be ministred to the more edifying of such, as shall receive it (according unto S. Paul’s doctrine, who teacheth that all things should be done in the Church, to the edification of the same) it is thought good that none hereafter shall bee confirmed but such as can say in their mother tongue the Articles of the Faith, the Lord’s prayer, and the ten Commandements, and can also answere to such questions of this short Catechisme, as the Bishop (or suche as hee shall appoint) shall by his discretion appose them in. And this order is most convenient to be observed for divers considerations.

First, because that when children come to the yeares of discretion, and have learned what their Godfathers and Godmothers promised for them in Baptisme, they may then themselves with their owne mouth, and with their own consent, openly before the Church, ratifie and confirm the same: and also promise that by the grace of God, they will evermore endeavour themselves faithfully to observe and keepe such things, as they by their owne mouth and confession have assented vnto.

Secondly, forasmuche as Confirmation is ministred to them that be Baptized, that by imposition of hands and prayer, they may receive strength and defence against all temptations to sinne, and the assaults of the world and the devill: it is most mete to be ministred when children come to that age, that partly by the frailty of their owne flesh, partly by the assaults of the world and the devill, they begin to bee in danger to fall into sundry kinds of sinne.

Thirdly, for that it is agreeable with the vsage of the Church in times past, whereby it was ordained that Confirmation should be ministred to them that were of perfect age, that they being instructed in Christ’s Religion,
should openly profess their owne faith, and promise to bee obedient vnto the will of God.

And that no man shall thinke that any detriment shall come to children by deferring of their Confirmation, hee shall know for trueth, that it is certaine by Gods word, that children being baptized, haue all things necessary for their saluation, and be undoubtedly saued.

A Catechisme, that is to say, an Instruction to bee learned of euerie Childe, before hee bee brought to bee Confirmed by the Bishop.

**Question.**

What is your name?

_Anwere._

N. or M.

Question.

Who gaue you this name?

_Anwere._

My Godfathers and Godmothers in my Baptisme, wherein I wa# made a member of Christ, the childe of God, and an inheritour of the Kingdome of heauen.

Question.

What did your godfathers and godmothers then for you?

_Anwere._

They did promise, and vow three thing# in my name. First, that I should for[take the deuill, and all his workes, the pompes and vanities of the wicked world, and all the linsfull lusts of the flesh. Secondly, that I should beleue all the Articles of the Christian Faith. And thirdly, that I should keepe Gods holy will and Commandements, and walke in the same all the daye# of my life.

Question.

Doest thou not thinke that thou art bound to beleue and to doe as they haue promised for thee?

_Anwere._

Yes verely, and by Gods helpe so I will. And I heartily thanke our heauenly Father, that hee hath called mee to this
state of salvation, through Jesus Christ our Saviour. And I pray God to give me his grace, that I may continue in the same unto my liues end.

**Question.**

Reherse the Articles of thy beliefe.

**Answere.**

Beleeue in God the Father Almighty, maker of heaven and of earth. And in Jesus Christ his only Sonne our Lord, which was conceiued by the holy Ghost, borne of the Virgine Mary, suffered under Pontius Pilate, was crucified, dead and buried, he descended into hell, the third day hee rose againe from the dead, hee ascended into heaven, and sitteth at the right hand of God the Father Almighty: From thence he shal come to judge the quicke and the dead. I beleue in the holy Ghost, the holy Catholique Church, the Communion of Saints, the forgiuenesse of sinne, the resurrection of the body, and the life everlasting. Amen.

**Question.**

What doest thou chiefly learne in these Articles of thy beliefe?

**Answere.**

First, I learne to beleue in God the Father, who hath made me and all the world.

Secondly, in God the Sonne, who hath redeemed me and all mankinde.

Thirdly, in God the holy Ghost, who sanctifieth me and all the elect people of God.

**Question.**

You said, that your Godfathers and Godmothers did promise for you, that you should keepe Gods Commandements. Tell me how many there be?

**Aunswere.**

Tenne.

**Question.**

Which be they?
Answere.

HE lame which GOD spake in the twentieth Chapter of Exodus, laying: I am the Lord thy God which have brought thee out of the land of Egypt, oute of the housle of bondage.

i. Thou shalt have none other Gods but me.

ii. Thou shalt not make to thy selfe any graven image nor the likenes of any thing that is in heauen above, or in the earth beneath, nor in the water under the earth. Thou shalt not bow downe to them nor worship them. For I the Lord thy God am a iealous God, and visit the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and shew mercy vnto thousands of them that love me, and keepe my commandements.

iii. Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

iii. Remember that thou keepe holy the Sabbath day. Six dayes shalt thou labour and do all that thou hast to do: but the seuenth day is the Sabbath of the Lord thy God. In it thou shalt doe no manner of worke, thou, and thy sonne, and thy daughter, thy man seruant, and thy maid seruant, thy cattell, and the stranger that is within thy gate: for in six dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seuenth day, wherfore the Lord blessed the seuenth day, and hallowed it.

v. Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth the.

vi. Thou shalt do no murder.

vii. Thou shalt not commit adultery.

viii. Thou shalt not steale.

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

x. Thou shalt not couet thy neighbours housle, thou shalt not couet thy neighbours wife, nor his seruant, nor his maid, nor his Oxen nor his Asse, nor any thing that is his.
Question.
What doest thou chiefly learn by these Commandments?

Answere.
I learn two things: My duty towards God, and my duty towards my neighbour.

Question.
What is my duty towards God?

Answere.
My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength. To worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.

Question.
What is thy duty towards thy neighbour?

Answere.
My duty towards my neighbour is, to love him as myself, and to do to all men as I would they should do unto me. To love, honour, and succour my father and mother. To honour and obey the King and his ministers. To submit myself to all my Gouernours, teachers, spirituall Pastours and Masters. To order myself lowly and reverently to all my betters. To hurt no body by word or deed. To bee true and just in all my dealing. To heare no malice nor hatred in my heart. To keepe my hands from picking and stealing, and my tongue from euill speaking, lying and slandering. To keepe my body in temperance, sobernesse, and chastitie. Not to covet nor desire other mens goods, but to learne and labour truly to get mine owne living, and to doe my duty in that state of life, unto the which it shall please God to call me.

Question.
My good childe know this, that thou art not able to doe these things of thy selfe, nor to walke in the commandements of God, and to serve him, without his speciall grace, which thou must learne at all times to call for by diligent prayer. Let me heare therefore if thou canst say the Lords prayer.
Ur Father which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: but deliver us from evil. Amen.

What desirèst thou of God in this prayer?

I desire my Lord God our heavenly Father, who is the giver of all goodnesse, to send his grace vnto mee, and to all people, that wee may worship him, serue him, and obey him as we ought to doe. And I pray vnto God, that he will send vs all things that be needfull both for our soules and bodiies, and that hee will be mercifull vnto vs, and forgive vs our sinnes, and that it will please him to saue and defend vs in all dangers ghostly and bodiely, and that he will kepe vs from all sinne and wickednesse, and from our ghostly enemie, and from euerlastyng death. And this I trust he wil doe of his mercy and goodnesse, through our Lord Jesus Christ. And therefore I say. Amen. So be it.

Ow many Sacraments hath Christ ordainèd in his Church?

Two onely as generally necessary to salvation; that is to say, Baptisme, and the Supper of the Lord.

What meanest thou by this word Sacrament?

I meane an outward and visible Signe of an Inward and Spirituall grace giuen vnto vs; ordained by Christ himselfe, as a means whereby we receive the same, and a pledge to assure vs thereof.

How many parts be there in a Sacrament?
Anßwere.

Two; the Outward visible Signe, and the Inward Spirituall Grace.

Question.
What is the outward visible signe or forme in Baptilme?
Anßwere.
Water: wherein the person baptized is dipped or sprinkled with it, In the Name of the Father, and of Sonne, and of the holy Ghost.

Question.
What is the inward and spirituall grace?
Anßwere.
A death unto sinne, and a new birth unto righteousness: for being by nature borne in sinne, and the children of wrath, we are hereby made the children of grace.

Question.
What is required of persons to be baptized?
Anßwere.
Repentance, whereby they forlacke sinne; and faith, whereby they steadfastly beleeeue the promises of God, made to them in that Sacrament.

Question.
Why then are Infants baptized, when by reason of their tender age they cannot performe them?
Anßwere.
Yes: they doe performe them by their Sureties; who promise and vow them both, in their names: which when they come to age, themselves are bound to performe.

Question.
Why was the Sacrament of the Lords Supper ordained?
Anßwere.
For the continuall remembrance of the Sacrifice of the death of Christ, and the benefits which we receiue thereby.

Question.
What is the outward part or signe of the Lords Supper?
Anßwere.
Bread and wine, which the Lord hath commanded to bee received.

Question.
What is the inward part or thing signified?
Answere.

The Body and Blood of Christ, which are verely and indeed taken and received of the faithfull in the Lords Supper.

Queftion.

What are the benefits whereof we are partakers thereby?

Answere.

The strengthening and refreshing of our soules by the Body and Blood of Christ, as our bodies are by the Bread and wine.

Queftion.

What is required of those which come to the Lords Supper?

Answere.

To examine themselves, whether they repent them truely of their former sinnes, stedfastly purposing to leade a new life; have a lively faith in Gods mercy through Christ, with a thankful remembrance of his death; and be in charitie with all men.

