

January hath xxxj. dayes.

Psalmes.		Morning prayer.		Evening prayer.	
		1. Leff.	2. Leff.	1. Leff.	2. Leff.
1	Kalend. Circumcision	Gen. 17	Rom. ii.	Deut. 10.	Col. ii.
2	bi Do.	Gen. i.	Matth. i.	Gen. ii.	Rom. i.
3	iii Do.	iii	iii	iii	iii
4	iiii Do.	b	iii	bi	iii
5	Nones.	bii	iii	biii	iii
6	vi Do. Epiphany.	Gen. i.	Luke iii.	Matth. i.	John ii.
7	vii Do.	Gen. i.	Matth. i.	Gen. ii.	Rom. ii.
8	vi Do. Lucian.	iii	bi	iiii	bi
9	b Do.	iii	bi	iii	bi
10	iii Do.	iiii	biii	biii	iii
11	ii Do.	iii	ii	ii	ii
12	vi Do. Sol in Aqua.	iii	ii	iii	ii
13	Idus. Officiis.	iiii	ii	iiii	ii
14	vi Do. Februarii.	iii	ii	iii	ii
15	vi Do.	iiii	iii	iiii	iii
16	vii Do.	iiii	iiii	iiii	iiii
17	viii Do.	iiii	iiii	iiii	iiii
18	viii Do. Prisca.	iiii	iiii	iiii	iiii
19	viii Do.	iiii	iiii	iiii	iiii
20	viii Do. Fabian.	iiii	iiii	iiii	iiii
21	viii Do. Agnes.	iiii	iiii	iiii	iiii
22	viii Do. Vincene.	iiii	iiii	iiii	iiii
23	viii Do.	iiii	iiii	iiii	iiii
24	viii Do.	iiii	iiii	iiii	iiii
25	viii Do. Co. of Paul.	iiii	iiii	iiii	iiii
26	viii Do.	iiii	iiii	iiii	iiii
27	viii Do.	iiii	iiii	iiii	iiii
28	viii Do.	iiii	iiii	iiii	iiii
29	viii Do.	iiii	iiii	iiii	iiii
30	viii Do.	iiii	iiii	iiii	iiii
31	viii Do.	iiii	iiii	iiii	iiii

February hath xxviii. dayes.

Psalmes.		Morning prayer.		Evening prayer.	
		1. Leff.	2. Leff.	1. Leff.	2. Leff.
1	Kalend. Fast.	Gen. i.	Matth. i.	Gen. ii.	1. Cor. ii.
2	bi Do. Puri of Ma.	Gen. i.	Matth. i.	Gen. ii.	1. Cor. ii.
3	iii Do.	Gen. i.	Matth. i.	Gen. ii.	1. Cor. ii.
4	iiii Do.	Gen. i.	Matth. i.	Gen. ii.	1. Cor. ii.
5	Nones.	Gen. i.	Matth. i.	Gen. ii.	1. Cor. ii.
6	vi Do.	Gen. i.	Matth. i.	Gen. ii.	1. Cor. ii.
7	vii Do.	Gen. i.	Matth. i.	Gen. ii.	1. Cor. ii.
8	viii Do.	Gen. i.	Matth. i.	Gen. ii.	1. Cor. ii.
9	viii Do.	Gen. i.	Matth. i.	Gen. ii.	1. Cor. ii.
10	viii Do. Sol in Pisc.	Gen. i.	Matth. i.	Gen. ii.	1. Cor. ii.
11	viii Do.	Gen. i.	Matth. i.	Gen. ii.	1. Cor. ii.
12	viii Do.	Gen. i.	Matth. i.	Gen. ii.	1. Cor. ii.
13	Idus.	Gen. i.	Matth. i.	Gen. ii.	1. Cor. ii.
14	vi Do. Valentine.	Gen. i.	Matth. i.	Gen. ii.	1. Cor. ii.
15	vii Do. Parthe.	Gen. i.	Matth. i.	Gen. ii.	1. Cor. ii.
16	viii Do.	Gen. i.	Matth. i.	Gen. ii.	1. Cor. ii.
17	viii Do.	Gen. i.	Matth. i.	Gen. ii.	1. Cor. ii.
18	viii Do.	Gen. i.	Matth. i.	Gen. ii.	1. Cor. ii.
19	viii Do.	Gen. i.	Matth. i.	Gen. ii.	1. Cor. ii.
20	viii Do.	Gen. i.	Matth. i.	Gen. ii.	1. Cor. ii.
21	viii Do.	Gen. i.	Matth. i.	Gen. ii.	1. Cor. ii.
22	viii Do.	Gen. i.	Matth. i.	Gen. ii.	1. Cor. ii.
23	viii Do.	Gen. i.	Matth. i.	Gen. ii.	1. Cor. ii.
24	viii Do.	Gen. i.	Matth. i.	Gen. ii.	1. Cor. ii.
25	viii Do.	Gen. i.	Matth. i.	Gen. ii.	1. Cor. ii.
26	viii Do.	Gen. i.	Matth. i.	Gen. ii.	1. Cor. ii.
27	viii Do.	Gen. i.	Matth. i.	Gen. ii.	1. Cor. ii.
28	viii Do.	Gen. i.	Matth. i.	Gen. ii.	1. Cor. ii.

March hath xxxj. dayes.

Psalmes.		Morning prayer.		Evening prayer.	
		1. Leff.	2. Leff.	1. Leff.	2. Leff.
1	Kalend. David.	Gen. i.	Luke iii.	Matth. i.	John ii.
2	bi Do. Cedre.	Gen. i.	Luke iii.	Matth. i.	John ii.
3	iii Do.	Gen. i.	Luke iii.	Matth. i.	John ii.
4	iiii Do.	Gen. i.	Luke iii.	Matth. i.	John ii.
5	v Do.	Gen. i.	Luke iii.	Matth. i.	John ii.
6	vi Do.	Gen. i.	Luke iii.	Matth. i.	John ii.
7	Nones. Perpetue.	Gen. i.	Luke iii.	Matth. i.	John ii.
8	vi Do.	Gen. i.	Luke iii.	Matth. i.	John ii.
9	vii Do.	Gen. i.	Luke iii.	Matth. i.	John ii.
10	viii Do. Sol in Aries.	Gen. i.	Luke iii.	Matth. i.	John ii.
11	viii Do.	Gen. i.	Luke iii.	Matth. i.	John ii.
12	viii Do. Gregorie.	Gen. i.	Luke iii.	Matth. i.	John ii.
13	viii Do.	Gen. i.	Luke iii.	Matth. i.	John ii.
14	viii Do.	Gen. i.	Luke iii.	Matth. i.	John ii.
15	Idus.	Gen. i.	Luke iii.	Matth. i.	John ii.
16	vi Do. Apollis.	Gen. i.	Luke iii.	Matth. i.	John ii.
17	vii Do.	Gen. i.	Luke iii.	Matth. i.	John ii.
18	viii Do. Edward.	Gen. i.	Luke iii.	Matth. i.	John ii.
19	viii Do.	Gen. i.	Luke iii.	Matth. i.	John ii.
20	viii Do.	Gen. i.	Luke iii.	Matth. i.	John ii.
21	viii Do. Benedict.	Gen. i.	Luke iii.	Matth. i.	John ii.
22	viii Do.	Gen. i.	Luke iii.	Matth. i.	John ii.
23	viii Do.	Gen. i.	Luke iii.	Matth. i.	John ii.
24	viii Do. Inic. R. Iaco.	Gen. i.	Luke iii.	Matth. i.	John ii.
25	viii Do. Ann. of Mar.	Gen. i.	Luke iii.	Matth. i.	John ii.
26	viii Do.	Gen. i.	Luke iii.	Matth. i.	John ii.
27	viii Do.	Gen. i.	Luke iii.	Matth. i.	John ii.
28	viii Do.	Gen. i.	Luke iii.	Matth. i.	John ii.
29	viii Do.	Gen. i.	Luke iii.	Matth. i.	John ii.
30	viii Do.	Gen. i.	Luke iii.	Matth. i.	John ii.
31	viii Do.	Gen. i.	Luke iii.	Matth. i.	John ii.

April hath xxx. dayes.

Psalmes.		Morning prayer.		Evening prayer.	
		1. Leff.	2. Leff.	1. Leff.	2. Leff.
1	Kalend.	Gen. i.	Luke iii.	Matth. i.	John ii.
2	bi Do.	Gen. i.	Luke iii.	Matth. i.	John ii.
3	iii Do. Richard.	Gen. i.	Luke iii.	Matth. i.	John ii.
4	iiii Do. Ambrose.	Gen. i.	Luke iii.	Matth. i.	John ii.
5	Nones.	Gen. i.	Luke iii.	Matth. i.	John ii.
6	vi Do.	Gen. i.	Luke iii.	Matth. i.	John ii.
7	vii Do.	Gen. i.	Luke iii.	Matth. i.	John ii.
8	viii Do.	Gen. i.	Luke iii.	Matth. i.	John ii.
9	viii Do. Sol in Taur.	Gen. i.	Luke iii.	Matth. i.	John ii.
10	viii Do.	Gen. i.	Luke iii.	Matth. i.	John ii.
11	viii Do.	Gen. i.	Luke iii.	Matth. i.	John ii.
12	viii Do.	Gen. i.	Luke iii.	Matth. i.	John ii.
13	Idus.	Gen. i.	Luke iii.	Matth. i.	John ii.
14	vi Do. Basil.	Gen. i.	Luke iii.	Matth. i.	John ii.
15	vii Do.	Gen. i.	Luke iii.	Matth. i.	John ii.
16	viii Do.	Gen. i.	Luke iii.	Matth. i.	John ii.
17	viii Do.	Gen. i.	Luke iii.	Matth. i.	John ii.
18	viii Do.	Gen. i.	Luke iii.	Matth. i.	John ii.
19	viii Do. Anthe.	Gen. i.	Luke iii.	Matth. i.	John ii.
20	viii Do.	Gen. i.	Luke iii.	Matth. i.	John ii.
21	viii Do.	Gen. i.	Luke iii.	Matth. i.	John ii.
22	viii Do.	Gen. i.	Luke iii.	Matth. i.	John ii.
23	viii Do. S. George.	Gen. i.	Luke iii.	Matth. i.	John ii.
24	viii Do. Mark Euar.	Gen. i.	Luke iii.	Matth. i.	John ii.
25	viii Do.	Gen. i.	Luke iii.	Matth. i.	John ii.
26	viii Do.	Gen. i.	Luke iii.	Matth. i.	John ii.
27	viii Do.	Gen. i.	Luke iii.	Matth. i.	John ii.
28	viii Do.	Gen. i.	Luke iii.	Matth. i.	John ii.
29	viii Do.	Gen. i.	Luke iii.	Matth. i.	John ii.
30	viii Do.	Gen. i.	Luke iii.	Matth. i.	John ii.

September hath xxx. dayes.

Psalms.		Morning prayer.		Euening prayer.	
		1. Leff.	2. Leffo.	1. Leff.	2. Leffo.
1	Kalend.	Siles.	Doct. 13. Mat. ii.	Doct. 14. Rom. ii.	
2	g. iiii. Do.	Joel. i.	Joel. ii.	Joel. ii.	
3	g. ii. Do.	Amos ii.	Amos i.	Amos i.	
4	g. i. Do.	Amos ii.	Amos i.	Amos i.	
5	g. Nonas.	Dog dapes.	Amos ii.	Amos i.	
6	g. vii. Do.	ende.	Amos ii.	Amos i.	
7	g. vi. Do.	Emr. bish.	Amos ii.	Amos i.	
8	g. v. Do.	Da. of Pa.	Amos ii.	Amos i.	
9	g. iiii. Do.	Jon. 2. 37.	Amos ii.	Amos i.	
10	g. iii. Do.	Da. of Pa.	Amos ii.	Amos i.	
11	g. ii. Do.	Sol in Libr.	Amos ii.	Amos i.	
12	g. i. Do.	Idus.	Amos ii.	Amos i.	
13	g. xiiii. kl.	Holperolle.	Amos ii.	Amos i.	
14	g. xiii. kl.	Idus.	Amos ii.	Amos i.	
15	g. xii. kl.	Idus.	Amos ii.	Amos i.	
16	g. xi. kl.	Idus.	Amos ii.	Amos i.	
17	g. x. kl.	Idus.	Amos ii.	Amos i.	
18	g. ix. kl.	Idus.	Amos ii.	Amos i.	
19	g. viii. kl.	Idus.	Amos ii.	Amos i.	
20	g. vii. kl.	Idus.	Amos ii.	Amos i.	
21	g. vi. kl.	Idus.	Amos ii.	Amos i.	
22	g. v. kl.	Idus.	Amos ii.	Amos i.	
23	g. iiii. kl.	Idus.	Amos ii.	Amos i.	
24	g. iii. kl.	Idus.	Amos ii.	Amos i.	
25	g. ii. kl.	Idus.	Amos ii.	Amos i.	
26	g. i. kl.	Idus.	Amos ii.	Amos i.	
27	g. xiiii. kl.	Idus.	Amos ii.	Amos i.	
28	g. xiii. kl.	Idus.	Amos ii.	Amos i.	
29	g. xii. kl.	Idus.	Amos ii.	Amos i.	
30	g. xi. kl.	Idus.	Amos ii.	Amos i.	

October hath xxx. dayes.

Psalms.		Morning prayer.		Euening prayer.	
		1. Leff.	2. Leffo.	1. Leff.	2. Leffo.
1	Kalend.	Remige.	Doct. 5. Mar. 4.	Doct. 20. i. cor. 16.	
2	g. iiii. Do.	Doct. 5.	Doct. 22. ii. cor. 1.	Doct. 22. ii. cor. 1.	
3	g. iii. Do.	Doct. 5.	Doct. 22. ii. cor. 1.	Doct. 22. ii. cor. 1.	
4	g. ii. Do.	Doct. 5.	Doct. 22. ii. cor. 1.	Doct. 22. ii. cor. 1.	
5	g. i. Do.	Doct. 5.	Doct. 22. ii. cor. 1.	Doct. 22. ii. cor. 1.	
6	g. Nonas.	Fareh.	Doct. 5.	Doct. 22. ii. cor. 1.	
7	g. vii. Do.	Dennis.	Doct. 5.	Doct. 22. ii. cor. 1.	
8	g. vi. Do.	Dennis.	Doct. 5.	Doct. 22. ii. cor. 1.	
9	g. v. Do.	Dennis.	Doct. 5.	Doct. 22. ii. cor. 1.	
10	g. iiii. Do.	Dennis.	Doct. 5.	Doct. 22. ii. cor. 1.	
11	g. iii. Do.	Dennis.	Doct. 5.	Doct. 22. ii. cor. 1.	
12	g. ii. Do.	Dennis.	Doct. 5.	Doct. 22. ii. cor. 1.	
13	g. i. Do.	Dennis.	Doct. 5.	Doct. 22. ii. cor. 1.	
14	g. xiiii. kl.	Dennis.	Doct. 5.	Doct. 22. ii. cor. 1.	
15	g. xiii. kl.	Dennis.	Doct. 5.	Doct. 22. ii. cor. 1.	
16	g. xii. kl.	Dennis.	Doct. 5.	Doct. 22. ii. cor. 1.	
17	g. xi. kl.	Dennis.	Doct. 5.	Doct. 22. ii. cor. 1.	
18	g. x. kl.	Dennis.	Doct. 5.	Doct. 22. ii. cor. 1.	
19	g. ix. kl.	Dennis.	Doct. 5.	Doct. 22. ii. cor. 1.	
20	g. viii. kl.	Dennis.	Doct. 5.	Doct. 22. ii. cor. 1.	
21	g. vii. kl.	Dennis.	Doct. 5.	Doct. 22. ii. cor. 1.	
22	g. vi. kl.	Dennis.	Doct. 5.	Doct. 22. ii. cor. 1.	
23	g. v. kl.	Dennis.	Doct. 5.	Doct. 22. ii. cor. 1.	
24	g. iiii. kl.	Dennis.	Doct. 5.	Doct. 22. ii. cor. 1.	
25	g. iii. kl.	Dennis.	Doct. 5.	Doct. 22. ii. cor. 1.	
26	g. ii. kl.	Dennis.	Doct. 5.	Doct. 22. ii. cor. 1.	
27	g. i. kl.	Dennis.	Doct. 5.	Doct. 22. ii. cor. 1.	
28	g. xiiii. kl.	Dennis.	Doct. 5.	Doct. 22. ii. cor. 1.	
29	g. xiii. kl.	Dennis.	Doct. 5.	Doct. 22. ii. cor. 1.	
30	g. xii. kl.	Dennis.	Doct. 5.	Doct. 22. ii. cor. 1.	
31	g. xi. kl.	Dennis.	Doct. 5.	Doct. 22. ii. cor. 1.	

November hath xxx. dayes.

Psalms.		Morning prayer.		Euening prayer.	
		1. Leff.	2. Leffo.	1. Leff.	2. Leffo.
1	Kalend.	All Saints.	Doct. 3. Heb. 11.	Doct. 3. Heb. 11.	
2	g. iiii. Do.	All Saints.	Doct. 3. Heb. 11.	Doct. 3. Heb. 11.	
3	g. iii. Do.	All Saints.	Doct. 3. Heb. 11.	Doct. 3. Heb. 11.	
4	g. ii. Do.	All Saints.	Doct. 3. Heb. 11.	Doct. 3. Heb. 11.	
5	g. i. Do.	All Saints.	Doct. 3. Heb. 11.	Doct. 3. Heb. 11.	
6	g. Nonas.	All Saints.	Doct. 3. Heb. 11.	Doct. 3. Heb. 11.	
7	g. vii. Do.	All Saints.	Doct. 3. Heb. 11.	Doct. 3. Heb. 11.	
8	g. vi. Do.	All Saints.	Doct. 3. Heb. 11.	Doct. 3. Heb. 11.	
9	g. v. Do.	All Saints.	Doct. 3. Heb. 11.	Doct. 3. Heb. 11.	
10	g. iiii. Do.	All Saints.	Doct. 3. Heb. 11.	Doct. 3. Heb. 11.	
11	g. iii. Do.	All Saints.	Doct. 3. Heb. 11.	Doct. 3. Heb. 11.	
12	g. ii. Do.	All Saints.	Doct. 3. Heb. 11.	Doct. 3. Heb. 11.	
13	g. i. Do.	All Saints.	Doct. 3. Heb. 11.	Doct. 3. Heb. 11.	
14	g. xiiii. kl.	All Saints.	Doct. 3. Heb. 11.	Doct. 3. Heb. 11.	
15	g. xiii. kl.	All Saints.	Doct. 3. Heb. 11.	Doct. 3. Heb. 11.	
16	g. xii. kl.	All Saints.	Doct. 3. Heb. 11.	Doct. 3. Heb. 11.	
17	g. xi. kl.	All Saints.	Doct. 3. Heb. 11.	Doct. 3. Heb. 11.	
18	g. x. kl.	All Saints.	Doct. 3. Heb. 11.	Doct. 3. Heb. 11.	
19	g. ix. kl.	All Saints.	Doct. 3. Heb. 11.	Doct. 3. Heb. 11.	
20	g. viii. kl.	All Saints.	Doct. 3. Heb. 11.	Doct. 3. Heb. 11.	
21	g. vii. kl.	All Saints.	Doct. 3. Heb. 11.	Doct. 3. Heb. 11.	
22	g. vi. kl.	All Saints.	Doct. 3. Heb. 11.	Doct. 3. Heb. 11.	
23	g. v. kl.	All Saints.	Doct. 3. Heb. 11.	Doct. 3. Heb. 11.	
24	g. iiii. kl.	All Saints.	Doct. 3. Heb. 11.	Doct. 3. Heb. 11.	
25	g. iii. kl.	All Saints.	Doct. 3. Heb. 11.	Doct. 3. Heb. 11.	
26	g. ii. kl.	All Saints.	Doct. 3. Heb. 11.	Doct. 3. Heb. 11.	
27	g. i. kl.	All Saints.	Doct. 3. Heb. 11.	Doct. 3. Heb. 11.	
28	g. xiiii. kl.	All Saints.	Doct. 3. Heb. 11.	Doct. 3. Heb. 11.	
29	g. xiii. kl.	All Saints.	Doct. 3. Heb. 11.	Doct. 3. Heb. 11.	
30	g. xii. kl.	All Saints.	Doct. 3. Heb. 11.	Doct. 3. Heb. 11.	

December hath xxx. dayes.

Psalms.		Morning prayer.		Euening prayer.	
		1. Leff.	2. Leffo.	1. Leff.	2. Leffo.
1	Kalend.	Chas. 12.	Doct. 15.	Chas. 15.	Doct. 15.
2	g. iiii. Do.	Chas. 12.	Doct. 15.	Chas. 15.	Doct. 15.
3	g. iii. Do.	Chas. 12.	Doct. 15.	Chas. 15.	Doct. 15.
4	g. ii. Do.	Chas. 12.	Doct. 15.	Chas. 15.	Doct. 15.
5	g. i. Do.	Chas. 12.	Doct. 15.	Chas. 15.	Doct. 15.
6	g. Nonas.	Chas. 12.	Doct. 15.	Chas. 15.	Doct. 15.
7	g. vii. Do.	Chas. 12.	Doct. 15.	Chas. 15.	Doct. 15.
8	g. vi. Do.	Chas. 12.	Doct. 15.	Chas. 15.	Doct. 15.
9	g. v. Do.	Chas. 12.	Doct. 15.	Chas. 15.	Doct. 15.
10	g. iiii. Do.	Chas. 12.	Doct. 15.	Chas. 15.	Doct. 15.
11	g. iii. Do.	Chas. 12.	Doct. 15.	Chas. 15.	Doct. 15.
12	g. ii. Do.	Chas. 12.	Doct. 15.	Chas. 15.	Doct. 15.
13	g. i. Do.	Chas. 12.	Doct. 15.	Chas. 15.	Doct. 15.
14	g. xiiii. kl.	Chas. 12.	Doct. 15.	Chas. 15.	Doct. 15.
15	g. xiii. kl.	Chas. 12.	Doct. 15.	Chas. 15.	Doct. 15.
16	g. xii. kl.	Chas. 12.	Doct. 15.	Chas. 15.	Doct. 15.
17	g. xi. kl.	Chas. 12.	Doct. 15.	Chas. 15.	Doct. 15.
18	g. x. kl.	Chas. 12.	Doct. 15.	Chas. 15.	Doct. 15.
19	g. ix. kl.	Chas. 12.	Doct. 15.	Chas. 15.	Doct. 15.
20	g. viii. kl.	Chas. 12.	Doct. 15.	Chas. 15.	Doct. 15.
21	g. vii. kl.	Chas. 12.	Doct. 15.	Chas. 15.	Doct. 15.
22	g. vi. kl.	Chas. 12.	Doct. 15.	Chas. 15.	Doct. 15.
23	g. v. kl.	Chas. 12.	Doct. 15.	Chas. 15.	Doct. 15.
24	g. iiii. kl.	Chas. 12.	Doct. 15.	Chas. 15.	Doct. 15.
25	g. iii. kl.	Chas. 12.	Doct. 15.	Chas. 15.	Doct. 15.
26	g. ii. kl.	Chas. 12.	Doct. 15.	Chas. 15.	Doct. 15.
27	g. i. kl.	Chas. 12.	Doct. 15.	Chas. 15.	Doct. 15.
28	g. xiiii. kl.	Chas. 12.	Doct. 15.	Chas. 15.	Doct. 15.
29	g. xiii. kl.	Chas. 12.	Doct. 15.	Chas. 15.	Doct. 15.
30	g. xii. kl.	Chas. 12.	Doct. 15.	Chas. 15.	Doct. 15.
31	g. xi. kl.	Chas. 12.	Doct. 15.	Chas. 15.	Doct. 15.

May hath xxxj. dayes.

July hath xxxj. dayes.

Psalms		Morning prayer. Evening prayer.			
		1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1	Kalend. Phil & Iac.	Eccle. 7	Act. viii	Eccle. 9	Iude
2	bi Do.	i. Sam. 9	xxvii	i. Sam. 11	Rom. 1
3	b Do. Inuen.	xi	Mat. 1	ii	
4	iii Do. the Crosse.	xii	ii	xiii	iii
5	ii Do.	xv	iii	xvi	iiii
6	bi Do. Job. Euan.	xvii	iiii	xviii	v
7	Nonas	xix	v	xx	vi
8	biii Do.	xxi	vi	xxii	vii
9	bi Do.	2. Sam. 1	vii	2. Sam. 2	viii
10	bi Do.	iii	viii	iv	ix
11	b Do.	v	ix	x	x
12	iii Do. Sol in Gem.	vii	x	viii	xi
13	ii Do.	ix	xi	x	xii
14	bi Do.	xi	xii	xiii	xiii
15	Idus.	xiii	xiii	xiiii	xiiii
16	vi kl. Junii.	xv	xiiii	xv	xv
17	vi kl.	xvii	xv	xvii	xvi
18	vi kl.	xix	xvi	xx	xvii
19	xiii kl. Durdane.	xxi	xvii	xxii	xviii
20	xiii kl.	xxiii	xxiii	xxiiii	xix
21	xii kl.	xxv	xxv	xxvi	xx
22	xi kl.	xxvii	xxvii	xxviii	xxi
23	x kl.	xxix	xxix	xxx	xxii
24	ix kl.	xxxi	xxxi	xxxii	xxiii
25	viii kl.	xxxiii	xxxiii	xxxiiii	xxiiii
26	vii kl. Augustine.	xxxv	xxxv	xxxvi	xxv
27	vi kl.	xxxvii	xxxvii	xxxviii	xxvi
28	v kl.	xxxix	xxxix	xl	xxvii
29	iiii kl.	xxxi	xxxi	xxli	xxviii
30	iii kl.	xxlii	xxlii	xxliii	xxix
31	ii kl.	xxliii	xxliii	xxliiii	xxx

Psalms		Morning prayer. Evening prayer.			
		1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1	Kalend. Clif. of Pa.	Pro. xii	Luk. 13	Pro. 13	Phil. 1
2	bi Do.	xiii	xiii	xiii	xiii
3	b Do. Martin.	xv	xv	xv	xv
4	iii Do.	xvii	xvii	xvii	xvii
5	ii Do.	xix	xix	xix	xix
6	bi Do. Dog dates.	xxi	xxi	xxi	xxi
7	Nonas	xxiii	xxiii	xxiii	xxiii
8	biii Do.	xxv	xxv	xxv	xxv
9	bi Do.	xxvii	xxvii	xxvii	xxvii
10	b Do.	xxix	xxix	xxix	xxix
11	b Do.	xxxi	xxxi	xxxi	xxxi
12	iii Do. Sol in Leo.	xxxi	xxxi	xxxi	xxxi
13	ii Do.	xxxi	xxxi	xxxi	xxxi
14	bi Do.	xxxi	xxxi	xxxi	xxxi
15	Idus.	xxxi	xxxi	xxxi	xxxi
16	vi kl. August.	xxxi	xxxi	xxxi	xxxi
17	vi kl.	xxxi	xxxi	xxxi	xxxi
18	vi kl.	xxxi	xxxi	xxxi	xxxi
19	xiii kl.	xxxi	xxxi	xxxi	xxxi
20	xiii kl. Margaret.	xxxi	xxxi	xxxi	xxxi
21	xii kl.	xxxi	xxxi	xxxi	xxxi
22	xi kl. Dagdalen.	xxxi	xxxi	xxxi	xxxi
23	x kl.	xxxi	xxxi	xxxi	xxxi
24	ix kl. Fast.	xxxi	xxxi	xxxi	xxxi
25	viii kl. James Apt.	xxxi	xxxi	xxxi	xxxi
26	vii kl. Anne.	xxxi	xxxi	xxxi	xxxi
27	vi kl.	xxxi	xxxi	xxxi	xxxi
28	v kl.	xxxi	xxxi	xxxi	xxxi
29	iiii kl.	xxxi	xxxi	xxxi	xxxi
30	iii kl.	xxxi	xxxi	xxxi	xxxi
31	ii kl.	xxxi	xxxi	xxxi	xxxi

June hath xxx. dayes.

August hath xxxj. dayes.

Psalms		Morning prayer. Evening prayer.			
		1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1	Kalend.	Eccl. 6	Mark. 2	Eccl. vii	i. cor. 10
2	iii Do.	viii	iii	ix	x
3	ii Do. Dichomeze	x	iv	x	xi
4	bi Do.	xii	v	xii	xii
5	Nonas	xiv	vi	xiv	xiii
6	biii Do.	xvi	vii	xvi	xiv
7	bi Do.	xviii	viii	xviii	xv
8	b Do.	xx	ix	xx	xvi
9	bi Do.	xxii	x	xxii	xvii
10	iii Do.	xxiv	xi	xxiv	xviii
11	ii Do. Barnabe.	xxvi	xii	xxvi	xix
12	bi Do. Sol in Canc.	xxviii	xiii	xxviii	xx
13	Idus.	xxx	xiv	xxx	xxi
14	vi kl. Julii.	xxxi	xv	xxxi	xxii
15	v kl.	xxxii	xvi	xxxii	xxiii
16	iiii kl.	xxxiii	xvii	xxxiii	xxiiii
17	iii kl.	xxxiv	xviii	xxxiv	xxv
18	ii kl.	xxxv	xix	xxxv	xxvi
19	bi kl. Nat. of K. Is.	xxxvi	xx	xxxvi	xxvii
20	vi kl. Edmund.	xxxvii	xxi	xxxvii	xxviii
21	v kl.	xxxviii	xxii	xxxviii	xxix
22	iiii kl.	xxxix	xxiii	xxxix	xxx
23	iii kl. Fast.	xl	xxiv	xl	xxxi
24	ii kl. John Bapt.	xli	xxv	xli	xxxii
25	bi kl.	xlii	xxvi	xlii	xxxiii
26	vi kl.	xliii	xxvii	xliii	xxxiiii
27	v kl.	xliiii	xxviii	xliiii	xxxv
28	iiii kl. Fast.	xlv	xxix	xlv	xxxvi
29	iii kl. Peter Apost.	xli	xxx	xli	xxxvii
30	ii kl.	xlii	xxxi	xlii	xxxviii

Psalms		Morning prayer. Evening prayer.			
		1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1	Kalend. Lammus.	Ier. 30.	Ioh. 20.	Ier. 31.	Ioh. 21.
2	iii Do.	xxxi	xxxi	xxxi	xxxi
3	ii Do.	xxxi	xxxi	xxxi	xxxi
4	bi Do.	xxxi	xxxi	xxxi	xxxi
5	Nonas	xxxi	xxxi	xxxi	xxxi
6	biii Do. Transfig.	xxxi	xxxi	xxxi	xxxi
7	bi Do. name of Je.	xxxi	xxxi	xxxi	xxxi
8	b Do.	xxxi	xxxi	xxxi	xxxi
9	bi Do.	xxxi	xxxi	xxxi	xxxi
10	iii Do. Laurence.	xxxi	xxxi	xxxi	xxxi
11	ii Do. Sol in Virg.	xxxi	xxxi	xxxi	xxxi
12	bi Do.	xxxi	xxxi	xxxi	xxxi
13	Idus.	xxxi	xxxi	xxxi	xxxi
14	vi kl. September.	xxxi	xxxi	xxxi	xxxi
15	v kl.	xxxi	xxxi	xxxi	xxxi
16	iiii kl.	xxxi	xxxi	xxxi	xxxi
17	iii kl.	xxxi	xxxi	xxxi	xxxi
18	ii kl.	xxxi	xxxi	xxxi	xxxi
19	bi kl.	xxxi	xxxi	xxxi	xxxi
20	vi kl.	xxxi	xxxi	xxxi	xxxi
21	v kl.	xxxi	xxxi	xxxi	xxxi
22	iiii kl.	xxxi	xxxi	xxxi	xxxi
23	iii kl.	xxxi	xxxi	xxxi	xxxi
24	ii kl.	xxxi	xxxi	xxxi	xxxi
25	bi kl.	xxxi	xxxi	xxxi	xxxi
26	vi kl.	xxxi	xxxi	xxxi	xxxi
27	v kl.	xxxi	xxxi	xxxi	xxxi
28	iiii kl.	xxxi	xxxi	xxxi	xxxi
29	iii kl.	xxxi	xxxi	xxxi	xxxi
30	ii kl.	xxxi	xxxi	xxxi	xxxi
31	bi kl.	xxxi	xxxi	xxxi	xxxi

Note that the 17 of Daniel, touching the history of Sufanna is to be read until these words: And here she was, &c.

**¶ Proper Lessons to be read for the first Lessons both
at Morning and Euening prayer, and on the Sundayes
throughout the yecre, and for some also the
second Lessons.**

Sundayes of Advent.	¶ Mattens.	¶ Euensong	Trinitie Sunday.	¶ For Morning.	¶ For Euening.
The first.	Isaiah. i.	Isaiah. ii.	i. Lesson.	Gen. xiiii.	Ioshua. x.
ii	ii	xxiii	ii. Lesson	Matth. iii.	
iii	xxv	xxvii			
iiii	xxv	xxvii			
Sundayes after Christmas.	¶ For Morning.	¶ For Euening.			
The first.	xxviii	xxviii			
ii	xl	xl			
Sundayes after the Epiphanie.	¶ For Morning.	¶ For Euening.			
The first.	xlvi	xlvi			
ii	li	liii			
iii	lv	lv			
iiii	lvii	lviii			
v	lix	lxiii			
Septuagesima.	Gen. i.	Gen. ii.			
Sexagesima.	iii	vi			
Quinquagesima.	ix	xii			
Lent.	¶ For Morning.	¶ For Euening.			
First Sunday.	Gen. xix.	Gen. xxi.			
ii	xxvii	xxviii			
iii	xxix	xxxi			
iiii	xxxi	xxxi			
v	Ezod. iii.	Ezod. v.			
vi	ix	x			
Easter day.	¶ For Morning.	¶ For Euening.			
i. Lesson.	Ezod. xii.	Ezod. xiiii.			
ii. Lesson.	Rom. vi.	Actes. ii.			

¶ Sundayes after Trinitie.

The first.	¶ For Morning.	¶ For Euening.
ii	Ioshua. x.	Ioshua. xxiii.
iii	Judic. iii.	Judic. b.
iiii	1. Samuel. ii.	1. Samuel. iii.
v	xi	xiii
vi	xv	xvi
vii	2. Samuel. xii.	2. Samuel. xxi.
viii	xxii	xxiii
ix	1. Kings. xiii.	1. King. xlvii.
x	xxvii.	xxii
xi	xxi	xxii
xii	2. Kings. b.	2. King. ii.
xiii	x	lviii
xiiii	xix	xxiii
xv	Jeremi. b.	Jeremi. xxii.
xvi	xxv	xxvi
xvii	Ezech. ii.	Ezech. xliii.
xviii	lv	lviii
xix	Daniel. iii.	Daniel. vi.
xx	Joel. ii.	Micha. iii.
xxi	Abac. ii.	Proverb. i.
xxii	Proverb. ii.	iii
xxiii	xi	xii
xxiiii	xiii	xviii
xxv	xv	xvi
xxvi	xvii	xx

¶ Lessons proper for Holy dayes.

The first.	¶ For Morning.	¶ For Euening.
ii	John. xvi.	John. xxi.
iii	xxiii	xxiii.
iiii	Deut. xiii.	Deut. b.
v	lv	lv
Sundais after Ascension day.	Deut. xxi.	Deut. xxi.
Whit Sunday.	¶ For Morning.	¶ For Euening.
i. Lesson.	Deut. xvi.	Wisdome. i.
ii. Lesson.	Actes. x. Then Peter opened his mouth, &c.	Actes. xix. It fortuned that while Apollo was at Corinth, &c. vnto After these things.
S. Andrewe.	¶ For Morning.	¶ For Euening.
S. Thomas Apost.	Proverb. xx.	Proverb. xxi.
Christmas day.	xxiii.	xxiii.
i. Lesson.	Esa. ix.	Esa. lvii. Moreouer the Lord spake once, &c.
ii. Lesson.	Luke. ii. vnto Good will toward men.	Citus. iii. The kindnesse and loue, &c.
S. Steuen.	¶ For Morning.	¶ For Euening.
i. Lesson.	Proverb. xxviii.	Ezra. iii.
ii. Lesson.	Actes. vi. & vii. And Steuen full of faith & power, &c. vnto And when xl. yecres &c.	Actes. viii. And when xl. yecres were expired there appeared vnto Moyses, &c. vnto But he being full of the holy Ghost &c.

¶ Lessons proper for Holy dayes.