¶ So soone as the children can say in their mother tongue the Articles of the Faith, the Lords prayer, the ten Commandements, and also can answere to such questions of this shorft Catechisme, as the Bishop (or such as he shall appoint) shall by his discretion appose them in: then shall they be brought to the Bishop by one that shall be their Godfather, or Godmother, that every childe may have a witnesse of his Confirmation. And the Bishop shall confirme them on this wise.
Confirmation, or laying on of hands.

Minister.

Ur helpe is in the Name of the Lord.

Answere.

Which hath made heaven and earth.

Minister.

Blessed is the Name of the Lord.

Answere.

Hencefoorth world without end.

Minister.

Lord heare our prayers.

Answere.

And let our cry come vnto thee.

¶ Let vs pray.

Lmighty and everliuing God, who hast vouch-saused to regenerate these thy servaunts by water and the holy Ghost, and hast giuen unto them for-giveness of all their limes: strengthen them weere beleech thee, O Lord, with the holy Ghost the Comforter, and dayly increase in them thy manifold gifts of grace, the Spirit of wisedome and understanding: the Spirit of Counsell and ghostly strength, the Spirit of knowledge and true godlinessse, and fulfill them (O Lord) with the Spirit of thy holy feare. Amen.

¶ Then the Bishop shall lay his hand vpon euery childe feueraly, saying,

Defend, O Lord, this childe with thy heavenly grace that he may continue thine for euer, and dayly increase in thy holy Spirit more and more, untill hee come vnto thy everlasting Kingdome. Amen.

¶ Then shal the Bishop say,

¶ Let vs pray.

Lmightie everliuing God, whiche makest vs both to will, and to doe those things that bee good and acceptable vnto thy Maiestie. Wee make our humble supplications vnto thee for these children, vpon whom (after the example of the holy Apostles) we
haue laied our hands, to certifie them (by this ligne) of thy favouer and gracious goodnesse toward them: Let thy Fatherly hand, wee beleche thee, euer be ouer them: Let thy holy Spirit euer bee with them, and so leade them in the knowledge and obedience of thy word, that in the end they may obtaine the euerlasting life: through our Lord Jesus Christ, who with thee and the holy Ghost liueth and reigneth one God, world without end. Amen.

¶ Then the Bishop shal bleſſe the children, saying thus,

The blessing of God Almighty, the Father, the Sonne, and the holy Ghost, bee upon you, and remaine with you for euer. Amen.

¶ The Curate of euery Parſh, or some other at his appointment, shall diligently vpon Sundayes and Holy dayes, halfe an houre before Euenong openly in the Church, instruc and examine so many Children of his Parſh sent vnto him, as the time will ferue and as he shall thinke conuenient, in some part of this Catechisme.

¶ And all Fathers, Mothers, Masters, and Dames, shall cause their children, servants & prentifes (which haue not learned their Catechisme) to come to the Church at the time appointed, and obediently to heare, and bee ordered by the Curate, vntill such time as they haue learned all that is here appointed for them to learne. And whensoever the Bishop shall giue knowledge for children to be brought before him to any conventient place, for their confirmation: then shal the Curate of euery Parſh, either bring or fend in writing the names of all those children of his Parſh, which can say the Articles of their Faith, the Lords prayer, and the ten Commandements, and also how many of them can anſwer to the other questions contained in this Catechisme.

¶ And there shal none be admitted to the holy Communion; vntil such time as he can Fay the Catechisme, and be confirmed.
The forme of solemnization
of Matrimony

Irft, the banes must be asked three severall Sundayes or Holy
dayes, in the time of Service, the people being present after the acquitomde maner.

And if the persons that would be married dwell in divers Parishes, the
Banes must be asked in both Parishes and the Curate of the one Parish shall
not solemnize Matrimony betwixt them, without a certificate of the Banes
being thrice asked, from the Curate of the other Parish.

At the day appoynted for solemnization of Matrimony, the persons to
bee married shall come into the body of the Church, with their friends and
neighbours. And there the Priest shall say thus.

Carely beloved friends, wee are gathered
together here in the sight of God, and in the
face of his Congregation, to ioyne together
this man and this woman in holy Matrimony, which is an honorable státe, instituted
of God in Paradise, in the time of Mans
innocencie, signifying unto vs the mysticall
union that is betwixt Chrifl and his Church: which holy estate
Christe adorned and beautified with his presence and first mir-
acle that he wrought in Cana of Galilee, and is commended of
S. Paul to be honourable among all men, and therefore is not
to be enterprised, nor taken in hand unadvisedly, lightly or
wantonly, to satisifie mens carnall lufts and appetites, like
brute bests that haue no understanding, but reverently, dis-
creetly, advisedly, soberly, and in the feare of God, duly
considering the caufes for the which Matrimony was ordained.
One was the procreation of children, to be brought up in the
feare and nurture of the Lord, and praise of God. Secondly, it
was ordained for a remedie against sinne and to avoid forni-
cation, that such persons as haue not the gift of continency
might marry, and keepe themselues undefiled members of Christ's body. Thirdly, for the mutuall societie, helpe, and comfort, that the one ought to haue of the other, both in prosperity and aduersitie, into the which holy estate these two persons present, come now to be ioyned. Therefore if any man can shew any iult cause, why they may not lawfully be ioyned together let him now speake, or else hereafter for euer hold his peace.

And also speaking vnto the persons that shal be married, he shal say.

Require and charge you (as you will answere at the dreadful day of Judgement, when the secrets of all heartes shall be discloosed) that if either of you doe know any impediment, why ye may not be lawfully ioyned together in Matrimony, that ye confesse it. For be ye well assured, that so many as be coupled together, otherwise then Goddes word doeth allow, are not ioyned together by God, neither is their Matrimony lawfull.

¶ At which day of mariage, if any man doe alledge and declare any impediment, why they may not be coupled together in Matrimony by Gods Law, or the Lawes of this Realme, and will be bound, and sufficient sureties with him to the parties, or else put in a caution to the full value of such charges as the persons to be married doe sustaine, to proue his allegation: then the solemnization must bee deferred vnto such time as the truth be tried. If no impediment be alleadged, then shal the Curate say vnto the man,

\begin{quote} N. Ilt thou haue this woman to thy wedded wife, to liue together after Gods ordinance, in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keepe her, in lickenesse, and in health? and forlayng all other, keepe thee onely vnto her, so long as you both shall liue? \end{quote}

The man shall answere,

\begin{quote} I will. \end{quote}

Then shal the Priest say vnto the woman,

\begin{quote} N. Ilt thou haue this man to thy wedded husband, to liue together after Gods ordinance in the holy estate of Matrimonie? Wilt thou obey him and
serve him, love, honour, and keepe him, in sicknesse and in health? and for taking all other, keepe thee onely unto him so long as you both shall liue?

The woman shall anfweare,

I will.

Then shall the Minisiter say,

Who giueth this woman to be married to this man?
¶ And the Minisiter receiuing the woman at her fathers or friendes hands, shall cause the man to take the woman by the right hand, and so either to giue their troth to other, the man first saying.

I N. take thee N. to my wedded wife, to haue and to hold from this day forward, for better for worse, for richer for poorer, in sicknesse and in health, to loue and to cherish, till death vs depart, according to Gods holy ordinance, and therto I plight thee my troth.
¶ Then shall they looſe their hands, and the woman taking againe the man by the right hand, shall say.

I N. take thee N. to my wedded husband, to haue and to hold from this day forward, for better for worse, for richer for poorer, in sicknesse and in health, to loue, cherish, and to obey, till death vs depart, according to Gods holy ordinance, and thereto I giue thee my troth.
¶ Then shall they againe looſe their hands, and the man giue vnto the woman a Ring, laying the same vpon the booke, with the accustomed duety to the Prieſt and Clerke. And the Prieſt taking the Ring, shall deliuer it vnto the man, to put it vpon the fourth finger of the womans left hand. And the man taught by the Prieſt, shall say.

With this Ring I thee wed, with my body I thee worship, and with all my worldly goods, I thee endow: In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.
¶ Then the man leauing the Ring vpon the fourth finger of the womans left hand, the Minisiter shall say,

Eternall God, creatour and preseruer of all mankind, giver of all spirituall grace, the author of everlafting life, lend thy blessing upon these thy seruaunts, this man and this woman, whom wee blesse in thy Name, that as Ilaar and Rebecca liued faithfully together, so these persons may surely performe and keepe the vow and covenant betwixt them made (wherof this Ring giuen, and received, is a token and pledge) and may euer remain in perfect loue and peace together, and liue
according unto thy Laws, thorough Jesus Christ our Lord.
Amen.

¶ Then shall the Priest ioyne their right hands together and say.
Those whom God hath ioyned together, let no man put asunder.

¶ Then shall the Minister speake vnto the people.
Orasmuch as N. and N. haue consented together in holy wedlocke, and haue witnessed the same before God, and this company, and therto haue giuen and pledged their troth either to other, and haue declared the same by gaving and receiving of a Ring, and by ioyning of hands: I pronounce that they be man and wife together. In the Name of the Father, of the Sonne and of the holy Ghost. Amen.

¶ And the Minister shall adde this blessing.
OD the Father, God the Sonne, God the holy Ghost, blesse, preserue, and keepe you, the Lord mercifully with his fauour looke vpon you, and so fill you with all spirituall benediction and grace, that you may so liue together in this life, that in the world to come you may haue life euerlasting. Amen.

¶ Then the Minister or Clerckes going to the Lords Table, shall say, or sing this Pſalme following

Beati omnes.
Pſal. 128.