S. Iohn	¶ For Morning.	¶ For Euening		¶ For morning.	¶ For Euening.
i. Lesson.	Ecclesiastes. b.	Ecclesiast. vi.	S. Marke.	Eccles. iiii.	Eccles. b.
ii. Lesson.	Ruel. i.	Ruel. xxi.	Philip & Iacob	Eccles. vii.	Eccles. ix.
Innocents.	Iere. xxi. vnto I haue surely heard Ephraim.	Wisdom. i.	Ascension day.	Deut. x.	ii. Sam. ii.
Circumcision. day.			Munday in whit- sun weeke.		
i. Lesson.	Gene. xxi.	Deut. x. vnto And now Israel, &c.	i. Lesson.	Gene. xi. vnto. These are the generations of Shem.	Romb. xi. Ga- ther vnto me 70. men, &c. vnto Moses gate him into the campe, &c.
ii. Lesson.	Rom. ii.	Colof. ii.	ii. Lesson.	i. Cor. xii.	
Epiphanie.	Isaiab. xl.	Isaiab. xlix.	Tuesday in whit- sun weeke.	i. Sam. i. 9. Da- uid came to Sa- muel to Rama, &c.	Deut. xxx.
i. Lesson.	Luke iii. vnto Being as was supposed the son of Ioseph.	John ii. vnto After this hee went to Caper- naum.			
ii. Lesson.					
Conuerſion of S. Paul.			S. Barnabe.		
i. Lesson.	Wisdom. b.	Wisdom. vi.	i. Lesson.	Eccles. x.	Eccles. xii.
ii. Lesson.	Actes xxi. vnto They heard him.	Actes xxi.	ii. Lesson.	Actes. xiiii.	Actes. xii. vnto After certaine dayes.
Purification of y e gin Mary.	Wisdom. ix.	Wisdom. xii.	S. Iohn Baptiſt.	Mal. iii.	Mal. iiii.
S. iunt Matthias.	Wisdom. xix.	Eccles. i.	i. Lesson.	Matth. iii.	Matth. xiiii.
Annunciation of our Lady.	Eccles. ii.	Eccles. iii.	ii. Lesson.	Ecclus. xv.	vnto When Ieſus heard. Ecclus. xix. Actes. iiii.
Wednesday be- fore Eaſter.	Yoea. xiii.	Yoea. xiiii.	Saint Peter.		
Thursday afore Eaſter.	Daniel ix.	Iere. xxi.	i. Lesson.	Ecclus. xv.	Actes. iiii.
Good Fryday.	Geneſis xxi.	Elai. liii.	ii. Lesson.		
Eaſter Euen.	Zechariah. ix.	Exodus xiii.	Saint Iames.	Ecclus. xxi.	Ecclus. xxii.
Munday in Ea- ſter weeke.			S. Bartholomew	xxb	xxix
i. Lesson.	Exodus xxi.	Exodus xxi.	Saint Matthew.	Ecclus. xxxb.	Ecclus. xxxviii
ii. Lesson.	Matth. xxi.	Actes. iii.	Saint Michael.	xxix	xliiii
Tuesday in Ea- ſter weeke.			Saint Luke.	ii	Iob. i.
i. Lesson.	Exodus xx.	Exodus xxi.	Simon and Iude		
ii. Lesson.	Matth. xxi.	Actes. iii.	i. Lesson.	Iob. xxi. xxb.	xlii.
			All Sainces.		
			i. Lesson.	Wiſd. iii. vnto Wherefore bieſ- ſed is the barren.	Wiſd. b. vnto He ſhall take to &c.
			ii. Lesson.	Heb. xi. xii. Saints by faith. vnto. If yee en- dure chaſte- ning.	Apocalyp. xix. vnto. And I ſaw an Angel ſtand.

¶ Proper Psalmes on certaine dayes.

	For Morning.	For Euening.
Christmas day	Psalm. { <i>ixx.</i> <i>xix.</i> <i>lxx. x.</i>	Psalm. { <i>lxxxix.</i> <i>cx.</i> <i>clxxxii.</i>
Easter day.	Psalm. { <i>ii.</i> <i>lxxi.</i> <i>clxi.</i>	Psalm. { <i>cxlii.</i> <i>cxliii.</i> <i>clxviii.</i>
Ascension day.	Psalm. { <i>lxxii.</i> <i>xli.</i> <i>xxi.</i>	Psalm. { <i>cxliiii.</i> <i>clxliii.</i> <i>clxliii.</i>
Whitsunday.	Psalm. { <i>xli.</i> <i>clxviii.</i>	Psalm. { <i>clxliii.</i> <i>clxliii.</i>

¶ The order how the rest of holy Scripture beside the Psalter, is appointed to be read.



He Old Testament is appointed for the first Lessons at Morning & Euening Prayer, and shall bee read through euery yere once, except certaine Bookes and chapters which be least edifying, and might best be spared, and therefore be left vnread.

The New Testament is appointed for the second Lessons at Morning and Euening prayer, and shall be read ouer orderly euery yere thrice beside the Epistles and Gospels except the Reuelation, out of the which there be only certaine Lessons appointed vpon diuers proper Feasts.

And to know what Lessons shal be read euery day: Finde the day of the Moneth in the Kalender going before, and there ye shal perceiue the Books and Chapters that shall be read for the Lessons both at Morning and Euening prayer.

And here is to be noted, that whensoever there be any proper Psalmes or Lessons appointed for the Sundayes, or for any Feast moueable or vnmoueable: then the Psalmes and Lessons appointed in the Kalender, shalbe omitted for that time.

Yemust note also that the Colledge, Epistle and Gospel appointed for the Sunday, shall serue all the weeke after, except there fall some feast that hath his proper.

When the yeeres of our Lord may be diuided into foure euen parts, which is euery fourth yeere, then the Sunday letter leapeth, and that yeere the Psalmes and Lessons which serue for the xxiiij. day of February, shall bee read againe the day following, except it bee Sunday, which hath proper Lessons of the Old Testament appointed in the Table seruing to that purpose.

Also, whersoever the beginning of any Lesson, Epistle, or Gospel is not expressed: there ye must begin at the beginning of the Chapter.

And, whereloeuer is not expressed how farre shall be read: there you shal read to the end of the Chapter.

Item, so often as the first Chapter of S. Matthew, is read either for Lesson or Gospel, ye shal beginne the same at ver. lxxviiij. Now the birth of Iesus Christ was, &c. And the thirde Chapter of S. Lukes Gospel shall be read into the middle of verse xxiiij. Being as men supposed the sonne of Ioseph, &c.

¶ A brife declaration when euery Terme beginneth and endeth.

It is knownen that Easter Terme beginneth alwayes the xviiij. day after Easter, reckoning Easter day for one: & endeth the Munday next after the Ascension day. **¶ Trinitie Terme** beginneth xij. dayes after Whitsunday, and continueth xix. dayes.

¶ Michaelmas Terme beginneth the ix. or x. day of



Septuagesima.	} before Easter.	{ ix. weekes.
Sexagesima.		
Quinquagesima.		
Quadragesima.		
Rogations.	} after Easter.	{ v. weeke & vij. weekes.
Whitsunday.		
Trinitie Sunday.		

October, and endeth the xxviiij. or xxix. day of Nouember. **¶ Hillarie Terme** beginneth the xxiiij. or xxviiij. day of Ianuarie, and endeth the xij. or xiiij. day of Februarie.

¶ In Easter Terme, on the Ascension day, In Trinitie Terme, on the Nativite of S. Iohn Baptist. In Michaelmas Terme, on the feast of All Saints. In Hillarie Terme on the feast of the Purification of our Lady, the Kings Iudges of Westminster doe not vse to sit in Iudgement, nor vpon any Sundayes.

¶ The Table for the order of the Psalmes to be said at Morning and Euening prayer.

¶ Psalmes for morning prayer. **¶ Psalmes for Euening prayer.**

1	li. lii. liii. liiiii. v.	vi. vii. viii.
2	ix. x. xi.	xix. xxi. xxii.
3	xv. xvi. xvii.	xxiii.
4	xx. xx. xx.	xxiv. xxv.
5	xxvii. xxv. xxvi.	xxvii. xxviii. xxix.
6	xxx. xxxi.	xxxi. xxxii. xxxiii.
7	xxxv. xxxvi.	xxxiv.
8	xxxviii. xxxix. xl.	xli. xlii. xliii.
9	xliv. xlv. xlv.	xliii. xliiii. xlv.
10	li. lii. lii.	liii. liiii. lv.
11	lvi. lvii. lviii.	lv. lv. lvi.
12	lxi. lxii. lxiii.	lvii. lviii. lxi.
13	lxviii.	lxix. lxx.
14	lxi. lxi.	lxxii. lxxiii.
15	lxxv. lxxvi. lxxvii.	lxxiv.
16	lxxix. lxx. lxxi.	lxxv. lxxvi. lxxvii. lxxix.
17	lxxxi. lxxxi. lxxxi.	lxxxi.
18	lxxx. lxx. lxx.	lxxxii. lxxxiii.
19	lxxxv. lxxxvi. lxxxvii.	lxxxiv. lxxxv. c. cl.
20	clii. cliii.	cliii.
21	clv.	clv.
22	clvii.	clviii. clv.
23	clvi. clvi. clvi.	clvi. clv.
24	clvii. clvii. clvii.	clvii. clvii. clvii.
25	clvii. b.	clvii. clvii.
26	clvii. b.	clvii. clvii.
27	clvii. clvii. clvii. clvii. clvii.	clvii. clvii. clvii. clvii. clvii.
28	clvii. clvii. clvii. clvii. clvii.	clvii. clvii. clvii. clvii. clvii.
29	clvii. clvii. clvii.	clvii. clvii.
30	clvii. clvii. clvii.	clvii. clvii. clvii. clvii.

¶ Hic to be observed for Holy dayes, and non other.

This is to say: All Sundayes in the yere. The daies of the feastes of the Circumcision of our Lord Iesus Christ. Of the Epiphane. Of the Purification of the blessed virgin. Of Saint Marthe the Apostle. Of the Annunciation of y blessed virgin. Of Saint Marthe the Evangelist. Of Saint Philip & Iacob the Apostles. Of the Nativite of our Lord Iesus Christ. Of the Nativite of Saint Iohn Baptist. Of Saint Peter the Apostle. Of Saint Iames the Apostle. Of Saint Bartholomew the Apostle.

Of Saint Marthe the Apostle. Of Saint Michael the Archangel. Of Saint Luke the Evangelist. Of Saint Simon and Iude the Apostles. Of All Saints. Of Saint Andrew the Apostle. Of Saint Thomas the Apostle. Of the Nativite of our Lord. Of Saint Iohn the Baptist. Of Saint Iohn the Evangelist. Of the holy Innocents. Monday and Tuesday in Easter weeke. Monday and Tuesday in Whitsun weeke.

THE BOOKE OF COMMON

Prayer, and administation of the Sacraments.

¶ The Order where Morning and Euening prayer shall be vsed and said.

THe Morning and Euening prayer shall bee vsed in the accustomed place of the Church, Chappell, or Chancell, except it shall be otherwise determined by the Ordinarie of the place, and the Chancell shall remaine as they haue 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 ministratiō, shall vse such Ornaments in the Church, as were in vse by authority of Parliamēt, In the second yeere of the reigne of King Edward the sixt, according to the Act of Parliament, in that case made and provided.

¶ An order for Morning Prayer daily throughout theyeere.

At the beginning both of Morning prayer, and likewise of Euening prayer, the Minister shall read with a lowd voyce some one of these Sentences of Scriptures that follow: And then he shall say that which is written after the said Sentences.



T* what time soeuer a sinner doth repent him of his sinne from the bottome of his heart, I will put all his wickednesse out of my remembrance, saith the Lord.

* I doe know mine owne wickednesse, and my sinne is alway against me.

* Turne thy face away from our sinnes (O Lord) and blot out all our offences.

* A sorrowfull spirit is a sacrifice to God: despise not (O Lord) humble and contrite hearts.

* Rent your hearts & not your garments, and turne to the Lord your God, because he is gentle and mercifull, hee is patient, and of much mercie, and such a one as is sory for your afflictions.

* To thee (O Lord God) belongeth mercie and forgiveness, for we haue gone away from thee, and haue not hearkened to thy voice, whereby we might walke in thy Lawes which thou hast appointed for vs.

* Correet vs (O Lord) & yet in thy iudgement: not in thy fury, lest we should be consumed and brought to nothing.

* Amend your liues, for the kingdome of God is at hand.

* I will goe to my father, and say to him, Father, I haue sinned against heauen and against thee: I am no more worthy to be called thy sonne.

* Enter not into iudgement with thy ser-

uants, O Lord: for no flesh is righteous in thy sight.

* If we say that we haue no sinne, we deceiue our selues: and there is no trueth in vs.

Dearely beloued brethren, the Scripture moueth vs in sūdry places, to acknowledge and confesse our manifold sinnes and wickednes, and that we should not dissemble nor cloake them before the face of Almighty God our heavenly Father, but confesse them with an humble, lowly, penitent and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodness & mercie. And although we ought at all times humbly to acknowledge our sinnes before God, yet ought wee most chiefly so to doe, when we assemble and meet together, to render thanks for the great benefites that we haue receiued at his hands, to set forth his most worthy praise, to heare his most holy word, and to aske those things that be requisite and necessary aswell for the body as the soule. Wherefore I pray and beseech you, as many as be here present, to accompany mee with a pure heart and humble voice, vnto the Throne of the heauenly grace, saying after mee.

¶ A general confession to be said of the whole Congregation after the Minister kneeling.

Almighty and most mercifull Father, wee haue erred and strayed from thy wayes like lost sheep: we haue followed too much the denices and desires of our owne hearts: wee haue offended against thy holy

A

Lawes:

* Ezek. 18. 21, 22.

* Psal. 51. 3.

* Psal. 51. 9.

* Psal. 51. 17.

* Ios. 2. 13.

* Dan. 9. 2, 10.

* Iere. 10. 24.

* Psal. 6. 1.

* Marth. 3. 2.

* Luke 15. 18, 19.

* Psal. 143. 2.
1. Iohn 1. 8.

Lawes: wee haue left vndone those things which we ought to haue done, and wee haue done those things which wee ought not to haue done: and theres no health in vs: but thou, O Lord, haue mercy vpon vs miserable offenders. Spare thou them, O God, which confesse their faults: restore thou them that be penitent, according to thy promises declared vnto mankinde in Christ Iesus our Lord: & grant, O most mercifull Father, for his sake, that we may hereafter liue a godly, righteous, and sober life, to the glory of thy holy Name, Amen.

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

Almighty God, the Father of our Lord Iesus Christ, which desireth not y^e death of a sinner, but rather that hee may turne, from his wickednes, and liue, and hath giuen power and commandement to his ministers, to declare and pronounce to his people being penitent the absolution and remission of their finnes, hee pardoneth and absolueth all them which truly repent, and vnfeignedly beleue his holy Gospel. Wherefore wee beseech him to grant vs true repentance and his holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure & holy, so that at the last wee may come to his eternall ioy, through Iesus Christ our Lord.

The people shall answer. Amen.

¶ Then shall the Minister begin the Lords prayer with a lowd voyce.

Our Father which art in Heauen, hal-
lowed be thy Name. Thy Kingdome
come. Thy will be done in earth as it is in
heauē. Giue vs this day our daily bread. And
forgiue vs our trespasses, as we forgiue them
that trespass against vs. And lead vs not in-
to temptation: But deliuer vs frō euil. Amen.

Then likewise he shall say.

O Lord open thou our lips.

Answer.

And our mouth shall shew forth thy praise.

Minister.

O God make speed to saue vs.

Answer.

O Lord make haste to helpe vs.

Minister.

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

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

Praise ye the Lord.

¶ Then shall be said or sung this Psalme following.

OCome, let vs sing vnto the Lord: let vs
heartily reioyce in the strength of our
saluation.

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

For the Lord is a great God: and a great
King about 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 hee 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 hee is the Lord our God, and wee are
the people of his pasture, and the sheepe of
his hands.

To day if ye wil heare his voice, harden not
your hearts: as in the prouocation, and as in
the day of temptation in the wilderness.

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

Forty yeeres long was I grieved with this
generation, and said: It is a people that doe
erre in their hearts, for they haue not known
my wayes.

Vnto whom I sware in my wrath: that
they should not enter into my rest.

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

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

¶ Then shall follow certaine Psalmes in order as they be appointed in a Table made for that purpose, except there be proper Psalmes appointed for that day. And at the end of euery Psalme throughout the yeere, and likewise in the end of Benedictus, Benedictice, Magnificat, and Nunc dimittis shall be repeated,

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

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

¶ Then shall be read two Lessons distinctly with a lowd voice that the people may heare. The first of the old Testament, the second of the New, like as they be appointed in the Kalender, except there be proper Lessons assigned for that day: the Minister that readeth the Lesson, standing and turning him so, as he may best be heard of all such as be present. And before euery Lesson the Minister shall say thus, The first, second, third, or fourth chapter of Genesis, or Exodus, Matthew, Marke, or other lik, as is appointed in the Kalender. And in the end of euery 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 likewise the Epistle and Gospel.

¶ After the first Lesson, shall follow Te Deum Laudamus in English, daily through the whole yeere.

Wee praise thee, O God: wee know-
ledge thee to be the Lord.

*Te Deum lau-
damus.*

All the earth doth worship thee: the Fa-
ther euerslasting.

To thee all Angels cris alowd: the hea-
uens and all the powers therein.

To thee Cherubin and Seraphin: con-
tinually doe crie.

Holy, holy, holy: Lord God of Sabbaoth,
Heauen and earth: are full of the Maiestie
of thy glory.

The glorious company of the Apostles:
praye thee.

The goodly fellowship of the Prophets:
praye thee.

The

The noble armie of Martyrs: praise thee.
The holy Church throughout all the world: doeth knowledge thee.
The Father: of an infinite Maiestie.
Thy honourable: true, and onely Sonne.
Also the holy Ghost: the Comforter.
Thou art the King of glory: O Christ.
Thou art y^e eueralasting Son: of the Father.
When thou tookest vpon thee to deliuer man: thou diddest not abhorre the Virgins wombe.

When thou hadst overcome the sharpnesse of death: thou didst open the kingdom of heauen to all belceuers.

Thou sittest on the right hand of God: in the glory of the Father.

We beleeeue that thou shalt come: to be our Iudge.

We therefore pray thee help thy seruants: who thou hast redeemed with thy precious blood.

Make them to bee numbred with thy Saints: in glory eueralasting.

O Lord saue thy people: and blesse thine heritage.

Gouerne them: and lift them vp for euer. Day by day: we magnifie thee.

And wee worship thy Name: euer world without end.