Lessed are all they that feare the Lord : and walke in his wayes.
For thou shalt eate the labour of thy handes: O well iſ thee, and happy shalt thou be.
Thy wife shall be as the fruitfull Vine : uppon the walles of thy house.
Thy children like the Olue branches : round about thy table.
Loe thus shall the man be blesse:d : that feareth the Lord.
The Lorde from out of Sion shall blesse thee : that thou shalt see Hierusalem in prosperity, all thy life long.
Yea, that thou shalt see thy childrens children : and peace upon Israel.
Glory be to the Father, and to the Sonne: and to the holy Ghost.
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Or this Psalme.

Od bee mercifull vnto vs and blesse vs: and shewe vs the light of his countenaunce, and bee mercifull vnto vs.
That thy way may be knowne vpon the earth: thy lauing health among all nations.
Let the people praise thee (O God): yea, let all the people praise thee.
O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, & gouerne the nations vpon the earth.
Let the people praise the (O God): let all the people praise thee.
Then shall the earth bring forth her increase: and God, even our owne God, shal giue vs his blessing.
God shall blesse vs, and all the ends of the world shall feare him.
Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, is now, &c.
¶ The Psalme ended, and the man and the woman kneeling afore the Lords Table: The Priest standing at the Table, and turning his face towards them, shall say,
Lorde haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.
¶ Our Father which art in heauen, &c.
And leade vs not into temptation.
But deliuer vs from euill. Amen.
O Lord, saue thy seruant, and thy handmaid.
Which put their trust in thee.
O Lord lend them helpe from thy holy place.

And evermore defend them.

Be unto them a tower of strength.

From the face of their enemy.

O Lord heare our prayer.

And let our crie come vnto thee.

God of Abraham, God of Isaac, God of Jacob, blesse thee thy seruants, and low the seed of eternal life in their minds, that whatsoever in thy holy word they shall profitably learne, they may indeed fulfill the same. Looke, O Lord mercifully upon them from heaven, and blesse them. And as thou diddest lend thy blessing upon Abraham and Sarah, to their great comfort: so vouchsafe to lend thy blessing upon these thy seruants, that they obeying thy will, and alway being in safetie under thy protection, may abide in thy loue vnto their lieus end, through Jesu Christ our Lord. Amen.

¶ This prayer next following shal be omitted, where the woman is past chid birth.

Mercifull Lord, and heavenly Father, by whose gracious gift mankind is increased, wee beleeche thee assist with thy blessing these two persones, that they may both bee fruitfull in procreation of children, also live together so long in godly love and honeltie, that they may see their childrens children, vnto the third and fourth generation vnto thy praise and honour: through Jesu Christ our Lord. Amen.

God which by thy mightie power haft made all things of naught, which allo (after other things set in order) didst appoint that out of man (created after thine owne image and similitude) woman should take her beginning: and knitting
them together, diddest teach that it should never be lawful to put asunder those, whom thou by Matrimony hadst made one: O God which hast consecrated the state of Matrimony to such an excellent Mystery, that in it is signified and represented the spirituall marriage and unitie betwixt Christ and his Church: Looke mercifully upon these thy servants, that both this man may love his wife, according to thy word (as Christ did love his spouse the Church, who gave himselfe for it, loving and cherishing it, even as his owne flesh) and also that this woman may be loving and amiable to her husband as Rachel, wise as Rebecc, faithfull and obedient as Sara, and in all quietnesse, sobrietie, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting Kingdome, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest say,

A

Lmighty God, which, at the beginnyng did create our first parents Adam and Eue, and did sanctifie and ioyne them together in marriage: powre upon you the riches of his grace, sanctifie, & blesse you, that ye may please him both in body and soule, and liue together in holy loue, unto your lines end. Amen.

¶ Then shall begin the Communion. And after the Gospel shall be said a Sermon, wherein ordinarily (so oft as there is any marriage) the office of a man and wife shall be declared, according to holy Scripture, or if there be no Sermon, the Minister shall reade this that followeth.

A

Il yee which be married, on which intend to take the holy estate of Matrimony upon you, heare what holy Scripture doth lay, as touching the duety of husbands towards their wives, and wives towards their husbands.

Saint Paul in his Epistle to the Ephelians the fift Chapter, doth give this commandement to all married men, Yee husbands love your wives, even as Christ loved the Church, and hath given himselfe for it, to sanctifie it, purging it in the fountaine of water, through the word, that he might make it unto himselfe a glorious Congregation, not having spot or wrinkle, or any such thing, but that it should bee holy and blameless. So men are bound to love their owne wives, as
their owne bodies. Hee that loueth his owne wife loueth himselfe. For never did any man hate his owne flesh, but nourisheth and cherisheth it, even as the Lord doth the Congregation, for we are members of his body, of his flesh and of his bones. For this cause shall a man leave father and mother, and shall be joined unto his wife, and they two shall be one flesh. This misterie is great: but I speake of Christ and of the Congregation. Neverthelesse, let every one of you so love his owne wife, even as himselfe.

Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that be married. Ye men, love your wyues, and be not bitter unto them.

Hear also what S. Peter the apostle of Christ, which was himselfe a married man, saith unto them that are married, Ye husbands, dwell with your wyues according to knowledge, giving honour unto the wife as unto the weaker vessel, and as heires together of the grace of life, so that your prayers be not hindered.

Hetherto yee haue heard the duety of the husband toward the wife. Now likewise yee wives, heare and learne your duties toward your husbands, even as it is plainly set forth in holy Scripture.

S. Paul in the aforementioned Epistle to the Ephesians, teacheth you thus: Ye women, submit your selves unto your owne husbands as unto the Lord. For the husband is the wifes head, even as Christ is the head of the Church, and he is also the Saviour of the whole body.

Therefore as the Church or Congregation, is subject unto Christ: so likewise let the wifes also be subject unto their owne husbands in all things. And againe he saith, Let the wife reverence her husband. And in his Epistle to the Colossians, S. Paule giveth you this short lesson, Ye wives, submit your selves unto your owne husbands, as it is convenient in the Lord.

Saint Peter also doeth instruct you very godly, thus saying. Let wifes be subject to their owne husbands, so that if any obey not the word, they may bee wonne withoute the word, by the conversation of the wifes, while they behold your chaste conversation coupled with feare. Whose apparell let it not bee
outward, with braided hair and trimming about with gold, either in putting on of gorgeous apparel, but let the hid man which is in the heart, be without all corruption, so that the spirit be milde and quiet, which is a precious thing in the light of God. For after this manner in the old time did the holy women which trusted in God apparell themselves, being subject to their owne husbands, as Sara obeyed Abraham calling him lord, whose daughters yee are made, doing well, and being not dismayed with any feare.

¶ The new married persons, the same day of their marriage, must receive the holy Communion.
The order for the buriall of the dead.

The Priest meeting the Corps at the Church stile, shall say, or else the Priest and Clerkes shall sing, and so goe either into the Church, or towards the graue.

Am the resurrection and the life (saith the Lord.) He that believeth in me, yea, though he were dead, yet shall he live. And whosoever liveth, and believeth in me, shall not die for ever.

Know that my Redeemer liveth, and that I shall rise out of the earth in the last day, and shall be covered againe with my skinne, and shall see God in my flesh: yea, and I my selfe shall behold him, not with other, but with these lame eyes.

Ee brought nothing into this world, neither may we carry any thing out of this world. The Lord giueth, and the Lord taketh away. Even as it hath pleased the Lord so commeth things to passe: Blessed be the Name of the Lord.

When they come to the graue, while the Corps is made ready to bee laid into the earth, the Priest shall say, or the Priest, and Clerkes shall sing.

An that is borne of a woman hath but a short time to live, and is full of misery. Hee commeth vp, and is cut downe like a flower, he fleeth as it were a shadow, and never continueth in one stay. In the mids of life we bee in death: of whom may we seake for succour but of thee, O Lord, which for our sinnes art justly displeased? Yet O Lord God most holy, O Lord most mighty,
O holy, and most mercifull Saviour, deliver vs not into the bitter paines of eternall death. Thou knowest Lord the secrets of our hearts, shut not vp thy mercifull eyes to our prayers: but spare vs Lord molte holy, O God molte mightie, O holy and mercifull Saviour, thou most worthy Judge eternall, suffer vs not at our last houre for any paines of death to fall from thee.

¶ Then while the earth shall be cast vpon the body by some standing by, the Priest shall say,

Orasmuch as it hath pleased Almighty God of his great mercy to take vnto himselfe the soule of our deare brother here departed, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in lure and certain hope of resurrection to eternall life, through our Lord Jesus Christ, who shall change our vile body that it may bee like vnto his glorious body, according to the mighty working, whereby he is able to subdue all things to himselfe.

Then shall be said or sung,

Heard a voice from heauen saying vnto me, Write, from henceforth blessed are the dead, which die in the Lord. Euen so sayeth the Spirite, that they rest from their labours.

¶ Then shall follow this Lesson, taken out of the xv. Chapter to the Corinthians, the first Epistle.