Vouchsafe, O Lord: to keepe vs this day without sinne.

O Lord haue mercy vpon vs: haue mercy vpon vs.

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

O Lord in thee haue I trusted: let mee neuer be confounded.

¶ Or this Canticle, *Benedicite omnia opera Domini.*

Benedicite.

O All yee workes of the Lord, blesse yee the Lord: praise him, and magnifie him for euer.

O ye Angels of the Lord, blesse yee the Lord: praise him, and magnifie him for euer.

O ye heauens, blesse ye the Lord: praise him, and magnifie him for euer.

O ye waters that be aboue the firmament, blesse ye the Lord: praise him, and magnifie him for euer.

O all ye powers of the Lord, blesse ye the Lord: praise him, and magnifie him for euer.

O ye Sunne & Moone, blesse ye the Lord: praise him, and magnifie him for euer.

O ye stars of heauen, blesse ye the Lord: praise him, and magnifie him for euer.

O ye showres and dew, blesse ye the Lord: praise him, and magnifie him for euer.

O ye windes of God, blesse ye the Lord: praise him, and magnifie him for euer.

O ye fire and heate, blesse ye the Lord: praise him, and magnifie him for euer.

O ye winter and Summer, blesse yee the Lord: praise him, & magnifie him for euer.

O ye dewes and frosts, blesse ye the Lord: praise him, and magnifie him for euer.

O ye frost and cold, blesse yee the Lord: praise him, and magnifie him for euer.

O yee yce and snow, blesse ye the Lord: praise him, and magnifie him for euer.

O ye nights and dayes, blesse ye the Lord: praise him, and magnifie him for euer.

O ye light and darkenesse, blesse yee the Lord: praise him, and magnifie him for euer.

O ye lightnings and clouds, blesse yee the Lord: praise him, and magnifie him for euer.

O let the earth blesse the Lord: yea, let it praise him, and magnifie him for euer.

O ye mountaines and hilles, blesse ye the Lord: praise him, and magnifie him for euer.

O all yee greene things vpon the earth, blesse ye the Lord: praise him, and magnifie him for euer.

O yee welles, blesse yee the Lord: praise him, and magnifie him for euer.

O ye seas and floods, blesse ye the Lord: praise him, and magnifie him for euer.

O yee whales, and all that mooue in the waters, blesse yee the Lord: praise him, and magnifie him for euer.

O all yee foules of the aire, blesse yee the Lord: praise him, & magnifie him for euer.

O all ye beasts and cattell, blesse yee the Lord: praise him and magnifie him for euer.

O ye children of men, blesse ye the Lord: praise him, and magnifie him for euer.

O let Israel blesse the Lord: praise him, and magnifie him for euer.

O yee Priests of the Lord, blesse yee the Lord: praise him, & magnifie him for euer.

O yee seruants of the Lord, blesse yee the Lord: praise him, and magnifie him for euer.

O yee spirits and foules of the righteous, blesse ye the Lord: praise him, and magnifie him for euer.

O ye holy and humble men of heart, blesse ye the Lord: praise him, and magnifie him for euer.

O Ananias, Azarias, & Misael, blesse ye the Lord: praise him, and magnifie him for euer.

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

As it was in the beginning, is now, &c.
And after the second Lesson, shall be vsed and said, Benedictus Dominus Deus Israel, in English, as followeth.

Blessed be the Lord God of Israel: for he hath visited & redeemed his people.

And hath raised vp a mighty saluation for vs: in the house of his seruant Dauid.

As he spake by the mouth of his holy Prophets: which haue been since y^e world began.

That wee should be saued from our ene-

*Benedictus
Luke 1. 68.*

Morning prayer.

mies : and from the hands of all that hate vs.

To performe the mercy promised to our forefathers : and to remember his holy covenant.

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

That we, being deliuered out of the hands of our enemies : might serue him wout feare.

In holinesse and righteousnes before him: all the dayes of our life.

And thou childe 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 saluation vnto his people: for the remission of their finnes.

Through the tender mercy of our God : whereby the day spring from an high hath visited vs.

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

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

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

Or this C. Psalme. Iubilate.

O Be ioyfull in the Lord, all yee lands: serue the Lord with gladnesse, & come before his presence with a song.

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

O go your way into his gates with thanksgiving, and into his courts with praise : be thankefull vnto him, and speake good of his Name.

For the Lord is gracious, his mercy is euerlasting : and his truth endureth from generation to generation.

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

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

Then shall be said the Creede by the Minister and the people, standing.

I beleue in God the Father Almighty, maker of heauen and earth. And in Iesus Christ his onely Sonne our Lord, which was conceived by the holy Ghost, borne of the Virgin Mary, suffered vnder Ponce Pilate, was crucified, dead and buried, he descended into hell, & third day he rose againe from the dead, he ascended into heauen, & sitteth on the right hand of God the Father Almighty, from thence shal he come to iudge the quick and the dead. I beleue in the holy Ghost, the holy Catholicke Church, the Communion of Saints, & forgiveness of sins, the resurrection of the body, & the life euerlasting, Amen.

And after that, these prayers following, as well at Evening prayer, as at Morning prayer, all devoutly kneeling. The Minister first pronouncing with a lowde voice.

The Lord be with you.

Answers.

And with thy spirit.

Minister. ¶ Let vs pray.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Then the Minister, Clerkes & people shall say the Lords prayer in English, with a lowde voice.

Our Father which art in heauen, &c.

Then the Minister standing vp shall say.

O Lord shew thy mercy vpon vs.

Answers.

And grant vs thy saluation.

Minister.

O Lord saue the King.

Answers.

And mercifully heare vs when wee call vpon thee.

Minister.

Endue thy Ministers with righteousnesse.

Answers.

And make thy chosen people ioyfull.

Minister.

O Lord saue thy people.

Answers.

And blesse thine inheritance.

Minister.

Giue peace in our time, O Lord.

Answers.

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

Minister.

O God make cleane our hearts within vs.

Answers.

And take not thy holy Spirit from vs.

Then shall follow three Collects. 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 Collects shall neuer alter, but daily be said at Morning prayer, throughout all the yeere, as followeth.

The second Collect for peace.

O God which art author of peace & loue of concord, in knowledge of whom standeth our eternall life, whose seruice is perfect freedome : defend vs thy humble seruants in all assaults of our enemies, that wee surely trusting in thy defence, may not feare the power of any aduersaries, through the might of Iesus Christ our Lord. Amen.

The third Collect for grace.

O Lord our heauenly Father, Almighty and euerlasting God, which hast safely brought vs to this 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 kind of danger, but that all our doings may be ordered by thy governance, to doe alwayes that is righteous in thy sight, through Iesus Christ our Lord, Amen.

An order for Euening prayer throughout the whole yeere.

Then shall the Minister say.

Vr Father which art in Hea-
uen, &c.

Then likewise he shall say.

O Lord open thou our lips.

Answer.

And our mouth shall shew forth thy praise.

Minister.

O God make speede to saue vs.

Answer.

O Lord make haste to helpe vs.

Minister.

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

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

Praise ye the Lord.

Then Psalmes in order as they be appointed in the Table for Psalmes, except there bee proper Psalmes appointed for that day. Then a Lesson of the Old Testament, as it is appointed likewise in the Kalender, except there bee proper Lessons appointed for that day. After that Magnificat in English, as followeth.

Luk. 1. 46.

My soule doeth magnifie the Lord: and
my spirit hath reioiced in God my Sa-
uour.

For he hath regarded the lowlinesse of his
handmaiden.

For behold from henceforth: all genera-
tions shall call me blessed.

For he that is mighty hath magnified me:
and holy is his Name.

And his mercie is on them that feare him:
throughout all generations.

Hee hath shewed strength with his arme:
he hath scattered the proud in the imaginati-
on of their hearts.

He hath put downe the mighty from their
seate: and hath exalted the humble and
mecke.

Hee hath filled the hungry with good
things: & the rich he hath sent empty away.

Hee remembreth his mercie, hath holpen
his seruant Israel: as hee promised to our
forefathers, Abraham, and his seed for euer.

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

As it was in the beginning, is now, and e-
uer shall be: world without end.

Or the 98. Psalme.

O Sing vnto the Lord a new song: for he
hath done marvellous things.

With his own right hand, & with his holy
arme: hath he gotten himselfe the victory.

The Lord declared his saluation: his righ-

teousnes hath hee openly shewed in the sight
of the heathen.

He hath remembered his mercy and trueth
towards the house of Israel: and all the ends
of the world haue seene the saluation of our
God.

Shew your selues ioyfull vnto the Lord all
ye lands: sing, reioyce, and giue thanks.

Praise the Lord vpon the harpe: sing to the
harpe with a Psalme of thankelgiuing.

With trumpets also and shawmes: O shew
your selues ioyfull before the Lord the king.

Let the sea make a noise, and all that ther-
in is: the round world, and they that dwell
therein.

Let the floods clap their hands, and let the
hilles be ioyfull together before the Lord:
for he is come to iudge the earth.

With righteousnesse shall hee iudge the
world, and the people with equity.

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

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

*Then a Lesson of the new Testament, & after that
Nunc dimittis in English, as followeth.*

Lord now lettest thou thy seruant 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, &c.

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

Or this Psalme.

God be mercifull vnto vs, and blesse vs:
and shewe vs the light of his counte-
nance, and be mercifull vnto vs.

That thy way may bee knowne vpon the
earth: thy sauing 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, and
gouerne the nations vpon earth.

Let the people praise thee, O God: let
all the people praise thee.

Then shall the earth bring forth her en-
crease: and God, euen our owne God shall
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, &c.

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

Then shall follow the Creede, with other prayers, as is before appointed at morning praiſer after Benediſtus, and with three Collects: First, of the day: Second, for peace: Third, for aide against all perils, as hereafter followeth, which two last Collects shall be dayly said at Euening prayer, without alteration.

The second Collect at Euening prayer.

O God from whom all holy desires, all good counsels, and all iust workes doe proceed: giue vnto thy seruants that peace which the world cannot giue; that both our hearts may bee set to obey thy commandements, and also that by thee we being defended from the feare of our enemies, may passe our time in rest and quietnesse, through the merits of Iesus Christ our Sauour. Amen.

The third Collect for aide against all perils.

Lighten our darknesse, we beseech thee, O Lord, and by thy great mercie defend vs from all perils and dangers of this night, for the loue of thy onely Sonne our Sauour Iesus Christ. Amen.

In the feasts: of Christmas, the Epiphany, S. Matthias, Easter, the Ascension, Pentecost, S. Iohn Baptist, S. Iames, S. Bartholomew, S. Matthew, S. Simon and Iude, S. Andrew, and Trinitie Sunday, shall bee sung or said immediately after Benediſtus, this confession of our Christian faith.

Whoſoeuer will bee ſaued: before all things it is neceſſary that hee holde the Catholike faith.

Which faith except every one doe keepe holy and vndeſiled without doubt hee shall periſh euerlaſtingly.

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

Neither confounding the perſons: nor diuiding the ſubſtance.

For there is one perſon of the Father, another of the Sonne: 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 Maieſtie coeternall.

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

The Father vncrate, the Sonne vncrate, and the holy Ghoſt vncrate.

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 incomprehen-

ſibles, nor three vncrate: but one vncrate, and one incomprehenſible.

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

And yet they are not three Almighties: 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 likewiſe 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 verity: to acknowledge euery perſon by himſelfe to be God and Lord.

So are we forbidden by the Catholike Religion: to ſay there bee 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 be coeternall together: and coequal.

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

He therefore that will be ſaued: muſt thus thinke of the Trinitie.

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

For the right faith is, that we beleue and confeſſe: that our Lord Iesus Christ, the Son of God, is God and man.

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

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

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

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

One, not by conuerſion of the Godhead into fleſh: but by taking of the manhood into God.

One altogether, not by conuſion of ſubſtance: but by vnitie of perſon.

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

Who suffered for our saluation, descended into hell: rose againe the third day from the dead.

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

At whose comming all men shall rise againe with their bodies: and shall giue account for their owne workes.

And they that haue done good, shall goe into life euertlasting: and they that haue done euill, into euertlasting fire.

This is the Catholike faith, which except a man beleue faithfully, he cannot be saued.

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

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

¶ Thus endeth the order of Morning and Evening prayer throughout the whole yeere.

¶ Here followeth the Letany, to be sayd vpon Sundayes, Wednesdayes, and Fridayes, and at other times when it shall be commanded by the Ordinary.



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

O God the Father of heauen, &c.

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

O God the Sonne, &c.

O God the holy Ghost, proceeding from the Father and the Sonne: haue mercy vpon vs miserable sinners.

O God the holy Ghost, &c.

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

O holy, blessed and glorious Trinitie, &c.

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

Spare vs, good Lord.

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

Good Lord deliuer vs.

From all blindness of heart, from pride, vaine glory, and hypocrisie, from enuie, hatred and malice, and all vncharitableness.

Good Lord deliuer vs.

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

Good Lord deliuer vs.

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

Good Lord deliuer vs.

From all sedition and priuie conspiracie, from all false doctrine and heresie, from hardnesse of heart, and contempt of thy word and commandement.

Good Lord deliuer vs.

By the mystrie of thy holy incarnation: by thy holy natiuitie and circumcision, by thy Baptisme, fasting and temptation.

Good Lord deliuer vs.

By thine agony and bloody sweate, by thy crosse and passion, by thy precious death and buriall, by thy glorious resurrection and ascension, and by the comming of the holy Ghost.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of iudgement.

Good Lord deliuer vs.

Wee sinners doe beseech thee to heare vs (O Lord God) and that it may please thee to rule and gouerne thy holy Church vniuersally in the right way.

Wee beseech thee to heare vs, good Lord.

That it may please thee to keepe & strengthen in the true worshipping of thee, in righteousness and holinesse of life, thy seruant I A M E S our most gracious King and gouernour.

Wee beseech thee, &c.

That it may please thee to rule his heart in thy faith, feare and loue, and that he may euermore haue affiance in thee, and euer seeke thy honour and glory.

We beseech thee, &c.

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

We beseech thee, &c.

That it may please thee to blesse and preserve our noble Prince Charles, Frederick the Prince Elector Palatine, and the Lady Elizabeth his wife, with their royall issue.

We beseech thee, &c.

That it may please thee to illuminate all Bishops, Pastors, & ministers of the Church, with true knowledge and vnderstanding of thy word, and that both by their preaching and liuing, they may set it forth and shew it accordingly.

We beseech thee, &c.

That it may please thee to endue the Lords of the Counsell, and all the Nobility, with grace, wisdom, and vnderstanding.

We beseech thee, &c.

That it may please thee to blesse & keepe

the Magistrates, giuing them grace to execute iustice, and to maintaine truth.

We beseech thee, &c.

That it may please thee to blesse and keep all thy people.

We beseech thee, &c.

That it may please thee to giue to all nations, vnitie, peace and concord.

We beseech thee, &c.

That it may please thee to giue vs an heart to loue and dread thee, and diligently to liue after thy Commandements.

We beseech thee, &c.

That it may please thee to giue to all thy people increase of grace, to heare meekely thy word, and to receiue it with pure affection, and to bring forth the fruits of the spirit.

We beseech thee, &c.

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

We beseech thee, &c.

That it may please thee to strengthen such as doe stand, and to comfort and helpe the weake hearted, and to raise vp them that fall, & finally to beat down Satan vnder our feet.

We beseech thee, &c.

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

We beseech thee, &c.

That it may please thee to preserue all that trauell by land or by water, all women labouring of child, all sicke persons and yong children, and to shew thy pitie vpon all prisoners and captiues.

We beseech thee, &c.

That it may please thee to defend and provide for the fatherlesse children & widowes, and all that be desolate and oppressed.

We beseech thee, &c.

That it may please thee to haue mercy vpon all men.

We beseech thee, &c.

That it may please thee to forgie our enemies, persecuters and slanderers, and to aurne their hearts.

We beseech thee, &c.

That it may please thee to giue and preserue to our vse the kindly fruits of the earth, so as in due time we may enjoy them.

We beseech thee, &c.

That it may please thee to giue vs true repentance, to forgie vs all our finnes, negligences and ignorances, and to endue vs with the grace of thy holy Spirit, to amend our liues according to thy holy word.

We beseech thee, &c.

Son of God: we beseech thee to heare vs.

Sonne of God: we beseech thee to heare vs.

O Lambe of God: that takest away the finnes of the world.

Grant vs thy peace.

O Lambe of God: that takest away the finnes of the world.

Haue mercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord 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 finnes.

Answer.

Neither reward vs after our iniquities.

¶ Let vs pray.

O God, mercifull Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowfull, mercifully assist our prayers that we make before thee in all our troubles and aduersities, whensoever they oppress vs: and graciously heare vs: that those euils which the craft and subtilty of the deuill, or man worketh against vs, be brought to nought, & by the providence of thy goodnesse they may be disperied, that wee thy seruants being hurt by no persecutions, may euermore giue thanks vnto thee in thy holy Church, through Iesus Christ our Lord.

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

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

O Lord arise, helpe vs, and deliuer vs for thy honour.

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

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

From our enemies defend vs, O Christ.

Graciously looke vpon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgie the finnes of thy people.

Fauourably with mercy heare our prayers.

O Sonne of David haue mercy vpon vs.

Both now and euermore vouchsafe 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 Answer.

As we doe put our trust in thee.

¶ Let vs pray.

WE humbly beseech thee, O Father, mercifully to looke vpon our infirmitie, and for the glory of thy Names sake, turne from vs all those euils, that wee 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 liuing, to thy honour and glory, through our onely Mediatour and aduocate Iesus Christ our Lord. Amen.

A prayer for the Kings Maestie.

O Lord our heauenly Father, high and mighty, King of kings, Lord of lordes, the onely ruler of Princes, which doest from thy Throne behold all the dwellers vpon earth, most heartily we beseech thee with thy fauour to behold our most gracious Soueraigne lord King James, and to replenish him with the grace of thy holy Spirit, that hee may alway incline to thy will, and walke in thy way, endue him plenteously with heauenly gifts, grant him in health and wealth long to liue, strengthen him, that hee may vanquish and overcome all his enemies, and finally after this life, he may attaine euerlasting ioy and felicitie, through Iesus Christ our Lord. Amen.

A prayer for the Prince, and other the Kings children.

Almightie God, which hast promised to be a Father of thine elect, and of their feede, wee humbly beseech thee to blesse our gracious Prince Charles, Frederike the Prince Elector Palatine, and the Lady Elizabeth his wife, with their royall issue: endue them with thy holy Spirit, enrich them with thy heauenly grace, prosper them with all happines, & bring them to thine euerlasting kingdom, through Iesus Christ our Lord. Amen.

Almightie and euerlasting God, which onely workest great marueiles, send downe vpon our Bishops and Curats, and all Congregations committed to their charge, the healthfull Spirit of thy grace, and that they may truly please thee, powre vpo them the continuall dew of thy blessing: graunt this (O Lord) for the honour of our Aduocate and Mediatour Iesus Christ. Amen.

A prayer of Chrysostome.

Almightie God, which hast giuen vs grate at this time with one accord to make our common supplications vnto thee, and doest promise that when two or three are gathered together in thy Name, thou wilt graunt their requests: fulfill now, O Lord, the desires and petitions of thy ser-

uants, as may be most expedient for them, granting vs in this world knowledge of thy trueth, and in the world to come life euerlasting.

The grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy Ghost, be with vs all euermore. Amen. 2. Cor. 13. 13.

For raine, if the time require.

O God heauenly Father, which by thy Sonne Iesus Christ hast promised to all them that seeke thy kingdom and the righteousness thereof, all things necessary to their bodily sustenance, send vs, wee beseech thee, in this our necessitie, such moderate raine and shewres, that we may receiue the fruits of the earth to our comfort, and to thy honour, through Iesus Christ our Lord. Amen.

For faire weather.

O Lord God, which for the sinne of man didst once drowne all the world, except eight persons, and afterwards of thy great mercy didst promise neuer to destroy it so againe: wee humbly beseech thee, that although wee for our iniquities haue worthily deserued this plague of raine and waters, yet vpon our true repentance thou wilt send vs such weather, whereby wee may receiue the fruits of the earth in due season, and learne both by thy punishment to amend our liues, and for thy clemency to giue thee praise and glory, through Iesus Christ our Lord. Amen.

In the time of dearth and famine.

O God heauenly Father, whose gift it is that the raine doeth fall, the earth is fruitfull, beasts increase, and fishes doe multiply: behold, wee beseech thee, the afflictions of thy people, and grant that the scarcitie and dearth (which we doe now most iustly suffer for our iniquitie) may through thy goodnesse be mercifully turned into cheapnesse and plentie, for the loue of Iesus Christ our Lord, to whom with thee and the holy Ghost, be praise for euer. Amen.

In the time of warre.

O Almighty God, King of all kings, and gouernour of all things, whose power no creature is able to resist, to whom it belongeth iustly to punish sinners, and to be mercifull vnto them that truly repent: saue and deliuer vs (wee humbly beseech thee) from the hands of our enemies, abate their pride, assuage their malice, and confound their deuices, that we being armed with thy defence, may be preserved euermore from all perils, to glorifie thee which art the only giuer of al victory, through the merits of thy onely Sonne Iesus Christ our Lord. Amen.

In the time of any common plague, or sicknesse.

O Almighty God, which in thy wrath in the time of King Dauid, didst slay with the plague of pestilence threescore and ten thousand, and yet remembering thy mercy, didst saue the rest: haue pity vpon vs miserable sinners, that now are visited with great sicknesse and mortalitie, that like as thou didst then command thine Angel to cease from punishing, so it may now please thee to withdraw from vs this plague and grievous sicknes, through Iesus Christ our Lord. Amē.

O God, whose nature and propertie is euer to haue mercy and to forgiue, receiue our humble petitions: and though we be tyed and bound with the chaine of our sinnes, yet let the pitifulnesse of thy great mercy loose vs, for y^e honor of Iesus Christs sake, our Mediatour and Aduocate. Amen.

A thankesgiuing for raine.

O God our heavenly Father, who by thy gracious prouidence doest cause the former and the latter raine to descend vpon the earth, that it may bring forth fruit for the vse of man: wee giue thee humble thanks, that it hath pleased thee in our greatest necessity, to send vs at the last a ioyfull raine vpon thine inheritance, & to refresh it when it was dry, to the great comfort of vs thy vnworthy seruants, and to the glory of thy holy Name, through thy mercies in Iesus Christ our Lord. Amen.

A thankesgiuing for faire weather.

O Lord God, who hast iustly humbled vs by thy late plague of immoderate raine and waters, and in thy mercy hast relieved and comforted our soules by this seasonable and blessed change of weather, wee praise and glorifie thy holy Name for this thy mercy, and will alwayes declare thy louing kindnesse from generation to generation, through Iesus Christ our Lord. Amen.

A thankesgiuing for plentie.

O Most mercifull Father, which of thy gracious goodnesse hast heard the deuout prayers of thy Church, and turned our dearth and scarcitie, into cheapenesse and plenty; wee giue thee humble thanks for this thy especiall bounty, beseeching thee to

continue this thy louing kindnesse vnto vs, that our land may yeeld vs her fruits of increase, to thy glory & our comfort, through Iesus Christ our Lord. Amen.

A thankesgiuing for peace and victory.

O Almighty God, which art a strong towre of defence vnto thy seruants, against the face of their enemies: wee yeelde thee praise and thankesgiuing for our deliuerance from these great and apparant dangers, wherewith we were compassed: we acknowledge it thy goodnesse, that wee were not deliuered ouer as a prey vnto them, beseeching thee still to continue such thy mercie toward vs, that all the world may know that thou art our Sauour and mightie Deliuerer, through Iesus Christ our Lord. Amen.

A thankesgiuing for deliuerance from the Plague.

O Lord God, which hast wounded vs for our sinnes, and consumed vs for our transgressions by thy late heauie and dreadfull visitation, and now in the midst of iudgement remembering mercy, hast redeemed our soules from the iawes of death: we offer vnto thy Fatherly goodnesse, our selues, our soules and bodies, which thou hast deliuered, to be a liuing sacrifice vnto thee, alwayes praising and magnifying thy mercies in the midst of the Congregation, through Iesus Christ our Lord. Amen.

Or this.

WE humbly acknowledge before thee (O most mercifull Father) that all the punishments which are threatned in the Law, might iustly haue fallen vpon vs, by reason of our manifold transgressions and hardnesse of heart: yet seeing it hath pleased thee of thy tender mercy, vpon our weak and vnworthy humiliation, to aswage the noysome pestilence, wherewith wee lately haue beene sore afflicted, and to restore the voice of ioy and health into our dwellings, We offer vnto thy diuine Maiesty the sacrifice of praise and thankesgiuing, lauding and magnifying thy glorious Name for such thy preservation and prouidence ouer vs, thorow Iesus Christ our Lord, Amen.

The end of the Letanie.

The

**The Collects, with the order how to finde
the beginning and end of the Epistles and Gospels
in the New Testament by the Chapter and verse,
as it is appointed in the Booke of
Common Prayer.**

The first Sunday in Advent.

The Collect.

Almighty God, giue vs grace
that wee may cast away the
workes of darkenes, and put
on the armour of light, now
in the time of this mortal life,
(in the which thy Sonne Iesus Christ came
to visite vs in great humilitie) that in the
last day when hee shall come againe in his
glorious Maiestie, to iudge both the quicke
and the dead, wee may rise to life immortall
through him, who liueth and reigneth with
thee and the holy Ghost, now and euer.
Amen.

The Epistle.

Owe nothing to any man. **Rom. 13.**
verse 8. to the end.

The Gospel.

And when they drew neere. **Matth. 23**
verse 1. vnto verse 14.

The second Sunday in Advent.

The Collect.

Blessed Lord, which hast caused all ho-
ly Scriptures to bee written for our learn-
ing, grant that wee may in such wise heare
them, reade, marke, learne, and inwardly di-
gest them, that by patience and comfort of
thy holy word, wee may embrace and euer
hold fast the blessed hope of euermlasting life,
which thou hast giuen vs in our Sauour Ie-
sus Christ. Amen.

The Epistle.

For whatsoeuer things. **Rom. 13.**
verse 4. vnto verse 14.

The Gospel.

Then there shall be signes in the. **Luk. 21.**
verse 25. vnto verse 34.

The third Sunday in Advent.

The Collect.

Lord wee beseech thee giue care to our
prayers, and by thy gracious visitation,
lighten the darkenesse of our hearts, by our
Lord Iesus Christ. Amen.

The Epistle.

Let a man so esteeme of vs. **1. Cor. 4.**
verse 1. vnto verse 6.

The Gospel.

And when Iohn heard in the. **Matt. 11**
verse 2. vnto verse 11.

The fourth Sunday in Advent.

The Collect.

Lord raise vp, we pray thee, thy power,
and come among vs, and with great
might succour vs, that whereas through our
sinnes and wickednes we be sore let and hin-
dred, thy bountifull grace & mercy (through
the satisfaction of thy Sonne our Lord) may
speedily deliuer vs, to whom with thee and
the holy Ghost, be honour and glory world
without end. Amen.

The Epistle.

Reioyce in the Lord alway. **Phil. 4.**
verse 4. vnto verse 8.

The Gospel.

Then this is the Record of Iohn. **Ioh. 1.**
verse 9. vnto verse 29.

On Christmas day.

The Collect.

Almighty God, which hast giuen vs thy
only begotten Sonne to take our na-
ture vpon him, and this day to be borne of a
pure Virgin, grant that we, being regenerate,
and made thy children by adoption & grace,
may daily bee renewed by thy holy Spirit,
through the same our Lord Iesus Christ, who
liueth, &c.

The Epistle.

At sundry times and in diuers. **Heb. 1.**
verse 1. vnto verse 13.

The Gospel.

In the beginning was the. **Ioh. 1.**
verse 1. vnto verse 15.

Saint Stephens day.

The Collect.

Grant vs, O Lord, to learne to loue our
enemies, by the example of thy Martyr
S. Steuen, who prayed for his persecuters, to
thee which liuest and reignest, &c.

*Then shall follow a Collect of the Nativity, which
shall be said continually vntill New yeres day.*

The Epistle.

But he being full of the holy. **Acts. 7.**
verse 15. vnto the end.

The Gospel.

Wherefore behold, I send. **Matt. 23**
verse 34. vnto the end.

Saint Iohn Evangelists day.

The Collect.

Mercifull Lord, we beseech thee to cast
thy bright beames of light vpon thy
Church,

The Collects.

Church, that it being lightened by the doctrine of the blessed Apostle and Euangelist Iohn, may attaine to thy euermlasting gifts, through Iesus Christ our Lord. Amen.

The Epistle.

That which was from the. 1. Ioh. 1.
verse 1. vnto the end.

The Gospel.

He said vnto him, Follow me. Ioh. 2. 1.
verse 19. vnto the end.

Innocents day.

The Collect.

Almighty God, whose prayse this day the yong Innocents thy witnesses haue confessed and shewed forth, not in speaking, but in dying, mortifie and kill all vices in vs, that in our conuersation our life may expresse thy faith, which with our tongues wee doe confesse, through Iesus Christ our Lord.

The Epistle.

Then I looked, and lo, a Lambe. Reu. 14.
verse 1. vnto the end.

The Gospel.

The Angel of the Lord appeared. Matt. 2.
verse 13. vnto verse 19.

Sunday after Christmas day.

The Collect.

Almighty God, which hast giuen vs thine only begotten Sonne to take our nature vpon him, and this day to bee borne of a pure Virgin, grant, that wee being regenerate, and made thy children by adoption and grace, may dayly be renewed by thy holy Spirit, through the same our Lord Iesus Christ, who liueth, &c.

The Epistle.

Then I say, that the heire. Gal. 4.
verse 1. vnto verse 8.

The Gospel.

The booke of the generation. Matt. 1.
verse 1. to the end.

The Circumcision of Christ.

The Collect.

Almighty God, which madeest thy blessed Sonne to be circumcised and obedient to the Law for man, grant vs the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnall lustes, may in all things obey thy blessed wil, through the same thy Sonne Iesus Christ our Lord.

The Epistle.

Blessed is the man to whom. Rom. 4.
verse 8. vnto verse 15.

The Gospel.

And it came to passe when the. Luke 2.
verse 15. vnto verse 22.

If there bee a Sunday betwene the Epiphany and the Circumcision, then shall be recited the

same Collect, Epistle and Gospel as the Communion which was used vpon the day of Circumcision.

The Epiphany.

The Collect.

O God, which by the leading of a starre diddest manifest thy onely begotten Sonne to the Gentiles, mercifully grant, that we which know thee now by faith, may after this life haue the fruition of thy glorious Godhead, through Christ our Lord.

The Epistle.

For this cause I Paul. Ephe. 3.
verse 1. vnto verse 13.

The Gospel.

When Iesus then was borne. Math. 2.
verse 1. vnto verse 13.

The first Sunday after the Epiphany.

The Collect.

Lord wee beseech thee mercifully to receiue the prayers of thy people which call vpon thee, and grant that they may both perceiue and know what things they ought to doe, and also haue grace and power faithfully to fulfill the same, through Iesus Christ our Lord.

The Epistle.

I beseech you therefore brethren. Rom. 12.
verse 1. vnto verse 6.

The Gospel.

And when he was twelue yeere. Luk. 2.
verse 42. vnto the end.

The second Sunday after the Epiphany.

The Collect.

Almighty and euermlasting God, which doest gouerne all things in heauen and in earth, mercifully heare the supplications of thy people, and grant vs thy peace all the dayes of our life.

The Epistle.

Seeing that we haue gifts. Rom. 2.
verse 6. end in ver. 16. at Be not wise, &c.

The Gospel.

And the third day was there a. Ioh. 2.
verse 1. vnto verse 12.

The third Sunday after the Epiphany.

The Collect.

Almighty and euermlasting God, mercifully looke vpon our infirmities, and in all our dangers and necessities, stretch forth thy right hand to helpe and defend vs, through Christ our Lord.

The Epistle.

Be not wise in your selues. Rom. 12.
verse 16. vnto the end.

The Gospel.

Now when he was come downe. Math. 8.
verse 1. vnto verse 14.

The

The Collects.

The fourth Sunday after the Epiphany.

The Collect.

God which knowest vs to bee set in the mids of so many & great dangers, that for mans frailtinesse wee cannot alway stand vprightly: graunt to vs the health of body and soule, that all those things which we suffer for sinne, by thy helpe we may well passe and ouercome, through Christ our Lord.

The Epistle.

Let euery soule be subiect. Rom. 13.
verse 1. vnto verse 8.

The Gospel.

And when he was entred into, Matth. 8.
verse 23. vnto the end.

The fifth Sunday after the Epiphany.

The Collect.

Lord, wee beseech thee to keepe thy Church and household continually in thy true Religion, that they which doe leane onely vpon hope of thy heavenly grace, may euermore be defended by thy mighty power, through Christ our Lord.

The Epistle.

Now therefore as the elect. Col. 3.
verse 12. vnto verse 18.

The Gospel.

The kingdome of heauen is. Matth. 13.
verse 24. vnto verse 31.

The sixth Sunday (if there be so many) shal haue the same Collect, Epistle and Gospel, that was vpon the fifth Sunday.

Septuagesima Sunday.

The Collect.

O Lord, wee beseech thee fauourably to heare the prayers of thy people, that we which are iustly punished for our offences, may be mercifully deliuered by thy goodnesse, for the glory of thy Name, through Iesus Christ our Sauour, who liueth and reigneth, &c.

The Epistle.

Know ye not that they which. 1. Cor. 9.
verse 24. vnto the end.

The Gospel.

For the kingdome of heauen. Matth. 20.
verse 1. vnto verse 17.

Sexagesima Sunday.

The Collect.

Lord God, which seest that we put not our trust in any thing that we doe, mercifully grant that by thy power wee may be defended against all aduersitie, through Iesus Christ our Lord.

The Epistle.

For ye suffer fooles gladly. 2. Cor. 11.
verse 19. vnto verse 32.

The Gospel.

Now when much people were. Luk. 8.
verse 4. vnto verse 16.

Quinquagesima Sunday.

The Collect.

O Lord, which doest teach vs that all our doings without charitie are nothing worth, send thy holy Ghost, and powre into our hearts that most excellent gift of charitie, the very bond of peace and all vertues, without the which whosoener liueth, is counted dead before thee: grant this for thy onely Sonne Iesus Christs sake.

The Epistle.

Though I speake with the. 1. Cor. 13.
verse 1. vnto the end.

The Gospel.

Then Iesus tooke vnto him. Luke 18
verse 3. vnto the end.

The first day of Lent.

The Collect.

Almightie and euertlasting God, which hatest nothing that thou hast made, and doest forgiue the sinnes of all them that be penitent: create and make in vs new and contrite hearts, that we worthily lamenting our sinnes, and acknowledging our wretchednesse, may obtaine of thee the God of all mercy, perfect remission and forgiveness, through Iesus Christ.

The Epistle.

Turne you vnto me with all. Ioel 2.
verse 12. vnto verse 18.

The Gospel.

Moreover when ye fast, looke. Matth. 6.
verse 16. vnto verse 22.

The first Sunday in Lent.

The Collect.

O Lord, which for our sakes diddest fast fourtie dayes and fourtie nights: giue vs grace to vse such abstinence, that our flesh being subdued to the Spirit, wee may euer obey thy godly motions in righteousness and true holinesse, to thy honour and glory, which liuest and reignest, &c.

The Epistle.

So we therefore as workers. 2. Cor. 6.
verse 1. vnto verse 11.

The Gospel.

Then was Iesus led of the. Mat. 4.
verse 1. vnto verse 12.

The second Sunday in Lent.

The Collect.

Almightie God, which doest see that we haue no power of our selues to help our selues, keepe thou vs both outwardly in our bodies, and inwardly in our soules, that wee may be defended from all aduersities which may happen to the body, and from all euil thoughts which may assaule and hurt the soule, through Iesus Christ, &c.

The

The Epistle.
And furthermore we beseech. 1. Thes. 4.
verse 1. vnto verse 9.
The Gospel.
And Iesus went thence. Matth. 4.
verse 21. vnto verse 29.

The third Sunday in Lent.

The Collect.
WE beseech thee Almighty God,
looke vpon the hearty desires of thy
humble seruants, and stretch forth the right
hand of thy Maiestie, to be our defence a-
gainst all our enemies, through Iesus Christ
our Lord. Amen.

The Epistle.
Be ye therefore followers of the. Ephes. 5.
verse 1. vnto verse 15.

The Gospel.
Then he cast out a deuill. Luk. 11.
verse 14. vnto verse 29.

The fourth Sunday in Lent.

The Collect.
GRaunt we beseech thee Almighty God,
that wee which for our euill deedes are
worthily punished, by the comfort of thy
grace may mercifully be relieued, through
our Lord Iesus Christ.