Christ is risen from the dead, and become the first fruits of them that sleepe. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all die, even so by Christ shall all bee made alieue, but every man in his owne order. The first is Christ, then they that are Christis at his comynge. Then commeth the end, when he hath delivered up the kingdom to God the Father, when he hath put downe all rule, and all authority and power. For hee must reignue till he haue put his enemies vnder his feete. The last enemy that shall be destroyed is death. For hee haue put all things vnder his feete. But when hee faileth, all things are put vnder him, it
is manifest that he is excepted that hath put all things under
him. When all things are subdued unto him, then shall the
Sonne also himselfe be subiecte unto him that put all things
under him, that God may be all in all. Else what doe they
which are baptized ouer the dead, if the dead rise not at all?
Why are they then baptized ouer them? yea, and why stand we
alway then in jeopardy? By our rejoicing which I haue in
Christ Iesu our Lord, I die dayly. That I haue fought with
beasts at Ephesus after the manner of men, what advantageth
it me, if the dead rile not againe? Let vs eate and drinke, for
to morrow wee shall die. Bee not yee deceived; euill word
 corrupt good manners. Awake truely out of sleepe, and sinne
not. For some haue not the knowledge of God. I speake this
to your shame. But some man will lay How arise the dead?
With what body shall they come? Thou foole, that which thou
lowelt is not quickened except it die. And what lowelt thou?
Thou lowelt not that body that shall bee, but bare corne, as of
wheat or some other : but God giueth it a body at his pleasure,
to every seede his owne body. All fleshe is not one manner of
corbody: but there is one manner of fleshe of men, another manner
of fleshe of beasts, another of fishes, another of birds. There
are also celestiall bodies, and there are bodies terrestriall. But
the glory of the celestiall is one, and the glory of the terrestriall
is another. There is one manner glory of the Sunne, and
another glory of the Moone, and another glory of the Starres.
For one Starre differeth from another in glory. So is the
resurrection of the dead. It is sowen in corruption, it rileth
againe in incorruption. It is sowen in dishonour, it rileth
againe in honour. It is sowen in weaknesse, it rileth againe in
power. It is sowen a natural body, it rileth againe a spirituall
body. There is a natural body, and there is a spirituall body:
as it is also written, The first man Adam was made a living
foule, and the last Adam was made a quickening spirite. How-
beit that is not first which is spirituall, but that which is na-
tureall and then that which is spirituall. The first man is of
the earth, earthy. The second man is the Lord from heauen,
heavenly. As is the earthy, such are they that be earthy. And
as is the heavenly, such are they that are heavenly. And as we
have borne the image of the earthy, so shall we beare the
image of the heavenly. This say I, brethren, that flesh and blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption. Behold, I shew you a mystery. We shall not all sleep: but we shall all be changed, and that in a moment, in the twinkling of an eye, by the last trump. For the trump shall blow, and the dead shall rise incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. When this corruptible hath put on incorruption, and this mortal hath put on immortality, then shall be brought to pass the saying that is written: Death is swallowed up in victory: Death, where is thy sting? Hell, where is thy victory? The sting of death is sin, and the strength of sin is the Law. But thanks be unto God, which hath given us victory through our Lord Jesus Christ. Therefore my dear brethren, be ye stedfast and unmoved, always rich in the work of the Lord, forasmuch as ye know how that your labour is not in vain in the Lord.

¶ The Lesson ended, the Priest shall say.

Lord have mercy upon us.
Christe have mercy upon us.

Lord have mercy upon us.
¶ Our Father which art in heaven. &c.
And lead us not into temptation.

answered.

But deliver us from evil. Amen.

The Priest.

Lmighty God, with whom do live the spirits of them that depart hence in the Lord, and in whom the souls of them that be elected, after they be delivered from the burden of the flesh, be in joy and felicity: We give thee heartie thanks for that it hath pleased thee to deliver this N. our brother, out of the miseries of this sinfull world beseeching thee, that it may please thee of thy gracious goodnesse, shortly to accomplish the number of thine elect, and to hasten thy Kingdom, that we with this our brother, and all other departed in the true faith
of thy holy Name, may have our perfect consummation and bliss, both in body and soul in thy eternall and everlasting glory. Amen.

¶ The Collect.

Mercifull God, the Father of our Lord Jesus Christ, who is the resurrection and the life, in whom whosoever beleueth shall live, though he die, and whosoever liueth, and beleueth in him, shall not die eternally: who also taught vs (by his holy Apostle Paul) not to be sorry as men without hope, for them that sleepe in him: We meekely beleeeche thee (O Father) to raise vs from the death of sinne, unto the life of righteousnesse, that when we shall depart this life, we may rest in him, as our hope is this our brother doeth, and that at the generall Resurrection in the last day, we may be found acceptable in thy light, and receive that blessing which thy well beloued Sonne shall then pronounce to all that loue and fear thee, saying, Come ye blessed children of my Father, receive the Kingdome prepared for you from the beginning of the world. Grant this, wee beleeeche thee, O mercifull father, through Jesus Christe our Mediatour and Redeemer. Amen.
THE
FORME AND
MANNER OF MAKING
and Consecrating BISHOPS.
PRIESTES and
DEACONS.

Imprinted at London by
ROBERT BARKER, Printer to the
King Most Excellent Majesty: and by the
Assignes of JOHN BILL.
Anno. 1634.
THE PREFACE.

It is evident unto all men, diligently reading holye Scripture, and ancient Authors, that from the Apoſtles time, there hath beene these orders of Minifters in Chrifts church, Bifhops, Priefts, and Deacons, Which offices were euermore had in such reuerent estimation, that no man by his own priuate authoritie, might presume to execute any of them, except he were firft called, tried, examined, and knowne to haue such qualities, as were requisite for the fame. And alfo by publique prayer, with imposition of hands, approued, and admitted thereunto. And therefore to the intent these orders should bee continued, and reuerently vſed, and esteemed in this Church of England, it is requisite that no man (not being at this preſente Bifhop, Priеſt, nor Deacon) ſhall execute any of them, except hee bee called, tried, examined, and admitted, according to the forme hereafter following. And none ſhall be admitted a Deacon, except hee bee twenty one yeeres of age at the leaft. And every man, which is to bee admitted a Prieſt, ſhall bee full foure and twentie yeeres old. And every man, which is to be conſecrated a Bifhop, ſhall bee fully thirtie yeeres of age. And the Bifhop knowing either by himſelfe, or by sufficient testimony, any perfon to be a man of vertuous conuersion, and without crime, and after examination and tryall, findyng him learned in the Latine tongue, and sufficientlye instructed in holy Scripture, maye vp—on a Sunday or holy day, in the face of the Church, ad- mit him a Deacon in such manner and forme as hereafter followeth.
The Forme and manner of Ordering of Deacons.

Irft, when the day appointed by the Bishop is come, there shall be an exhortation, declaring the dutie and office of such as come to be admitted Ministers, how need any such orders are in the Church of Christ, and also how the people ought to esteeme them in their vocation.

After the exhortation ended, the Archdeacon or his Deputie, shall present such as shall come the Bishop to bee admitted, saying these words.

Euerend Father in God, I presente vnto you, these persons present, to be admitted Deacons.

The Bishop.

Take heed that the persons whom yee presente vnto vs, bee apt and meet, for their learning and godly conversation, to exercise their ministrie duly, to the honour of God, and edifying of his Church.

The Archdeacon shall answere.

I haue enquired of them, and also examined them, and thinke them so to be.

And then the Bishop shall say vnto the people.

But then, if there bee any of you, who knoweth any impediment, or notable crime, in any of these persons presented to be ordered Deacons, for which hee ought not to bee admitted to the same, let him come forth in the name of God, and shewe what the crime or impediment is.

And if any great crime, or impediment be objected, the Bishop shall surcease, from ordering that person, untill such time as the party accused shall trie himselfe cleare of that crime.

Then the Bishop, commending such as shall be found meet to bee ordered to the prayers of the Congregation, with the Clearkes, and people present, shall say or sing the Letany as followeth, with the prayers.
The Letanie and Suffrages.

God the Father of heaven: have mercy upon us miserable sinners.

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Sonne, redeemer of the world: have mercy upon us miserable sinners.

O God the Sonne, Redeemer of the world: have mercy upon us miserable sinners.

O God the holy Ghost, proceeding from the Father and the Sonne: have mercy upon us miserable sinners.

O God the holy Ghost, proceeding from the Father and the Sonne: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three persons and one God: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three persons and one God: have mercy upon us miserable sinners.

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

Spare us good Lord.

From all evil and mischief, from sinne, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation.

Good Lord deliver us.

From all blindness of heart, from pride, vain glory, and hypocrisy, from envie, hatred, and malice, and all uncharitableness.

Good Lord deliver us.

From fornication, and all other deadly sinne, and from all the deceits of the world, the flesh, & the devil.

Good Lord deliver us.

From lightning and tempest, from plague, pestilence, and famine, from battell and murther, and from sudden death.

Good Lord deliver us.

From all sedition and privy conspiracy, from all false doctrine and heresie, from hardness of heart, and contempt of thy word and Commandement:

Good Lord deliver us.

By the mystery of thy holy Incarnation, by thy holy Patience and Circumcision, by thy Baptisme, Fasting, and Temptation.

Good Lord deliver us.

By thine agony and bloody sweat, by thy Crosse and Passion, by
thy precious Death and Burial, by thy glorious Resurrection and Ascension, and by the comming of the holy Ghost.

Good Lord deliver us.

In all time of our tribulation, in all time of our wealth, in the hour of death, and in the days of Judgement.

Good Lord deliver us.

Wee sinners do beseech thee to heare vs (O Lord God), and that it may please thee to rule and government thy holy Church universally in the right way.

Wee beseech thee to heare vs good Lord.

That it may please thee to keepe and strengthen in the true worshipping of thee, in righteousness, and holinesse of life, thy servant Charles, our most gracious King and Governor.

Wee beseech thee to heare vs good Lord.

That it may please thee to rule his heart in thy faith, feare, and love, and that he may evermore have assurance in thee, and ever seek thy honour and glory.

Wee beseech thee to heare vs good Lord.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies.

We beseech thee to heare vs good Lord.

That it may please thee to bless and preserve our gracious Queene Mary, Prince Charles, and the rest of the Royall Progenie.