The Epistle.
Tell me, ye that will be vnder. Gal. 4.
verse 21. vnto the end.

The Gospel.
Iesus went his way ouer the. Iohn 6.
verse 1. vnto verse 15.

The fifth Sunday in Lent.

The Collect.
WE beseech thee Almighty God,
mercifully to looke vpon thy peo-
ple, that by thy great goodnesse they may
be gouerned and preserued euermore both
in body and soule, through Iesus Christ our
Lord. Amen.

The Epistle.
But Christ being come an high. Hebr. 9.
verse 1. vnto verse 16.

The Gospel.
Which of you can rebuke me of. Iohn 8.
verse 46. vnto the end.

The Sunday next before Easter.

The Collect.
Almighty and euerlasting God, which
of thy tender loue toward man, hast
sent our Sauour Iesus Christ, to take vpon
him our flesh, and to suffer death vpon the
Crosse, that all mankind should follow the
example of his great humilitie: mercifully
graunt that wee both follow the example of
his patience, and be made partakers of his
resurrection, through the same Iesus Christ
our Lord.

The Epistle.
Let the same minde be in you. Phil. 2.
verse 5. vnto verse 12.

The Gospel.
And it came to passe, when. Matth. 26.
verse 1. vnto Chap. 27. verse 57.
Munday next before Easter.

The Epistle.
Who is he that commeth. Isai 63.
verse 1. vnto the end.

The Gospel.
And two dayes after followed. Marke 14.
verse 1. vnto the end.

Tuesday before Easter.
The Epistle.
The Lord God hath opened. Isai 50.
verse 5. vnto the end.

The Gospel.
And anon in the dawning. Marke 15.
verse 1. vnto the end.

Wednesday before Easter.
The Epistle.
For where a Testament is. Hebr. 9.
verse 16. vnto the end.

The Gospel.
Now the feast of vnleauened bread. Luk. 22.
verse 1. vnto the end.

Thursday next before Easter.
The Epistle.
Now in this that I declare. 1. Cor. 11.
verse 17. vnto the end.

The Gospel.
Then the whole multitude. Luke 22.
verse 1. vnto the end.

On good Friday.
The Collect.

Almighty God, wee beseech thee graci-
ously to behold this thy Family, for the
which our Lord Iesus Christ was content to
be betrayed, and given vp into the hands of
wicked men, and to suffer death vpon the
Crosse: who liueth and reigneth, &c.

Almighty & euerlasting God, by whose
Spirit the whole body of the Church
is gouerned and sanctified, receiue our sup-
plications and prayers which we offer before
thee, for all estates of men in thy holy Con-
gregation, that euery member of the same
in his vocation and ministerie, may truly
and godly serue thee, through our Lord Ie-
sus, &c.

Mercifull God, who hast made all men,
and hatest nothing that thou hast
made, nor wouldest the death of a sinner,
but rather that he should be conuerted and
liue, haue mercy vpon all Iewes, Turkes, In-
fidels and Heretiques, and take from them
all ignorance, hardnesse of heart, and con-
tempt of thy word, and so fetch them home
(blessed Lord) to thy flocke, that they may
be

bee saued among the remnant of the true Israelites, and bee made one fold vnder one Shepheard Iesus Christ our Lord, who liueth and reigneth, &c.

The Epistle.

For the Law hauing the. Heb. 10.
verse 1. vnto verse 26.

The Gospel.

When Iesus had spoken these. Iohn 18.
verse 1. vnto the end of Chap. 19.

Easter Euen.

The Epistle.

For it is better (if the will of. 1. Pet. 3.
verse 17. vnto the end.

The Gospel.

And when the Euen was come. Matth. 27.
verse 57. vnto the end.

Easter day.

¶ At Morning prayer, in stead of the Psalms, O come, let vs, &c. these Anthemes shall bee sung or said.

Chrift rising againe from the dead, now dieth not, death from henceforth hath no power vpon him, for in that hee died, hee died but once to put away sinne, but in that hee liueth, he liueth vnto God. And so likewise count your selues dead vnto sinne, but liuing vnto God, in Christ Iesus our Lord.

Chrift is risen againe, the first fruits of them that sleepe, for seeing that by man came death, by man also came the resurrection of the dead: for as by Adam all men doe die, so by Christ all men shall bee restored to life.

The Collect.

Almighty God, which through thine only begotten Sonne Iesus Christ hast overcome death, and opened vnto vs the gate of euertlasting life, wee humbly beseech thee, that as by thy special grace preuenting vs, thou doest put in our minds good desires, so by thy continuall helpe, we may bring the same to good effect, through Iesus Christ our Lord, who liueth, &c.

The Epistle.

If ye be then risen with Christ. Col. 3.
verse 1. vnto verse 8.

The Gospel.

Now the first day of the. Iohn 20.
verse 1. vnto verse 11.

Monday in Easter weeke.

The Collect.

Almightie God. As vpon Easter day.

The Epistle.

Then Peter opened his. Acts 10.
verse 34. vnto verse 44.

The Gospel.

And behold two of them went. Luk. 24.
verse 13. vnto verse 36.

Tuesday in Easter weeke.

The Collect.

Almighty Father, which hast giuen thine only Sonne to die for our sinnes, and to rise againe for our iustification: grant vs so to put away the leauen of malice and wickednesse, that wee may alway serue thee in purenesse of liuing and trueth, through Iesus Christ our Lord. Amen.

The Epistle.

Ye men and brethren, children of. Acts 13.
verse 26. vnto verse 42.

The Gospel.

Iesus himselfe stood in the. Luke 24.
verse 36. vnto verse 49.

The first Sunday after Easter.

The Collect.

Almighty God, &c. As vpon Easter day.

The Epistle.

For all that is borne of God. 1. Ioh. 5.
verse 4. vnto verse 13.

The Gospel.

The same day at night. Iohn 20.
verse 19. vnto verse 24.

The second Sunday after Easter.

The Collect.

Almighty God, which hast giuen thy only Sonne to be vnto vs both a sacrifice for sinne, and also an example of good life, giue vs the grace that wee may alway most thankfully receiue that his inestimable benefit, and also dayly endeavour our selues to follow the blessed steps of his most holy life. Amen.

The Epistle.

For this is thanke worthy. 1. Pet. 2.
verse 19. vnto the end.

The Gospel.

I am the good shepheard. Ioh. 10.
verse 11. vnto verse 17.

The third Sunday after Easter.

The Collect.

Almighty God, which shewest to all men that be in error, the light of thy trueth, to the intent that they may returne into the way of righteousness, grant vnto all them that be admitted into the fellowship of Christs Religion, that they may eschew those things that bee contrary to their profession, and follow all such things as bee agreeable to the same, through our Lord Iesus Christ. Amen.

The Epistle.

Dearely beloved, I beseech you. 1. Pet. 2.
verse 11. vnto verse 18.

The Gospel.

A little while and ye shall not. Ioh. 16.
verse 16. vnto verse 23.

The

The Collects.

The fourth Sunday after Easter.

The Collect.

Almighty God, which doest make the minds of all faithfull men to be of one will, graunt vnto thy people, that they may loue the thing which thou commandest, and desire that which thou doest promise, that among the sundry and manifold changes of the world, our hearts may surely there be fixed, whereas true ioyes are to be found, through Iesus Christ our Lord. Amen.

The Epistle.

Euery good giuing, and euery.
verse 17. vnto verse 22.

James 1.

The Gospel.

But now I goe my way.
verse 5. vnto verse 16.

Ioh. 16

The first Sunday after Easter.

The Collect.

Lord, from whom all good things doe come, grant vs thy humble seruants, that by thy holy inspiration wee may thinke those things that be good, and by thy mercifull guiding may performe y same, through our Lord Iesus Christ. Amen.

The Epistle.

And be doers of the word.
verse 22. vnto the end.

Iam. 1.

The Gospel.

Verely, verely I say vnto you.
verse 23. vnto the end.

Ioh. 16.

Ascension day.

The Collect.

Grant, we beseech thee Almighty God, that like as we doe beleue thine onely begotten Sonne our Lord to haue ascended into the heauens: so wee may also in heart and mind thither ascend, and with him continually dwell. Amen.

The Epistle.

I haue made thee the former.
verse 1. vnto verse 12.

A& 1.

The Gospel.

Finally he appeared vnto.
verse 14. vnto the end.

Mar. 16

The Sunday after ascension day.

The Collect.

O God the King of glory, which hast exalted thine onely Sonne Iesus Christ with great triumph into thy kingdome of heauen: we beseech thee leaue vs nor comfortlesse, but send vs thine holy Ghost to comfort vs, and exalt vs vnto the same place whither our Sauour Christ is gone before, who liueth, &c.

The Epistle.

Now the end of all things is at.
verse 7. vnto verse 12.

1. Pet. 4.

The Gospel.

But when the comforter shall,

Ioh. 15.

verse 26. end, Chap. 16. in verse 4. at, And these.

Whitsunday.

The Collect.

God, which as vpon this day, hast taught the hearts of thy faithfull people, by the sending to them the light of thy holy Spirit, grant vs by the same Spirit to haue a right iudgement in all things, and euermore to reioyce in his holy comfort, through the merits of Iesus Christ our Saviour, who liueth & reigneth with thee in the vinity of the same Spirit, one God world without end. Amen.

The Epistle.

And when the day of Pentecost.
verse 1. vnto verse 12.

A& 2.

The Gospel.

If ye loue me keepe my.
verse 15. vnto the end.

Iohn 14.

Munday in Whitsun weeke.

The Collect.

God which as, &c. *As vpon Whitsunday.*

The Epistle.

Then Peter opened his mouth.
verse 34. vnto the end.

A& 10.

The Gospel.

For God so loued the world,
verse 16. vnto verse 22.

Ioh. 3

Tuesday in Whitsun weeke.

The Collect.

God which as &c. *As vpon Whitsunday.*

The Epistle.

Now when the Apostles which.
verse 14. vnto verse 18.

A& 8.

The Gospel.

Verely, verely I say vnto you.
verse 1. vnto verse 11.

Iohn 10

Trinitie Sunday.

The Collect.

Almighty and euerlasting God, which hast giuen vnto vs thy seruants grace by the confession of a true faith, to acknowledge the glory of the eternall Trinitie, and in the power of thy Diuine Maiestie to worship the vnitie: we beseech thee that through the stedfastnesse of this faith, wee may euermore be defended from all aduersitie, which liuest and reigneth, &c.

The Epistle.

After this I looked, and behold.
verse 1. vnto the end.

Reuel. 4.

The Gospel.

There was now a man of the.
verse 1. vnto verse 16.

Iohn 3

The first Sunday after Trinitie.

The Collect.

God, the strength of all them that trust in thee, mercifully accept our prayers: and because the weakenesse of our mortall nature can doe no good thing without thee, grant

grant vs the helpe of thy grace, that in keeping of thy commandements, we may please thee both in will and deede, through Iesus Christ our Lord.

The Epistle.

Beloued let vs loue one. 1. Iohn 4.
verse 7. vnto the end.

The Gospel.

There was a certaine rich man. Luk. 16.
verse 19. vnto the end.

The second Sunday after Trinity.

The Collect.

Lord make vs to haue a perpetual feare and loue of thy holy name, for thou neuer failest to helpe and gouerne them, whom thou doest bring vp in thy Redfast loue: grant this, &c.

The Epistle.

Maruell not, my brethren, though. 1. Ioh. 3.
verse 13. vnto the end.

The Gospel.

A certaine man made a great. Luke 14.
verse 16. vnto verse 25.

The third Sunday after Trinity.

The Collect.

Lord wee beseech thee mercifully to heare vs, & vnto whom thou hast giuen an hearty desire to pray, grant that by thy mighty ayde we may be defended, through Iesus Christ our Lord,

The Epistle.

And submit your selues euery. 1. Pet. 5.
verse 5. vnto verse 12.

The Gospel.

Then resorted vnto him all the. Luk. 15.
verse 1. vnto verse 11.

The fourth Sunday after Trinity.

The Collect.

God the proteour of all that trust in thee, without whom nothing is strong, nothing is holy, increase and multiplie vpon vs thy mercie, that thou being our ruler and guide, wee may so passe through things temporall, that wee finally lose not the things eternall: grant this heavenly Father, for Iesus Christs sake our Lord.

The Epistle.

For I count that the afflictions. Rom. 8.
verse 18. vnto verse 24.

The Gospel.

Be ye therefore mercifull, as. Luke 6.
verse 36. vnto verse 43.

The fifth Sunday after Trinity.

The Collect.

Grant Lord, wee beseech thee, that the course of this world may bee so peaceably ordered by thy gouernance, that thy Congregation may ioyfully serue thee in all godly quietnesse, through Iesus Christ our Lord.

The Epistle.

Finally be ye all of one mind. 1. Pet. 3.
verse 8. end in verse 15. ar. And be ready.

The Gospel.

Then it came to passe as the. Luke 5.
verse 1. vnto verse 12.

The vij. Sunday after Trinity.

The Collect.

God which hast prepared to them that loue thee, such good things as passe all mans vnderstanding: powre into our hearts such loue toward thee, that we louing thee in all things, may obtaine thy promises, which exceede all that we can desire, through Iesus Christ, &c.

The Epistle.

Know ye not, that all which. Rom. 6.
verse 3. vnto verse 12.

The Gospel.

For I say vnto you, except your. Matt. 5.
verse 20. vnto verse 27.

The vij. Sunday after Trinity.

The Collect.

Lord of all power and might, which art the author and giuer of all good things, graffe in our hearts the loue of thy Name, increase in vs true religion, and nourish vs with all goodnesse, and of thy great mercie keepe vs in the same, through Iesus Christ, &c.

The Epistle.

I spake after the manner of men. Rom. 6.
verse 19. vnto the end.

The Gospel.

In those dayes when there was. Mark. 8.
verse 1. vnto verse 10.

The viij. Sunday after Trinity.

The Collect.

God whose providence is neuer deceived, wee humbly beseech thee, that thou wilt put away from vs all hurtful things, and giue those things which bee profitable for vs: through Iesus Christ our Lord.

The Epistle.

Therefore brethren, we are debtors. Rom. 8.
verse 12. vnto verse 18.

The Gospel.

Beware of false prophets. Math. 7.
verse 15. vnto verse 22.

The ix. Sunday after Trinity.

The Collect.

Grant vs Lord, wee beseech thee, the spirit to thinke and doe alwayes such things as be rightfull, that we which cannot be without thee, may by thee be able to liue according to thy will, through Iesus Christ our Lord.

The Epistle.

Moreover, brethren, I would. 1. Cor. 10.
verse 1. vnto verse 14.

The Collects.

The Gospel.

And he said also vnto his.

Luke 16

verse 1. vnto verse 10.

The x. Sunday after Trinitie.

The Collect.

Let thy mercifull cares, O Lord, bee open to the prayers of thy humble servants: and that they may obtaine their petitions, make them to aske such things as shall please thee, through Iesus Christ our Lord.

The Epistle.

Now concerning spiritual gifts. 1. Cor. 12

verse 1. vnto verse 12.

The Gospel.

And when he was come neere.

Luk. 19

verse 14. end in verse 47. at, And the high Priests and the.

The xi. Sunday after Trinitie.

The Collect.

GOD which declarest thy Almighty power, most chiefly in shewing mercie and pitie, giue vnto vs abundantly thy grace, that wee running to thy promises, may bee made partakers of thy heavenly treasure, through Iesus Christ our Lord.

The Epistle.

Moreover, brethren, I declare. 1. Cor. 15.

verse 1. vnto verse 12.

The Gospel.

He spake also this parable vnto. Luke 18.

verse 9. vnto verse 15.

The xij. Sunday after Trinitie.

The Collect.

Almighty and euerlasting God, which art alwayes more ready to heare then we to pray, and art wont to giue more then either wee desire or deserue: powre downe vpon vs the abundance of thy mercie, forgiving vs those things whereof our conscience is afraid, and giuing vnto vs that that our prayer dare not presume to aske, through Iesus Christ our Lord.

The Epistle.

And such trust haue we through. 2. Cor. 3.

verse 4. vnto verse 10.

The Gospel.

And he departed againe.

Mark. 7

verse 31. vnto the end.

The xij. Sunday after Trinitie.

The Collect.

Almighty and mercifull God, of whose only gift it cometh, that thy faithfull people doe vnto thee, true and laudable seruice: Grant, we beseech thee, that we may so runne to thy heavenly promises, that we faile not finally to attaine the same, through Iesus Christ our Lord.

The Epistle.

Now to Abraham and his seed,

Gal. 3.

verse 16. vnto verse 23.

The Gospel.

Blessed are the eyes which see.

Luk. 10.

verse 23. vnto verse 38.

The xiiij. Sunday after Trinitie.

The Collect.

Almighty and euerlasting God, giue vnto vs the increase of faith, hope, and charity, and that we may obtaine that which thou doest promise, make vs to loue that which thou doest command, through Iesus Christ our Lord.

The Epistle.

Then I say walke in the spirit.

Gala. 5.

verse 16. vnto verse 25.

The Gospel.

And so it was when he went.

Luke 17.

verse 11. vnto verse 20.

The xv. Sunday after Trinitie.

The Collect.

Keepe wee beseech thee, O Lord, thy Church, with thy perpetual mercy, and because the frailty of man without thee cannot but fall, keepe vs euer by thy helpe, and leade vs to all things profitable to our saluation, through Iesus Christ our Lord.

The Epistle.

You see how large a letter.

Gala. 6.

verse 11. vnto the end.

The Gospel.

No man can serue two masters.

Matt. 6.

verse 24. vnto the end.

The xvi. Sunday after Trinitie.

The Collect.

Lord we beseech thee, let thy continual pitie cleanse and defend thy congregation: and because it cannot continue in safety without thy succour, preserve it euer more by thy helpe and goodnesse, through Iesus Christ our Lord.

The Epistle.

Wherefore I desire that ye.

Ephe. 3

verse 13. vnto the end.

The Gospel.

And it came to passe the day after.

Luk. 7

verse 11. to verse 18.

The xvij. Sunday after Trinitie.

The Collect.

Lord wee pray thee, that thy grace may alwayes preuent and follow vs, and make vs continually to bee giuen to all good workes, through Iesus Christ our Lord.

The Epistle.

I therefore being prisoner.

Ephes. 4.

verse 1. vnto verse 7.

The Gospel.

And it came to passe when,

Luke 14.

verse 1. vnto verse 12.

The xvij. Sunday after Trinitie.

The

The Collect.