We beseech thee to heare vs good Lord.

That it may please thee to illuminate all Bishops, Pastors, and Ministers of the Church, with true knowledge and understanding of thy Word, and that both by their preaching and living, they may set it forth and show it accordingly.

We beseech thee to heare vs good Lord.

That it may please thee to endue the Lords of the Councell, and all the Nobility, with grace, wisdome, and understanding.

We beseech thee to heare vs good Lord.

That it may please thee to bless and keepe the Magistrates, giving them grace to execute Justice, and to maintaine truth.

We beseech thee to heare vs good Lord.

That it may please thee to bless and keepe all thy people.

We beseech thee to heare vs good Lord.

That it may please thee to glue to all Nations, unity, peace, and concord.

Wee beseech thee to heare vs good Lord.

That it mayplease thee to geve vs an heart to love and dread thee, and diligently to live after thy Commandements.

Wee beseech thee to heare vs good Lord.
That it may please thee to give all thy people increase of grace, to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit.

We beseech thee to hear us good Lord.

That it may please thee to bring into the way of truth, all such as have erred, and are deceived.

We beseech thee to hear us good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak hearted, and to raise up them that fall, and finally to beat down Satan under our feet.

We beseech thee to hear us good Lord.

That it may please thee to succour, help and comfort, all that be in danger, necessity, and tribulation.

We beseech thee to hear us good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons and young children, and to show thy pity upon all prisoners and captives.

We beseech thee to hear us good Lord.

That it may please thee to defend and provide for the fatherless children and widows, and all that bee desolate and oppressed.

We beseech thee to hear us good Lord.

That it may please thee to have mercy upon all men.

We beseech thee to hear us good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts.

We beseech thee to hear us good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them.

We beseech thee to hear us good Lord.

That it may please thee to give us true repentance, to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy Word.

We beseech thee to hear us good Lord.

Sonne of God: we beseech thee to hear us.

Sonne of God: we beseech thee to hear us.

O Lambe of God, that takest away the sins of the world.

Grant vs thy peace.

O Lambe of God, that takest away the sins of the world.

Have mercy upon us.

O Christ heare us.

O Christ heare us.

Lord haue mercy vpon us.

Lord haue mercy vpon us.
Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

But deliuer vs from euill. Amen.

The Verſicle.

O Lord deale not with vs after our ƒinnes.

Anſwere.

Neither reward vs after our iniquities.

C Let us pray.

God mercifull Father, that despiſeft not the sighing of a contrite heart, noſt the desire of such as be ſorrowfull, mercifully affiſt our praiuers that wee make before thee, in all our troubles and adversities, whenever they oppoſe vs: and graſciouſly heare vs, that those euils, which the craft and ſubtilty of the deuill, or man worketh against vs, be brought to naught, and by the providence of thy goodneſſe, they may be dispersed, that we thy seruants, being hurt by no perfecutions, may evermoſe giue thankes unto thee, in thy holy Church, through Jesus Christ our Lord.

O Lorde arife, helpe vs, and deliuer vs, for thy Names ſake.

O God, we haue heard with our eares, and oure fathers haue declared vnto vs the noble woſkes that thou diddeſt in their dayes, and in the old time before them.

O Lord arife, helpe vs, and deliuer vs, for thine honour.

Glory be to the Father, and to the Sonne : and to the holy Ghoſt. As it was in the begynning, is now, and euer ſhall be, woſld without end. Amen.

From our enemies defend vs, O Christ.

Graciouſly looke vpon our affliictions.

Pitiſſuſly behold the ſhroves of our hearts.

Merciſſuſly forgiue the ſinnes of thy people.

Faourably with mercy heare our praiuers.

O Sonne of Dauid haue mercy vpon vs.

Both now and euer vouchſeſafe to heare vs, O Christ.

Graciouſly heare vs, O Christ, Graciouſly heare vs, O Lord Christ.

The Verſicle.

O Lord let thy mercy be ſhewed vpon vs.

The Anſwere.

As we doe put our truſt in thee.
Let vs pray.

We humbly beseech thee, O Father, mercifully to look upon our infirmities, and for the glory of thy Name sake, turne from vs all those evils that we most righetuously have deserved; and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our onely Mediator and Advocate Jesus Christ our Lord. Amen.

 Almighty God, which hast given vs grace at this time with one accord to make our common supplications unto thee, and dost promise that when two or three bee gathered together in thy Name, thou wilt grant their requests: fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them, granting vs in this world, knowledge of thy truth, and in the world to come life everlasting. Amen.

¶ Then shall bee said also this that followeth.

Almighty God, which by thy divine providence, hast appointed divers orders of Ministers in the Church, and didst inspire thine holy Apostles to chuse unto this order of Deacons, the first Martyr S. Stephen, with other: mercifully behold these thy servants, now called to the like office and administration; repleniſhe them with the truth of thy doctrine, and innocency of life, that, both by word and good example, they may faithfully serve thee in this office, to the glory of thy Name, and profit of the Congregation, through the merits of our Saviour Jesus Christ, who liueth and reigneth with thee and the holy Ghost, now and for ever. Amen.

Then shall be sung or said the Communion of the day, saveing the Epistle shall be read out of Timothee, as followeth.

Juxtaposite must the Ministers be honest, not double tongued, not given unto much wine, neither greedy of filthy lucre, but holding the mystery of the faith, with a pure confidence; and let them first be proved, and then let them minister, so that no man be able to reprove them. Even so must their wives be honest, not evil speakers, but sober and faithful in all things. Let the Deacons be the husbands of one wife, and strive as rule their children well, and their owne households: For they that minister
well, get themselves a good degree, and a great liberty in the faith, which is in Christ Jesus.

These things write I unto thee trusting to come shortly unto thee; but if I tarry long, that then thou mayest yet have knowledge, how thou oughtest to behave thy self in the house of God, which is the congregation of the living God, the pillar and ground of truth. And without doubt, great is that mystery of godliness. God was shewed in the flesh, was justified in the spirit, was seen among the Angels, was preached unto the Gentiles, was believed on in the world, and received up in glory.

Or else this out of the sixth of the Acts.

Then the twelve called the multitude of the Disciples together, and said, It is not meet that we should leave the word of God, and serve tables. Wherefore brethren, looke ye out among you, seven men of honest report and full of the holy Ghost and wisdom, to whom we may commit this business: but we will give our selves continually to prayer, and to the administration of the word. And that saying pleased the whole multitude. And they chose Stephen, a man full of faith, and full of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Phebeus, and Nicholas a convert of Antioch. These they set before the Apostles: and when they had prayed, they laid their hands on them. And the word of God increased, and the number of the Disciples multiplied in Jerusalem greatly, and a great company of the Priests, were obedient unto the faith.

And before the Gospel, the Bishop sitting in a chair, shall cause the Oath of the Kings supremacie, and against the power and authoritie of all foraigne Pontentates, to bee ministred vnto euery of them that are to be ordered.

🎉 The Oath of the Kings
Soueraignetie.

A. B. do utterly testify and declare in my conscience that the Kings Highnesse is the onely supreme Gouernour of this Realme & of all other his Highnes Dominions and Countries, alike in all spiritual or Ecclesiastical things or causes, as Temporall, and that no foraigne Prince, Person, Prelate, State, or Potentate, hath ought to have any jurisdiction,
power, superiority, preeminence or authority Ecclesiastical or Spiritual within this Realm, and therefore I do utterly renounce and forsake all foreign Jurisdictions, Powers, Superiors, and authorities, and do promise that from henceforth I shall bear faith and true Allegiance to the kings Highness, his Heires and lawful Successours, and to my power shall assist and defend all Jurisdictions, Privileges, Preeminences, and Authorities granted or belonging to the Kings Highnes, his Heires and Successours, or united and annexed to the Imperiall Crowne of this Realm, so helpe me God, and the Contentes of this Booke.

Then shall the Bishop examine every one of them that are to bee ordered, in the presence of the people, after this manner following.

Doe you trust that you are inwardly moved by the holy Ghost, to take upon you this office and ministration, to serve God, for the promoting of his glory, and the edifying of his people?

Answere.

I trust so.

The Bishop.

Doe you thinke that ye truly be called according to the will of our Lord Jesus Christ, and the due order of this Realm, to the Ministry of the Church?

Answere.

I thinke so.

The Bishop.

Doe you unfainedly beleue all the Canonicall Scriptures, of the old and new Testament?

Answere.

I do beleue.

The Bishop.

Will you diligently reade the same unto the people assembled in the Church, where you shall be appointed to serve?

Answere.

I will.

The Bishop.

It appertaineth to the office of a Deacon in the Church, where he shall be appointed to assist the Priest in divine Service, and specially when he ministreth the holy Communion, and to helpe him in distribution thereof, and to reade holy Scriptures and Homilies in the Congregation, and to instruct the youth in the Cathecism, to baptize and to preach if he be admitted thereto by the Bishop. And furthermore, it is his office, where provision is to made, to search for the sicke, poore, and impotent people of the Parish, and to inti-
mate their estates, names, and places where they dwell unto the Curate, that by his exhortation they may be relieved by the Parish or other convenient almes: will you doe this gladly and willingly?

Answer.
I will so doe by the helpe of God.

The Bishop.

Will you apply all your diligence to frame and fashion your owne liues, and the liues of all your familie according to the doctrin of Christ, and to make both your selues and them as much as in you lieth, wholesome examples of the flocke of Christ?

Answer.
I will so doe, the Lord being my helper.

The Bishop.

Will you reverently obey your Ordinary and other chiefe Ministers of the Church, and them to whom the government and charge is committed over you, following with a glad minde and will their godly admonitions?

Answer.
I will indeavour my selfe, the Lord being my helper.

Then the Bishop laying his hands severally upon the head of every of them, shall say.

Take thou authority to execute the office of a Deacon in the Church of God committed unto thee: In the Name of the Father, the Sonne, and the holy Ghost. Amen.

Then shall the Bishop deliuer to every one of them the New Testament, saying.

Take thou authoritie to reade the Gospel in the Church of God, and to preach the same, if thou be thereto ordinarily commanded.

Then one of them appointed by the Bishop, shall reade the Gospel of that day.

Then shall the Bishop proceed to the Communion, and all that are ordered shall tarry and receive the holy Communion the same day with the Bishop.

The Communion ended, after the last Colleét, and immediately before the Benediction, shall be said this Colleét following.

Almighty God, giver of all good things, which of thy great goodness hast vouchsafed to accept and take these thy servants unto the offices of Deacons in thy Church; make them wee beseech thee (O Lord) to bee modest, humble, and constant in their ministration, to have a ready will to observe all spiritual discipline, that
they having alwaies the testimony of a good conscience, and con-
tinuing euer stable and strong in thy Sonne Christ, may so well use
themselves in this inferiour office, that they may be found worthy
to bee called unto the higher ministeries in thy Church, through the
same thy Sonne our Saviour Christ, to whom be glory and
honour, world without end. Amen.

And here it muſt bee ſhewed vnto the Deacon that hee muſt continue in that
office of a Deacon, the ſpace of a whole yeere at the leaſt (except for reason-
able cauſes, it bee otherwise ſeene to his Ordenary) to the intent hee may be
perfect, and well expert in the things appertaining to the Eccleſiaſticall
adminiſtration, in executing whereof, if he be found faithful and diligent, he
may be admitted by his Dioceſan to the order of Priſthood.

¶ The forme of Ordering
of Priſfts.

When the exhortacion is ended, then ſhall follow the Communion. And for the
Epiftle ſhall bee read out of the twentieth Chapter of the Aſtes of the
Apoſtiles as followeth.
and trouble abide me. But none of these things move me, neither is my life dear unto my selfe, that I might fulfill my course with joy and the ministration of the word which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now behold, I am sure that henceforth I will see all (though whom I have gone preaching the kingdom of God) shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men: For I have spared no labour, but have shewed you all the counsel of God. Take heed therefore unto your selves, and to all the flocke among whom the holy Ghost hath made you overseers, to rule the Congregation of God, which he hath purchased with his blood. For I am sure of this, that after my departing, shall grievous wolves enter in among you, not sparing the flocke. Moreover, of your own selves shall men arise, speaking pervers things, to draw disciples after them. Therefore awake, and remember that by the space of three yeeres I ceased not to warne every one of you night and day, with teares.

And now bethen, I commend you to God, and to the word of his grace, which is able to build further, and to give you an inheritance among all them which are sanctified. I have desired no mans silver, gold, or vesture. Yea, you know your selves, that these hands have ministered unto my necessities, and unto them that were with me. I have shewed you all things, how that so labouring ye ought to receive the weak, and to remember the words of the Lord Jesus, how that he said; It is more blessed to give, than to receive.

Or else this third Chapter, of the first Epistle to Timothie.

This is a true saying, If any man desire the office of a Bishop, he desireth an honest work. A Bishop therefore must be blamelesse, the husband of one wife, vigilant, sobre, discrete, a keeper of hospitalitie, apt to teach, not given to over much wine, no fighter, nor greedy of filthy lucre, but gentle, abhoring fighting, abhoring covetousnesse, one that ruleth well his own house, one that hath children in subiection with all reverence. For if a man cannot rule his owne house, how shall he care for the Congregation of God? He may not be a yong Schole, lest he swell, and fall into the judgement of the euill speaker. He must also have a good report of them which are without; lest he fall into rebuke, and shame of the euill speaker.

Likewise must the Ministers bee honest, not double tongued, not given unto much wine, neither greedy of filthy lucre; but holding
the misterie of the faith, with a pure conscience: and let them first be proved, and then let them minister so that no man be able to reproove them.

Even so must their wives be honest, not enuiu speakers: but sober and faithfull in all things. Let the Deacons be the husbands of one wife, and such as rule their children well, and their owne households: for they that minister well get themselves a good degree, and great liberty in the faith which is in Christ Jesus. These things write I unto thee, trusting to come shortly unto thee; but if I tarry long, that then thou mayest have yet knowledge, how thou oughtest to behave thy selue in the house of God, which is the Congregation of the living God, the pillar and ground of trueth.

And without doubt, great is that misterie of godlinesse: God was shewed in the flesh, was justified in the Spirit, was seen among the Angels, was preached unto the Gentiles, was beleueed on in the world, and receiued up in glory.

After this shall be read for the Gospel a piece of the last Chapter of Mathew, as followeth.

Jesus came and spake unto them, saying: All power is given unto me in heauen and in earth: Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the holy Ghost, teaching them to obserue all things, whatsoever I have commanded you: and loe, I am with you alway, eu'n until the end of the world.

Or else this that followeth, of the tenth Chapter of Iohn.

Verily, verily, I say unto you, He that entreteth not in by the door into the sheepfold, but climbeth up some other way, the same is a thief and a murtherer. But he that entreteth in by the door, is the shepherd of the sheepe, to him the porter openeth, and the sheepe heare his voyce, and he calleth his owne sheepe by name, and leadeth them out. And when he hath sent forth his owne sheepe, he goeth before them, and the sheepe follow him, for they know his voice. A stranger will they not follow, but will flee from him, for they know not the voyce of strangers. This proverbe spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them againe, Verily, verily, I say unto you, I am the door of the sheepe: and all (euen as many as come before mee) are thieves and murderers, but the sheepe did not heare them. I am the door: by me if any
man enter in, he shall be safe, and goe in and out, and finde pasture. A thiefe cometh not but for to steal, kill and to destroy. I am come, that they might haue life, and that they might haue it more abundantly. I am the good shepherd. A good shepherd giueth his life for the sheepe. An hired servant, and he which is not the shepherd (neither the sheepe are his owne) leeth the wolfe comming, and lea\-ueth the sheepe and fleeth, and the wolfe catcheth and scattereth the sheepe. The hired servant fleeth, because he is an hired servant, and careth not for the sheepe. I am the good shepherd and know my sheepe, and am knowne of mine. As my Father knoweth me, even so know I also my Father. And I giue my life for the sheepe. And other sheepe I haue, which are not of this fold: them also must I bring, and they shall heare my voyce, and there shall be one foldm and one shepherd.

Or else this, of the xx. Chapter of Iohn.

The same day at night, which was the first day of the Sab-bothes, when the doores were shut (where the Disciples were assembled together, for feare of the Jewes) came Jesus and stood in the midst, and sayd unto them, Peace be unto you. And when he had so sayd, he shewed unto them his hands & his side. Then were the Disciples glad, when they saw the Lord. Then said Jesus unto them againe, Peace be unto you: As my Father sent me, even so send I you also. And when he had said those words, he breathed on them and sayd unto them, Receive ye the Holy Ghost: Whosoever sines ye remit, they are remitted unto them: and whosoever sines ye retain, they are retained.

When the Gospel is ended, then shall be sayd or sung.

One holy Ghost eternall God proceeding from above: Both from the Father and the Sonne, the God of peace and love: Visit our minds, and into us, thy heavenly grace inspire: That in all truth and godliness, we may have true desire. Thou art the very Comforter, in all woe and distress: The heavenly gift of God most high, which no tongue can express.

The fountaine and the lively spring, of joy celestiall: The fire so bright, the love so clear, and Unction spiritual.

Thou in thy gifts art manifold, whereby Christes Church doth stand: In faithfull hearts writing thy Law, the finger of Gods hand.
According to thy promise made, thou givest speech of grace:
That through thy helpe, the praise of God, may found in every place.
O holy Ghost, into our wits, send downe thy heavenly light:
Kindle our hearts with fervent lour, to serve God day and night.
Strength and establish all our weakenesse, so feeble and so fraile:
That neither flesh, the world, nor devil, against us do pernace.
Put backe our enemie farre from us, and grant us to obtaine,
Peace in our hearts, with God and man, without grudge or disdain.
And grant O Lord that thou being, our leader and our guide:
We may eschew the snares of sinne, and from thee never slide.
To us such plentie of thy grace, good Lord grant we thee pray:
That thou maest be our Comforter, at the last dreadfull day.
Of all strife and dissension, O Lord, dissolve the bands:
And make the knots of peace and love, throughout all Christian lands.
Grant vs O Lord, through thee to know the Father most of might:
That of his deare beloved Sonne, we may attaine the light,
And that with perfect faith also, we may acknowledge thee;
The Spirit of them both alway, one God in persons three.
Laude and praise be to the Father, and to the Sonne equall:
And to the holy Spirit also, one God coeternall.
And pray wee that the only Sonne, vouchsafe his Spirite to send:
To all that doe profess his Name, unto the worlds end. Amen.

And then the Archdeacon shal preuent vnto the Bishop, all them that shal receive the order of Priesthood that day, the Archdeacon sayinge,

Reuerend Father in God, I present unto you, these persons, present, to be admitted to the order of Priesthood,

Cum interrogatione et responione, vt in ordine Diaconatus.

And then the Bishop shal say to the people,

God people, these bee they whom we purpose, God willing, to receive this day unto the holy office of Priesthood. For after due examination, we finde not to the contrary, but that they be lawfully called to their function and ministerie, and that they bee persons meet for the same: but yet if there bee any of you, which
knoweth any impediment, or notable crime in any of them, for the
which he ought not to be received into this holy ministerie, now in
the Name of God declare the same.