Lord we beseech thee, grant thy people grace to auoid the infections of the deuill, and with pure heart and mind to follow thee the onely God, through Iesus Christ our Lord. Amen.

The Epistle.

I thanke my God alwayes. 1. Cor. 1.
verse 4. vnto verse 9.

The Gospel.

But when the Pharises had. Matth. 22.
verse 34. vnto the end.

The xix. Sunday after Trinitie.

The Collect.

O God, forasmuch as without thee wee are not able to please thee, grant that the working of thy mercy may in all things direct and rule our hearts, through Iesus Christ our Lord.

The Epistle.

This I say therefore, and testifie. Eph. 4.
verse 17. vnto the end.

The Gospel.

Then he entred into a ship. Matth. 9.
verse 1. vnto verse 9.

The xx. Sunday after Trinitie.

The Collect.

Almightie and mercifull God, of thy aboutifull goodnesse keepe vs from all things that may hurt vs, that we, being ready both in body and soule, may with free hearts accomplish those things that thou wouldest haue done, through Iesus Christ our Lord.

The Epistle.

Take heede therefore that yee. Eph. 5.
verse 15. vnto verse 22.

The Gospel.

The kingdome of heauen is. Matth. 22.
verse 2. vnto verse 15.

The xxi. Sunday after Trinitie.

The Collect.

Graunt we beseech thee, mercifull Lord, to thy faithfull people pardon and peace, that they may be cleansed from all their finnes, and serue thee with a quiet minde, through Iesus Christ our Lord.

The Epistle.

Finally my brethren, be strong. Eph. 6.
verse 10. vnto verse 21.

The Gospel.

And there was a certaine ruler. Ioh. 4.
verse 46. vnto the end.

The xxij. Sunday after Trinitie.

The Collect.

Lord we beseech thee to keep thy household the Church in continuall godlinesse, that through thy protection it may be free from all aduersities, and deuoutly giuen to serue thee in good workes, to the glory of thy Name, through Iesus Christ our Lord.

The Epistle.

I thanke my God, hauing. Phil. 1.
verse 3. vnto verse 12.

The Gospel.

Then came Peter to him. Matth. 18.
verse 21. vnto the end.

The xxij. Sunday after Trinitie.

The Collect.

God our refuge and strength, which are the authour of all godlinesse, be readie to heare the deuour prayers of the Church, and grant that those things which wee aske faithfully, wee may obtaine effectually, through Iesus Christ our Lord.

The Epistle.

Brethren, be followers of me. Phil. 3.
verse 17. vnto the end.

The Gospel.

Then went the Pharises and. Mat. 22.
verse 15. vnto verse 22.

The xxij. Sunday after Trinitie.

The Collect.

Lord we beseech thee, asoile thy people from their offences, that through thy bountifull goodnes we may be deliuered fro the bonds of all those finnes, which by our frailtie we haue committed: Grant this, &c.

The Epistle.

We giue thanks to God. Coloss. 1.
verse 3. vnto verse 13.

The Gospel.

While he thus spake. Matth. 9.
verse 18. vnto verse 27.

The xxv. Sunday after Trinitie.

The Collect.

Stirre vp wee beseech thee, O Lord, the swills of thy faithfull people, that they plentifully bringing forth the fruite of good workes, may of thee be plentifully rewarded, through Iesus Christ our Lord.

The Epistle.

Behold, the dayes come. Iere. 23.
verse 5. vnto verse 9.

The Gospel.

Then Iesus lift vp his eyes. Iohn 6.
verse 5. vnto verse 15.

If there be any moe Sundayes before Aduent Sunday, to supply the same, shall be taken the Collect, Epistle and Gospel of some of those Sundayes which were omitted betweene the Epiphanie and Septuagesima.

Saints Andrewes day.

The Collect.

Almighty God, which diddest giue such a grace vnto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Sonne Iesus Christ, and followed him without delay: graunt vnto vs all that wee being called by thy holy word, may forthwith giue ouer our selues obediently to

follow thy Commandements, through the same Iesus Christ our Lord.

The Epistle.

For if thou shalt confesse. Rom. 10.
verse 9. vnto the end.

The Gospel.

And Iesus walking by the. Matth. 4.
verse 18. vnto verse 23.

S. Thomas the Apostle.

The Collect.

Almightie and euerlasting God, which for the more confirmation of the faith diddest suffer thy holy Apostle Thomas to be doubtfull in thy Soannes resurrection: grant vs so perfectly, and without all doubt to beleue in thy Sonne Iesus Christ, that our faith in thy sight neuer bee reprooued. Heare vs, O Lord, through the same Iesus Christ, to whom, &c.

The Epistle.

Now therefore ye are no. Ephes. 2.
verse 19. vnto the end.

The Gospel.

But Thomas one of the. Iohn 20.
verse 24. vnto the end.

Conversion of Paul.

The Collect.

God which hast taught all the world, through the preaching of thy blessed Apostle S. Paul: grant we beseech thee that we which haue this wonderful conversion in remembrance, may follow and fulfill thy holy doctrine that he taught, through Iesus, &c.

The Epistle.

And Saul yet breathing out, Acts 9.
verse 1. vnto verse 23.

The Gospel.

Then answered Peter, and Matth. 19.
verse 27. vnto the end.

Purification of S. Mary the Virgin.

The Collect.

Almightie and euerlasting God, wee humbly beseech thy Maiestie, that as thy onely begotten Sonne was this day presented in the Temple in the substance of our flesh: so grant that we may be presented vnto thee with pure and cleare minds, by Iesus Christ our Lord.

The Epistle.

The same Epistle appointed the Sunday before.

The Gospel.

And when the dayes of her. Luke 2.
verse 22. end in verse 27. at, And when the.

S. Matthias day.

The Collect.

Almighty God, which in y place of the traitour Iudas, diddest chuse thy faithful seruant Matthias to be of the number of the twelue Apostles, grant that thy Church, being alwayes preserued fro false Apostles,

may be ordered and guided by faithfull and true pastors, through Iesus Christ our Lord.

The Epistle.

And in those dayes Peter. Acts 1.
verse 15. vnto the end.

The Gospel.

At that time Iesus answered. Matth. 11.
verse 25. vnto the end.

Annunciation of the Virgin Mary.

The Collect.

We beseech thee Lord, powre thy grace into our hearts, that as wee haue knowen Christ thy Sonnes incarnation by the message of an Angel: so by his crosse and passion, we may be brought vnto the glory of his resurrection, through the same Iesus Christ our Lord. Amen.

The Epistle.

And the Lord spake againe vnto. Esai 7.
verse 10. vnto verse 16.

The Gospel.

And in the sixth moneth. Luke 1.
verse 26. vnto verse 39.

Saint Markes day.

The Collect.

Almighty God, which hast instructed thy holy Church with the heauenly doctrine of thy Euangelist S. Marke: giue vs grace, that we be not like children, caried away with euery blast of vaine doctrine, but firmly to be established in the trueth of thy holy Gospel, through Iesus Christ our Lord, Amen.

The Epistle.

But now euery one of vs is. Ephes. 4.
verse 7. vnto verse 17.

The Gospel.

I am the true Vine, and my. Iohn 15.
verse 1. vnto verse 12.

S. Philip and Iames day.

The Collect.

Almighty God, whom truely to know is euerlasting life, graunt vs perfectly to know thy Sonne Iesus Christ to be the Way, the Trueth, and the Life, as thou hast taught S. Philip and other Apostles, through Iesus Christ our Lord.

The Epistle.

Iames a seruant of God. Iames 1.
verse 1. vnto verse 12.

The Gospel.

And he said to his disciples. Iohn 14.
verse 1. vnto verse 15.

S. Barnabe Apostle.

The Collect.

Lord Almighty, which hast endued thy holy Apostle Barnabas, with singular gifts of the holy Ghost: let vs not be destitute of thy manifold gifts, nor yet of grace, to vse them alway to thy honour and glory, through Iesus Christ, &c.

The Epistle.

Then tidings of those things.
verse 22. vnto the end.

Acts 11.

The Gospel.

This is my commandement.
verse 12. vnto verse 17.

Iohn 15.

Saint Iohn Baptists day.

The Collect.

Almighty God, by whose prouidence thy seruant Iohn Baptist was wonderfully borne, & sent to prepare the way of thy Son our Saniour, by preaching of penance: make vs to follow his doctrine and holy life, that wee may truly repent according to his preaching, and after his example constantly speake the truth, boldly rebuke vice, and patiently suffer for the Truths sake, through Iesus Christ our Lord.

The Epistle.

Comfort ye, comfort ye my.
verse 1. vnto verse 12.

Es. 40.

The Gospel.

Now Elisabeths time was.
verse 57. vnto the end.

Luke 1.

Saint Peters day.

The Collect.

Almighty God, which by thy Son Iesus Christ hast giuen to thy Apostle S. Peter many excellent gifts, and commandedst him earnestly to feed thy flocke: make, wee beseech thee, all Bishops and Pastours diligently to preach thy word, and the people obediently to follow the same, that they may receiue the crowne of euerlasting glory, through Iesus Christ our Lord.

The Epistle.

Now about that time Herod.
verse 1. vnto verse 12.

Act. 12.

The Gospel.

Now when Iesus came.
verse 13. vnto verse 20.

Matt. 16.

Saint Iames the Apostle.

The Collect.

Grant, O mercifull God, that as thine holy Apostle S. Iames leauing his father, and all that he had, without delay, was obedient vnto the calling of thy Sonne Iesus Christ, and followed him: so we forsaking all worldly and carnall affections, may be euermore ready to follow thy commandements, through Iesus Christ our Lord.

The Epistle.

In those dayes also came.
Verse 27. end Chap. 12. in verse 3. at, Then were the.

Acts 11.

The Gospel.

Then came to him the.
verse 20. vnto verse 29.

Matt. 20

Saint Bartholomew the Apostle.

The Collect.

O Almighty and euerlasting God, which hast giuen grace to thy Apostle Bartholomew, truly to beleue and to preach thy word, grant wee beseech thee vnto thy Church, both to loue that he beleueed, and to preach that he taught, through Christ our Lord.

The Epistle.

Thus by the hands of the.
verse 12. vnto verse 17.

Acts 8.

The Gospel.

And there arose a strife.
verse 24. vnto verse 31.

Luke 22.

Saint Matthew the Apostle.

The Collect.

Almighty God, which by thy blessed Sonne didst call Matthew from the receipt of Custome to be an Apostle and Euangelist: grant vs grace to forsake all conuerous desires, and inordinate loue of riches, and to follow thy said Sonne Iesus Christ, who lieth, and reigneth, &c.

The Epistle.

Therefore seeing that we.
verse 1. vnto verse 7.

2. Cor. 4.

The Gospel.

And as Iesus passed forth.
verse 9. vnto verse 14.

Matth. 9.

Saint Michael and all Angels.

The Collect.

Euerlasting God, which hast ordained and constituted the seruices of al Angels and men in a wonderfull order, mercifully grant, that they which alway doe thee seruice in heauen, may by thy appointment succour and defend vs in earth, through Iesus Christ our Lord.

The Epistle.

And there was a battell in.
verse 7. vnto verse 13.

Reuel. 12.

The Gospel.

The same time the Disciples.
verse 1. vnto verse 11.

Matt. 18.

Saint Luke the Euangelist.

The Collect.

Almighty God, which hast called Luke the Physician, whose praise is in the Gospel, to be a Physician of the soule, it may please thee by the wholesome medicines of his doctrine, to heale all the diseases of our soules, through thy Sonne Iesus Christ our Lord.

The Epistle.

But watch thou in all things.
verse 5. vnto verse 16.

2. Tim. 4.

The Gospel.

After these things, the Lord.
verse 1. end in verse 7. at, Goe not from house.

Luk. 10

Simon and Iude Apostles.

The Collect.

A Almighty God, which hast builded thy Congregation vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the head corner stone: grant vs so to be ioyned together in vnity of Spirit by their doctrine, that wee may be made an holy temple acceptable vnto thee, through Iesus Christ our Lord. Amen.

The Epistle.

Iude a seruant of Iesus Christ.
verse 1. vnto verse 9.

Iude.

The Gospel.

These things command.
verse 7. vnto the end.

John 15.

All Saints day.

The Collect.

A Almighty God, which hast knit together thy elect in one communion and fellowship in the mysticall body of thy Son Iesus Christ our Lord: grant vs grace so to follow thy holy Saints in all vertuous and godly liuing, that wee may come to those vn-speakable ioyes which thou hast prepared for them that vnfaignedly loue thee, through Iesus Christ our Lord. Amen.

The Epistle.

And I saw another Angel come.
verse 2. vnto verse 13.

Reue. 7

The Gospel.

And when he saw the.
verse 1. vnto verse 13.

Matth. 5.

The end of the Collects.

¶ The order of the administration of the Lords Supper, or holy Communion.

SO many as intend to be partakers of the holy Communion, shall signifie their names to the Curate ouer 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 euill liuer, so that the Congregation by him is offended, or haue done any wrong to his neighbours by word or deed: the Curate hauing knowledge thereof, shall call him, and aduertise him in any wise not to presume to the Lords Table, vntill he haue openly declared himselfe to haue truly repented and amended his former naughty life, that the Congregation may thereby bee satisfied, which afore were offended, and that he haue recompensed the parties whom hee hath done wrong vnto, or at the least, declare himselfe to be in full purpose so to doe, as soone as he conveniently may.

The same order shall the Curate vse with those betwixt whom hee perceiueth malice and hatred to reigne, not suffering them to be partakers of the Lords Table, vntill he knowe them to bee reconciled, and if one of the parties so at variance, be content to forgive from the botsome of his heart, all that the other hath trespassed against him, and to make amends for that he himselfe hath offended, and the other partie wil not be perswaded to a godly unitie, but remaine stil in his forwardnesse 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, hauing a faire white linnen cloth vpon it, shall stand in the body of the Church, or in the Chancell, where Morning and Euening prayer be 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.



A Almighty God, vnto 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 wee may perfectly loue thee, and worthily magnifie thy holy Name, through Christ our Lord. Amen.

¶ Then shall the Minister rehearse distinctly all the renne Commandements, and the people kneeling, shall after euery Commandement, aske

Gods mercy, for their transgression of the same after this sort.

Minister.

G O Dspake these words, and said, I am the Lord thy God, thou shalt haue none other Gods but me.

People.

Lord haue mercie vpon vs, and incline our hearts to keepe this Law.

Minister:

Thou shalt not make to thy selfe any graven image, nor the likenesse of any thing that is in heauen above, or in the earth beneath.

neath, or in the water vnder the earth. Thou shalt not bow downe to them, nor worship them: for I the Lord thy God am a ieaious God, and visit the sinne of the fathers vpon the children, vnto the third and fourth generation of them that hate mee, and shew mercy vnto thousands, in them that loue me, and keepe my Commandements,

People.

Lord haue mercy vpon vs, &c.

Minister.

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.

People.

Lord haue mercy vpon vs, &c.

Minister.

Remember that thou keepe holy the Sabbath 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 do no maner 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 gates: for in sixe dayes the Lord made heauen and earth, the Sea, and all that in them is, and rested the seuenth day, wherefore the Lord blessed the seuenth day, and hallowed it.

People.

Lord haue mercy vpon vs, &c.

Minister.

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

People.

Lord haue mercy vpon vs, &c.

Minister.

Thou shalt doe no murder.

People.

Lord haue mercy vpon vs, &c.

Minister.

Thou shalt not commit adulterie.

People.

Lord haue mercy vpon vs, &c.

Minister.

Thou shalt not steale.

People.

Lord haue mercy vpon vs, &c.

Minister.

Thou shalt not beare false witnes against thy neighbour.

People.

Lord haue mercy vpon vs, &c.

Minister.

Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his ox, nor his asse, nor any thing that is his.

People.

Lord haue mercy vpon vs, and write all these thy Lawes in our hearts, wee beseech thee.

¶ Then shall follow the Collect for the day, with one of these two Collects following for the King, the Minister standing vp, and saying.

¶ Let vs pray.

Almightie God, whose Kingdome is euerlasting, and power infinite, haue mercy vpon the whole Congregation, and so rule the heart of thy chosen seruant JAMES, our King and gouerneur, that he (knowing whose minister he is) may about all things seeke thy honour and glory, and that wee his Subiects (duely considering whose authoritie hee hath) may faithfully serue, honour, and humbly obey him, in thee and for thee, according to thy blessed word and ordinance, through Iesus Christ our Lord, who with thee and the holy Ghost, liueth and reigneth euer one God, world without end, Amen.

Almightie and euerlasting God, wee be taught by thy holy word, that the hearts of Kings are in thy rule and gouernance, and that thou doest dispose and turne them as it seemeth best to thy godly wisdom: wee humbly beseech thee so to dispose and gouerne the heart of JAMES thy seruant our King and Gouerneur, that in all his thoughts, words and workes, hee may euer seeke thy honor and glory, and study to pre-serue thy people committed to his charge, in wealth peace, and godlinesse: Grant this, O mercifull Father, for thy deare Sonnes sake Iesus Christ our Lord, Amen.

¶ Immediately after the Collect, the Minister shall reade 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.

I Belieue in one God the Father Almighty, Maker of heauen and earth, and of all things visible and inuisible: and in one Lord Iesus Christ, the onely begotten Sonne of God, begotten of his Father before all worldes, 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 vnder Pontius Pilate. He suffered and was buried, and the third day he rose againe according to the Scriptures, and ascended into heauen, and sitteth on the right hand of the Father. And hee shall come againe with glory, to iudge both the quick and the dead : whose Kingdome shall haue none end. And I belecue in the holy Ghost, the Lord and giuer of life, who proceedeth from the Father and the Sonne, who with the Father and the Sonne together is worshipped and glorified, who spake by the Prophets. And I belecue one Catholike & Apostolike 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 Creede, if there be no Sermon, shall follow one of the Homilies already set forth, or hereafter to be set forth by common Authoritie.

After such Sermon, Homily, or exhortation, the Curate shall declare vnto the people, whether there be any holy dayes, or fasting dayes the weeke following, and earnestly exhort them to remember the poore, saying one or moe of these sentences, as he thinketh most convenient by his discretion.

Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.

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

* Whatsoeuer yee would that men should doe vnto you, euen so doe vnto them, for this is the Law and the Prophets.

* Not euery one that saith vnto me, Lord, Lord, shall enter into the Kingdome of heauen : but he that doeth the will of my Father which is in heauen.

* Zache stood forth and said 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 folde.

* Who goeth a warfare at any time of his owne cost? who planteth a Vineyard, and eateth not of the fruit thereof? Or who feedeth a flocke, and eateth not of the milke of the flocke?