And if any great crime or impediment be objected,

Vt飞扬ra in Ordine Diaconatus vſque ad finem Letanie cum bac Coleda.

A Almighty God, giver of all good things, which by thy holy
Spirit hast appointed divers orders of Ministers in thy
Church, mercifully behold these thy servants, now called to the or-
ifice of Priesthood, and replenish them so with the truth of thy doc-
trine, and innocencie of life, that both by word and good example,
they may faithfully serve thee in this office, to the glory of thy
Name, and profit of the Congregation, through the merits of our
Saviour Jesu Christ, who liveth and reigneth, with thee and the
holy Ghost, world without end. Amen.

Then the Bishop shall minister vnto euer of them the Oath,
concerning the Kings Supremacie, as it is set forth in the
order of Deacons, and that done, hee shall say vnto them,
which are appointed to receiue the said office, as hereafter
followeth.

Y Du have heard brethren, aswell in youre private examination,
as in the exhortation, and in the holy Lessons taken out of the
Gospel, and of the writings of the Apostles, of what dignity, and of
how great importance this office is, (whereunto yee be called). And
now we exhort you, in the Name of our Lord Jesu Christ, to have
in remembrance how high a dignity, and to how chargeable an
office yee be called, that is to say, to be the messengers, the watch-
men, the Psvthours, and the Stewards of the Lord to teach, to pre-
monish, to feede, and provide for the Lords family: to seek for
Christs sheepe that be dispersed abroad, and for his children which bee
in the middelt of this naughty world, to bee saved through Christ for
ever. Haue alwayes therefore pricked in your remembrance how
great a treasure is committed to your charge, for they be the sheepe
of Christ, which hee bought with his death, and for whom he shed his
blood. The Churche and Congregation whom you must serve, is
his spouse and his body.

And if it shall chance the same Church, or any membre therof, to
take any hurt or hinderance, by reason of youre negligence, pee
know the greatness of the fault, and also of the horrible punishment which will ensue. Wherefore, consider with your selves the end of your ministry, towards the children of God, towards the Spouse and body of Christ, and see that you never cease your labour, your care, and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are, or shall be committed to your charge, into that agreement in faith, and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for errour in Religion, or for viciousness in life.

Then, soasmuch as your office is both of so great excellency, and of so great difficulty, ye see with how great care and study you ought to apply your selves, alswell that you may hewe your selves kind to that Lord, who hath placed you in so high a dignity, as alswell to beware, that neither you your selves offend, neither be occasion that other offend. Howbeit, ye cannot have a mind and a wil thereto of your selves, for that power and ability is given of God alone. Therefore ye see how ye ought and have need, earnestly to pray for his holy Spirit. And seeing that you cannot by any other means compass the doing of so weighty a woork pertaining to the saluation of man, but with doctrine and exhortation, taken out of holy Scriptures, and with a life agreeable unto the same. Ye perceiue how studious ye ought to bee in reading and learning the Scriptures, and in framing the manners, both of your selves, and of them that specially pertaine unto you, according to the rule of the same Scriptures: And for this selfe same cause, ye see how you ought to forsake and set aside (as much as you maye) all worldly cares and studies.

We haue a good hope, that you haue well weighed and pondered these things with your selves, long before this time, and that you have clearly determined, by Gods grace, to give your selves wholly to this vocation, whereunto it hath pleased God to call you, so that (as muche as lieth in you) you apply your selves wholly to this one thing, and draw all your cares and studies this way, and to this end. And that you will continually pray for the heavenly assistance of the holy Ghost, from God the father, by the mediation of our onely Mediatour and Sauour Jesus Christ, that by daily reading and weighing of the Scriptures, ye may so ware ripere and stronger in your ministry: And that ye may so endeuour your selves from time to time to sanctifie the liues of you and yours, and to fashion them after the rule and doctrine of Chriost. And that ye may be wholesome and godly examples and paternes for the rest of the
congregation to follow: & that this present congregation of Christ here assembled, may also understand your minds and wills, in these things: and that this your promise shall more move you to do your duties, ye shall answer plainly to these things, which we in the name of the congregation shall demand of you touching the same.

Doe you think in your heart, that you be truly called according to the will of our Lord Jesus Christ, and the order of this Church of England, to the ministry of Priesthood?

Answer.

I thinke it.

The Bishop.

Be you persuaded that the holy scriptures contain sufficiently all doctrine required of necessity for eternal salvation, thorough faith in Jesus Christ? And are you determined with the said Scriptures, to instruct the people committed to your charge, and to teach nothing (as required of necessity, to eternal salvation) but that you shall be persuaded may be concluded, and proved by the Scripture?

Answer.

I am so persuaded, and have so determined by God's grace.

The Bishop.

Will you then give your faithful diligence always, to minister the doctrine and Sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Realm hath received the same, according to the Commandments of God, so that you may teach the people committed to your cure and charge, with all diligence to keep and observe the same?

Answer.

I will so doe, by the help of the Lord.

The Bishop.

Will you bee ready with all faithful diligence, to banish and drive away all erroneous and strange doctrines, contrary to God's word, and to use both public and private monitions and exhortations, as well to the sick as to the whole, within your cures, as need shall require and occasion be given?

Answer.

I will, the Lord being my helper.

The Bishop.

Will you bee diligent in prayers, and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?
Anfwere.

I will endeuour my selfe to doe, the Lord being my helper.

The Bishop.

Will you be diligent to frame and fashion your owne selves, and your families, according to the doctrine of Christ, and to make bothe your selves and them (as much as in you lieth) wholesome examples and spectacles to the flocke of Christ?

Anfwere.

I will so apply my selfe, the Lord being my helper.

The Bishop.

Will you mainetaine and set forWARDS (as much as lyeth in you) quietnes, peace, and loue, among all Christian people, and especialy among them that are, or shall be committed to your charge?

Anfwere.

I will so doe, the Lord being my helper.

The Bishop.

Will you reverently obey your Ordinary, and other chiefe Ministers, unto whom the government and charge is committed over you, following with a glad minde and will, their godly admonition, and submitting your selves to their godly judgements?

Anfwere.

I will so doe, the Lord being my helper.

Then shall the Bishop say,

Almighty God, who hath given you this will to doe all these things, grant also unto you strength and power to performe the same, that he may accomplish his worke which he hath begun in you, untill the time hee shall come at the latter day, to judge the quicke and the dead.

After this, the Congregation shall bee desired secretly in their prayers, to make humble supplicacions to God for the forefaid things: for the whiche prayers, there shall be a certaine space kept in silence.

That done, the Bishop shall pray in this wise.

Let us praye.

Almighty God and heavenly father, which of thy infinite loue and goodnesse towards vs, haue giuen to vs thy only & most deare beloved Son Jesus Christ, to be our redeemer and author of everlasting life: who after he had made perfecte our redemption by his death, & was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangel-
Ifs, Doctors and Patrons, by whose labour and ministry, hee gathered together a great flocke in all the parts of the world, to set forth the everlasting praise of thy holy Name. For these so great benefits of thy eternall goodness, and for that thou hast vouchsafed to call these thy servants here present, to the same office and ministration of the salvation of mankind; wee render unto thee most hearty thankes, we worship and praise thee, and we humbly beseech thee, by the same thy Sonne, to grant unto us all, which either here, or elsewhere call upon thy Name, that wee may shew our selves thankful to thee, for these and all other thy benefits, so that we may daily increase and goe forwards, in the knowledge and faith of thee and thy Sonne, by the holy Spirit. So that as well by these thy Ministers, as by them to whom they shall be appointed Ministers, thy holy Name may be always glorified, and thy blessed kingdom enlarged, through the same thy Sonne our Lord Jesus Christ, which liveth and reigneth with thee, in the unitie of the same holy Spirit, world without end. Amen.

When this prayer is done, the Bishop with the Priestes present shal lay their hands severally vpon the head of every one that receiueth Orders. The Receivers humbly kneeling vpon their knees, and the Bishop saying,

Receiue the holy Ghost, whose sinnes thou dost forgive, they are forgiven; and whose sinnes thou dost retaine, thei are retaine: and be thou a faithful dispencer of the word of god, and of his holy Sacraments. In the name of the Father, and of the Sonne, and of the holy Ghost. Amen.

The Bishop shal deliver to every one of them the Bible in his hand, saying.

Take thou authority to preach the word of God, and to minister the holy Sacraments in this Congregation, where thou shalt be so appointed.

When this is done, the Congregation shal sing the Creed, and also they shal goe to the Communion, which all they that receiue Orders, shal take together, and remaine in the same place where the hands were layd vpon them, untill such time as they have receiued the Communion.

The Communion being done, after the laſt Collect, and immediatly before the Benediction, shal be said this Collect.

Most mercifull Father, we beseech thee so to send vpon these thy servants thy heavenly blessing, that they may bee clad about with all justice, and that thy word spoken by their mouths, may have rich success, that it may never be spoken in vaine. Grant also that we may haue grace to heare, and receiue the same as thy
most holy word and the means of our salvation, that in all our words and deeds we may seek thy glory, and the increase of thy kingdom, through Jesus Christ our Lord. Amen.

If the Order of Deacon and Priesthood, be given both upon one day, then shall all things at the holy Communion be used as they are appointed at the ordering of Priests, saving that for the Epistle, the whole third Chapter of the first to Timothee shall be read, as it is set out before in the order of Priests. And immediately after the Epistle, the Deacons shall be ordered. And it shall suffice the Letany to be said once.

The Forme of Consecrating of an Archbishop, or Bishop.

At the Communion.

The Epistle.

This is a true saying, If a man desire the office of a Bishop he desirith an honest work. A Bishop therefore must be blameless, the husband of one wife, diligent, sober, discreet, a keeper of hospitality, apt to teach, not given to overmuch wine, no fighter, not greedy of filthy lucre, but gentle, abhorring fighting, abhorring covetousness, one that ruleth well his own house, one that hath children in subjection with all reverence. For if a man cannot rule his owne house, how shall he care for the Congregation of God? Hee may not be a yong scholler, lest he dwell and fall into the judgement of the euill speaker. Hee must also have a good report of them which are without, lest he fall into rebuke, and the snare of the euill speaker.

The Gospel.

Jesus said to Simon Peter, Simon Johanna, louest thou mee, more than these? Hee said unto him, yea, Lord, thou knowest that I love thee: hee said unto him, feed my Lambs. Hee said to him againe the seconde time: Simon Johanna, louest thou mee? Hee said unto him, Yea Lord, thou knowest that I love thee: hee said unto
him, Feede my sheepe. He laid unto him the third time, Simon Johanna, loue ¥ thou me? Peter was lary, because he laid unto hym the third time, Loue ¥ thou me? And hee laid unto him, Lord thou knowest all things, thou knowest that I love thee. Jesus laid unto him, Feed my sheepe.

Or else out of the tenth Chapter of John: as before in the order of Priests.

After the Gospel and Creed ended: first the elected Bishop shall be presented by two Bishops vnto the Archbishop of that Province, or to some other Bishop appointed by his commission: the Bishops that present him, saying.

M£t reverend Father in God, we present unto you this godly and well learned man to be consecrated Bishop.

Then shall the Archbishop demand the Kings mandate for the consecration and cause it to be read, and the Oath touching the knowledge of the Kings Supremacie, shall be ministr’d to the persons elected, as it is set out in the order of Deacons. And then shall be ministr’d also the Oath of due obedience vnto the Archbishop, as followeth.

The Oath of due obedience to the Archbishop.

In the Name of God, Amen. I, N. chosen Bishop of the Church and See of N. doe profess and promise, a due reverence and obedience to the Archbishop, and to the Petropolitical Church of N. and to their successors: so help me God, through Jesus Christ.

This Oath shall not be made at the Consecration of an Archbishop.

Then the Archbishop shall move the Congregation present, to pray, saying thus to them.

Brethren, it is written in the Gospel of S. Luke, that our Saviour Christ continued the whole night in prayer, as ever that he did choose and send forth his twelve Apostles. It is written also in the Acts of the Apostles, that the Disciples which were at Antioche did fast and pray, as ever they laid hands upon, or sent forth Paul and Barnabas. Let us therefore, following the example of our Saviour Christ and his Apostles, first fall to prayer, as that we admit and send forth this person presented unto us, to the work whereunto we truistle the holy Ghost hath called him.
And then shall be said the Letanie, as afore in the order of Deacons.

And after this place: That it may please thee to illuminate all Bishops, &c. he shall say.

That it may please thee to bless this our brother elected, and to send thy grace upon him, that he may duly execute the office wherunto he is called, to the edifying of thy Church, and to the honour, praise, and glory of thy Name.

Aunswere.

We beseech thee to heare us good Lord.

Concluding the Letanie in the end, with this prayer.

Almightie God, giver of all good things, which by thy holy spirit hast appointed divers orders of Ministers in thy Church, mercifully behold this thy servant, now called to the woike and minitery of a Bishop, and replenish him so with the truth of thy doctrine, and innocencie of life, that both by word and deed he may faithfully serve thee in this office, to the glory of thy Name, and profit of thy Congregation, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the holy Ghost, world without end. Amen.

Then the Archbishop sitting in a chaire, shall say to him that is to bee consecrated.

Brother, fo as much as holy Scripture, and the old Canons commandeth, that we should not be hasty in laying on hands, and admitting of any person to the government of the Congregation of Christ, which he hath purchased with no lesse price than the effusion of his owne blood: afoe I admit you to this administration wherunto you are called, I will examine you in certaine articles, to the end the Congregation present, may haue a triall and beare witnesse how ye be minded to behave your selfe in the Church of God.

Are you perswaded that you bee truly called to this ministration according to the will of our Loixe Jesus Christ, and the order of this Realme?

Answere.

I am so perswaded.

The Archbishop.

Are you perswaded that the holy Scriptures containe sufficiently all doctrine, required of necessitie for eternall salvation, through the faith in Jesus Christ? And are you determined with the same holy Scriptures, to instruct the people committed to your
charge, and to teach or maintaine nothing, as required of necessitie
to eternall salvation, but that you shall be perswaded may be
concluded, and proved by the same?

Answere.
I am so perswaded and determined by Gods grace.

The Archbishop.

Will you then faithfully exercise your selfe in the said holy
Scriptures, and call upon God by prayer for the true un-
derstanding of the same, so as ye may be able by them to teache and
exhort with wholesome doctrine, and to withstand and convince the
 gainers?

Answere.
I will so doe, by the helpe of God.

The Archbishop.

Be you ready with all faithfull diligence to banish and drive a-
way all erroneous and strange doctrine contrary to Gods
word, and both privately and openly to call upon, and encourage
other to the same?

Answere.
I am ready, the Lord being my helper.

The Archbishop.

Will you deny all ungodlineesse and worldly lusts, and live
liberly, righteously, and godly in this world, that you may
shewe your selfe in all things an example of good works unto other,
that the aduertery may be ashamed, having nothing to lay against
you?

Answere.
I will so doe, the Lord being my helper.

The Archbishop.

Will you maintaine and set forward (as much as shall lie in
you) quietnesse, peace, and love amongst all men: and such as
be unquiet, disobedient, and criminous within your Diocesse, cor-
rect and punish, according to such authoritie, as ye haue by Gods
word, and as to you shall bee committed, by the ordinance of this
Realme?

Answere.
I will doe so by the helpe of God.

The Archbishop.

Will you shewe your selfe gentle, and be mercifull for Christes
sake to poore and needie people, and to all strangers destitute
of helpe?
Answere.
I will so shewe my selfe by Gods helpe.

The Archbithop.

A

Lmightie God oure heavenly Father, who hath giuen you a
good will to doe all these things, grant also unto you, strength
and power to performe the same, that he accomplishinge in you, the
good workes which he hath begun, pee may bee knowne perfect, and
irreprehensible at the latter day, through Jesus Crist our Lord.
Amen.

Then shall be sung or said, Come holy Ghoft, &c.
As it is set out in the order of Priestes.
That ended, the Archbithop shall say.
Lorde, heare our prayer.

Answere.

And let our cry come vnto thee.

Let vs pray.

Lmightie God and most mercifull Father,
which of thine infinite goodness hast giuen thy
onely and most deare beloued Son Jesus
Christ to be our Redeemer and Author of
everlaung life, who after that hee had made
perfect our Redemption by his death, and
was ascended into heauen, powere downe his
gifts abundantly vpon men, making some
Apostles, some Prophets, some Evangelists, some Pastours and
Doctours, to the edifying and making perfect his Congregation:
grant wee befeech thee, to this thy servant such grace, that he may
evermore be ready to spreade abroad thy Gospell, and glad tidings
of reconcilement to God, and to use the autheritie giuen vnto him,
not to destroy, but to save, not to hurt, but to helpe: so that he, as a
wise and a faithfull servant, giuing to thy family meate in due sea-
on, may at the last bee receiued into ioy, through Jesu Christ our
Lord, who with thee, and the holy Ghoft liueth and reigneth one
God, world without end, Amen.

Then the Archbithop and Bishtops preffent, shal lay their hands vpon the head of
the eleced Bishop, the Archbithop sayinge.

Take the holy Ghoft, and remember that thou stire up the grace
of God, which is in thee, by imposition of hands; for God hath
not giuen vs the spirite of feare, but of power, and loue, and so-
bernesse.
Then the Archbishops shall deliver him the Bible, saying.

Read the book, and think upon these things contained in it. Be diligent in them, that the increase comming thereby, may be manifest unto all men. Take heed unto thyself, and unto teaching, and be diligent in doing them: for by doing this thou shalt save thyself, and them that hear thee. Be to the flock of Christ a shepherd, not a wolf: feed them, but not to devour them: hold up the weak, heale the sick, binde together the broken, seeking the lost. Be merciful, that ye be not too remiss: so minister discipline, that ye forget not mercy, that when the chief Shepherd shall come, ye may receive the unmarceelible crown of glory, through Jesus Christ our Lord. Amen.

Then the Archbishops shall proceed to the Communion, with whom the new consecrated Bishop, with other shall also communicate. And for the last Collect immediately before the Benediction, shall be said this Prayer.

Most merciful Father, we beseech thee, to send down upon this thy servant, thy heavenly blessing, and to endue him with thy holy Spirit, that he preaching thy word, may not only be earnest to reproove, beseech, and rebuke, with all patience and doctrine, but also may be, to such as believe, an wholesome example in word, in conversation, in love, in faith, in chastitie, and purity, that faithfully fulfilling his course, at the latter day he may receive the Crowne of righteousness, laid up by the Lord the righteous Judge, who liveth and reigneth, one God with the Father and holy Ghost, world without end.

Amen.

Imprinted at London by ROBERT BARKER, Printer to the King Most Excellent Maie ty: and by the Assignes of IOHN BILL. Anno. 1634.