* If wee haue sown vnto you spiritual things, is it a great matter if wee shall reape your worldly things?

* Doe ye not know that they which minister about holy things, liue of the sacrifice? and they which waite of the Altar, are partakers with the Altar? euen so hath the Lord

also ordained, that they which preach the Gospel, should liue of the Gospel.

* Hee that soweth little, shall reape little : and hee that soweth plenteously, shall reape plenteously : Let euery man doe according as hee is disposed in his heart, not grudging, or of necessitie: for God loueth a cheerefull giuer.

* Let him that is taught in the word, minister vnto him that teacheth, in all good things. Be not deceiued, God is not mocked. For whatsoeuer a man soweth, that shall he reape.

* While we haue time, let vs doe good vnto all men, and specially vnto them which are of the household of faith.

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

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

* God is not vnrighteous, that he will forget your works, and labour that proceedeth of loue: which loue yee haue shewed for his Names sake, which haue ministered vnto 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 neede, and shutteth vp his compassion from him, how dwelleth the loue of God in him?

* Giue almes of thy goods, and turne neuer 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 pitie vpon the poore, lendeth vnto the Lord : and looke what he layeth out, it shall be payed him againe.

* Blessed is the man that provideth for the sicke and needy : the Lord shall deliuer him in the time of trouble.

¶ Then shall the Churchwardens, or some other by them appointed, gather the deuotion of the people, and put the same into the poore mans boxe, and vpon the offering dayes appointed, euery man and woman shall pay to the Curate the due and accustomed offerings. After which done, the Priest shall say.

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

Almighty

If there be no almes giuen to the poore, then shall the words (of accepting our almes) be left out vnlaide.

Almightie and euermlasting God, which by thy holy Apostle hast taught vs to make prayers and supplications, and to giue thanks for all men: we humbly beseech thee most mercifully (to accept our almes, and) to receiue them our prayers, which wee offer vnto thy diuine Maiety, beseeching thee to inspire continually the vniuersall Church with the spirit of truerh, vnity and concord: and graunt that all they that doe confesse thy holy Name, may agree in the truerh of thy holy word, and liue in vnitie and godly loue. Wee beseech thee also to saue and defend all Christian kings, princes, and gouernours, and specially thy seruant *James*, our King, that vnder him we may be godly and quietly gouerned: and grant vnto his whole Counsell, and to all that be put in authoritie vnder him, that they may truely and indifferently minister iustice, to the punishment of wickednes and vice, and to the maintenance of Gods true religion and vertue. Giue grace (O heauenly Father) to all Bishops, Pastours, and Curates, that they may both by their life and doctrine, set forth thy true and liuely word, and rightly and duly administer thy holy Sacraments: and to all thy people giue thy heauenly grace, and specially to this Congregation here present, that with meeke heart and due reuerence, they may heare and receiue thy holy word, truely seruing thee in holinesse and righteousness all the dayes of their life. And we most humbly beseech thee of thy goodnesse, O Lord, to comfort and succour all them which in this transitory life be in trouble, sorrow, need, sickenesse, or any other aduersitie: grant this, O Father, for Iesus Christs sake our onely Mediatour and Aduocate. Amen.

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

Wee bee come together at this time (dearely beloued brethren) to feed at the Lords supper, vnto the which in Gods behalfe I bid you all that be heere present, and beseech you for the Lord Iesus Christs sake, that ye will not refuse to come thereto, being so louingly called and bidden of God himselfe. Yee know how grievous and vnkinde a thing it is, when a man hath prepared a rich feast, decked his table with all kind of prouision, so that there lacketh nothing but the guests to sit downe, and yet they which be called (without any cause) most vnthankfully refuse to come. Which of you in such a case would not be moued? Who would not thinke a great iniurie and wrong done vnto him? Wherefore most dearely beloued in Christ, take yee good

heede, lest ye withdrawing your selues from this holy Supper, prouoke Gods indignation against you. It is an easie matter for a man to say, I wil not communicate, because I am otherwise letted with worldly businesse: but such excuses be not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come. Wherefore then doe yee not repent and amend? When God calleth you, be you not ashamed to say, you wil not come? When you should returne to God, will you excuse your selfe, and say that you are not readie? Consider earnestly with your selues, how little such fained excuses shall auaille before God. They that refused the feast in the Gospell, because they had bought a Farme, or would trie their yokes of oxen, or because they were married, were not so excused, but counted vnworthy of the heauenly 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 Christs behalfe, I exhort you as you loue your owne saluation, that yee will be partakers of this holy Communion. And as the Sonne of God did vouchsafe to yeeld vp his soule by death vpon the crosse for your health: euen so it is your dutie to receiue the Communion together in the remembrance of his death, as he himselfe commanded. Now, if ye will in no wise thus do, consider with your selues how great iniury you doe vnto God, and how sore punishment hangeth ouer your heads for the same. And whereas you offend God so sore in refusing this holy banquet, I admonish, exhort, and beseech you, that vnto this vnkindnesse ye will not adde any more: which thing ye shal do, if ye stand by as gazers and lookers on them that doe communicate, and be not partakers of the same your selues. For what thing can this be accounted els, then a further contempt & vnkindnesse vnto God? Truly it is a great vnthankfulness to say nay when ye be called: but y 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 euen to haue the mysteries of Christ in derision? It is said vnto 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 countenance shall ye heare these words? 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 giue place to them that bee godly disposed. But when you depart, I beseech you ponder with your selues, from whom ye depart, ye depart from

from the Lords Table, yee depart from your brethren, and from the banquet of most heavenly food. These things if ye earnestly consider, yee shall by Gods grace returne to a better minde. For the obtaining whereof, wee shall make our humble petitions, while we shall receiue the holy Communion.

¶ And sometime shall thin be said also, as the discretion of the Curate.

Dearly beloved, forasmuch as our duty is to render to Almighty God our heavenly Father most hearty thanks, for that hee hath giuen his Sonne our Sauour Iesus Christ, not onely to die for vs, but also to be our spiritual foode and sustenance, as it is declared vnto vs, aswell by Gods word, as by the holy Sacraments of his blessed body and blood, the which being so comfortable a thing to them which receiue it worthily, and so dangerous to them that will presume to receiue it vnworthily: my duty is to exhort you to consider the dignitie of the holy myserie, and the great perill of the vnworthy receiuing thereof, and so to search and examine your owne consciences, as you should come holy and cleane to a most godly and heavenly feast, so that in no wise you come but in the marriage garment required of God in holy Scripture, and so come and be receiued, as worthy partakers of such a heavenly Table. The way and meanes thereto, is: First, to examine your liues and conuersation by the rule of Gods Commandements, and wherein soeuer yee shall perceiue your selues to haue offended, either by will, word, or deede, there bewaile your owne sinnefull liues, and confesse your selues to Almighty God, with full purpose of amendment of life. And if yee shall perceiue your offences to be such, as be not onely against God, but also against your neighbours: then yee shall reconcile your selues vnto them, readie to make restitution and satisfaction, according to the vttermost of your powers, for all iniuries and wrongs done by you to any other, and likewise being ready to forgiue other that haue offended you, as you would haue forgiuenesse of your offences at Gods hand: For otherwise the receiuing of the holy Communion, doeth nothing else but increase your damnation. And because it is requisite that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience: therefore 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 discrete and learned Minister of Gods word, and open his griefe, that he

may receiue such ghostly counsell, aduice, and comfort, as his conscience may be relieved, and that by the ministry of Gods word hee may receiue comfort, and the benefit of absolution, to the quieting of his conscience, and auoiding of all scruple and doubtfulness.

¶ Then shall the Minister say this exhortation.

Dearely beloved in the Lord, yee that minde to come to the holy Communion of the body and blood of our Sauour Christ, must consider what S. Paul writeth to the Corinthians, how hee exhorreth all persons diligently to try and examine themselves, before they presume to eate of that bread, and drinke of that cup. For as the benefite is great, if with a true penitent heart and liuely faith wee receiue that holy Sacrament: (For then we spiritually eate the flesh of Christ, and drinke his blood, then wee dwell in Christ, and Christ with vs:) So is the danger great, if wee receiue the same vnworthily. For then wee be guiltie 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: we prouoke him to plague vs with diuers 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 be in malice, or enuie, or in any other grieuous crime, bewaile your sinnes, and come not to this holy Table, lest after the taking of that holy Sacrament, the deuill enter into you, as hee entred into Iudas, and fill you full of all iniquities, and bring you to destruction both of body and soule. Iudge therefore your selues (brethren) that yee be not iudged of the Lord. Repent you truly for your sinnes past: haue a liuely and stedfast faith in Christ our Saviour. Amend your liues, and be in perfect charitie with all men, so shall yee be meete partakers of these holy mysteries. And aboue all things, yee must giue most humble and heartie thanks to God the Father, the Sonne, and the holy Ghost, for the redemption of the world, by the death and passion of our Sauour Christ both God and man, who did humble himselfe euen to the death vpon the Crosse for vs miserable sinners, which lay in darknesse and shadow of death, that he might make vs the children of God, and exalt vs to euerlasting life. And to the end that wee should alway remember the exceeding great loue of our Master and onely Sauour Iesus Christ, thus dying for vs, and the Innumerable benefites, which by his precious bloodshedding he hath obtained to vs:

he hath instituted and ordained holy mysteries, as pledges of his loue, and continuall remembrances of his death, to our great and endlesse comfort. To him therefore, with the Father and the holy Ghost, let vs giue (as we are most bounden) continuall thanks, submitting our selues wholly to his holy will, and pleasure, and studying to serue him in true holinesse and righteousnes all the dayes of our life. Amen.

¶ Then shall the Minister say to them that come to receiue the holy Communion.

YOU that doe truly and earnestly repent you of your finnes, and bee in loue and charitie with your neighbours, and intend to leade a new life, following the commaundments 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 vpon your knees.

¶ Then shall this generall confession bee made, in the name of all those that are minded to receiue the holy Communion, either by one of them, or else by the Minister himselfe, all kneeling humbly vpon their knees.

Almighty God, Father of our Lord Iesus Christ, maker of all things, Iudge of all men, wee knowledge and bewaile our manifold finnes and wickednesse, which wee from time to time most grievously haue committed by thought, word, and deede, against thy diuine Maiestie, prouoking most iustly thy wrath and indignation against vs: wee doe earnestly repent, and bee heartily sorry for these our misdoings, the remembrance of them is grievous vnto vs: the burden of them is intolerable. Haue mercy vpon vs, haue mercie vpon vs, most mercifull Father, for thy Sonne our Lord Iesus Christs sake, forgive vs all that is past, and graunt that wee may euer hereafter serue and please thee in newnesse of life, to the honour and glory of thy Name, through Iesus Christ our Lord. Amen.

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

Almighty God our heavenly Father, who of his great mercie hath promised forgiveness of finnes to all them which with hearty repentance and true faith turne vnto him, haue mercie vpon you, pardon and deliuer you from all your finnes, confirme and strengthen you in all goodnesse, and bring you to euermlasting life, through Iesus Christ our Lord. Amen.

¶ Then shall the Minister also say.

Heare what comfortable wordes our Saniour Christ saith to all that truly turne to him.

* Come vnto me all ye that trauaile, and be heauy laden, and I will refresh you. * So God loued the world, that he gaue his onely begotten Sonne, to the end that all that beleeue in him should not perish, but haue life euermlasting.

March. 11. 38.

Iohn 3. 16.

Heare also what S. Paul saith.

* This is a true saying, and worthy of all men to be receiued, that Iesus Christ came into the world to saue sinners.

1. Tim. 1. 15.

Heare also what Saint Iohn saith.

* If any man sinne, wee haue an aduocate with the Father, Iesus Christ the righteous, and he is the propitiation for our finnes.

1. Ioh. 2. 1. 3.

¶ After which the Minister shall proceed, saying.
Lift vp your hearts.

Answer.

We list them vp vnto the Lord.

Minister.

Let vs giue thanks vnto our Lord God.

Answer.

It is meet and right so to doe.

Minister.

It is very meet, right, & our bounden dutie, that we should at all times, and in all places giue thanks vnto thee, O Lord, holy Father, Almighty euermlasting God.

¶ Here shall follow the proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow.

Therefore with Angels and Archangels, &c.

¶ Proper Prefaces.

¶ Vpon Christmas day, and seven dayes after.

Because thou diddest giue Iesus Christ thine only Son 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 Virgine Mary his Mother, and that without spot of sin, to make vs cleane from all sinne. Therefore with Angels, &c.

¶ Vpon Easter day, and seven dayes after.

By chiefly are wee bound to praise thee, for the glorious resurrection of thy Son Iesus Christ our Lord: for hee is the very Paschall Lambe, which was offered for vs, and hath taken away the sinne of the world, who by his death hath destroyed death, and by his rising to life againe, hath restored to vs euermlasting life. Therefore with Angels, &c.

¶ Vpon Ascension day, and seven dayes after.

Thorow thy most dearly beloued Son Iesus Christ our Lord, who after his most glorious Resurrection manifestly appeared

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red to all his Apostles, and in their sight 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, &c.

¶ Upon Whitsunday, and sixedayes after.

Through Iesus Christ our Lord, according to whose most true promise the holy Ghost came downe this day from heauen, with a sudden great sound, as it had been a mighty winde in the likenesse of fiery tongues lighting vpon the Apostles, to teach them and to leade them to all trueth, giuing them both the gift of diuers languages, and also boldnesse with feruent zeale constantly to preach the Gospel vnto all nations, whereby we are brought out of darkenesse and error, into the cleare light, and true knowledge of thee, and of thy Sonne Iesus Christ. Therefore with Angels, &c.

¶ Upon the feast of Trinitie onely.

It is very meete, right, and our bounden duety, that we should at all times, and in all places giue thanks vnto thee, O Lord, Almighty, and euerlasting God, which art one God, one Lord, not one onely person, but three persons in one substance: For that which we beleue of the glory of the Father, the same we beleue of the Sonne, and of the holy Ghost, without any difference or inequalitye. Therefore with Angels, &c.

¶ After which Preface shall follow immediately.

Therefore with Angels and Archangels, and with all the company of heauen, we laud and magnifie thy glorious Name, euermore praying thee, and saying, Holy, holy, holy Lord God of hosts. Heauen and earth are full of thy glory. Glory bee to thee, O Lord most High.

¶ Then shall the Minister kneeling downe at Gods board, say in the name of all them that shall receive the Communion, this prayer following.

We doe not presume to come to this thy Table, (O mercifull Lord) trusting in our owne righteousness, but in thy manifold and great mercies. We be not worthy so much as to gather vp the crumbles vnder thy Table. But thou art the same Lord, whose propertie is euere to haue mercie: grant vs therefore gracious Lord, so to eate the flesh of thy deare Sonne Iesus Christ, and to drinke his blood, that our sinfull bodies may bee 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 Minister standing vp, shall say as followeth.

Almighty God our heavenly Father, which of thy tender mercie diddest

giue thy onely Sonne Iesus Christ, to suffer death vpon the crosse for our redemption, who made there (by his one oblation of himselfe once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sinnes of the whole world, and did institute, and in his holy Gospel command vs to continue a perpetuall memory of that his precious death, vntill his comming againe: Heare vs, O mercifull Father, wee beseech thee, and grant that wee receiuing these thy creatures of bread and wine, according to thy Sonne our Sauour Iesus 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 hee had giuen thanks, hee brake it, and gaue it to his disciples, saying, Take, eate, this is my body, which is giuen for you, doe this in remembrance of mee. Likewise after supper hee tooke the cup, and when hee had giuen thanks, hee gaue it to them, saying, Drinke ye all of this, for this is my blood of the new Testament, which is shed for you and for many for remission of sinnes: doe this as oft as yee shall drinke it in remembrance of mee.

¶ Then shall the Minister first receive the Communion, in both kindes himselfe, and next deliver it to other Ministers (if any bee there present) that they may helpe the chiefe Minister, and after to the people in their hands, kneeling. And when hee delivereth the bread, hee shall say.

The body of our Lord Iesus Christ, which was giuen for thee, preserve thy body and soule into euerlasting life: and take and eate this in remembrance that Christ died for thee, and feed on him in thine heart by faith with thanksgiving.

¶ And the Minister that delivereth the Cup, shall say.

The blood of our Lord Iesus Christ, which was shed for thee, preserve thy body and soule into euerlasting life: and drinke this in remembrance that Christs blood was shed for thee, and be thankfull.

¶ Then shall the Minister say the Lords prayer, the people repeating after him every petition. After shall be said as followeth.

O Lord and heavenly Father, wee thy humble seruants entirely desire thy Fatherly goodnesse, mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching thee to graunt, that by the merits and death of thy Sonne Iesus Christ, and through faith in his blood, we (and all thy whole Church) may obtaine remission of our sinnes, and all other

other benefits of his passion. And here wee offer and present vnto thee, O Lord, our selues, our soules and bodies to be a reasonable, holy, and liuely sacrifice vnto 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 sinnes, to offer vnto thee any sacrifice: yet we beseech thee to accept this our bounden duety and seruice, not weighing our merits, but pardoning our offences, through Iesus Christ our Lord, by whom, and with whom, in the vnitie of the holy Ghost, all honour and glory be vnto thee, O Father Almighty, world without end. Amen.

Or this.

Almighty and euerliuing God, we most heartily thank thee, for that thou doest vouchsafe to feede vs, which haue duely receiued these holy mysteries, with the spiritual food of the most precious body and blood of thy Sonne our Sauour Iesus Christ, and doest assure 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 be also heires through hope of thy euerlasting kingdome, by the merits of the most precious death and passion of thy deare Sonne: we now most humbly beseech thee, O heauenly Father, so to assist vs with thy grace, that we may continue in that holy fellowship, and doe all such good workes as thou hast prepared for vs to walke in, through Iesus 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.

Glory be to God on high, and in earth peace, good will toward men. We praise thee, we blesse thee, we worship thee, we glorifie thee, we giue thanks to thee for thy great glory, O Lord God heauenly King, God the Father Almighty, O Lord the only begotten Sonne Iesus Christ, O Lord God, Lambe of God, Sonne of the Father, that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the world, receiue our prayers. 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 Minister or the Bishop, if he be present, shall let them depart with this blessing.

THe peace of God which passeth all vnderstanding, keepe your hearts & minds in the knowledge and loue of God, and of his Son Iesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the holy Ghost, be amongst you, and remaine with you alwayes. Amen.

¶ Collects to be said after the Offertorie, when there is no Communion, every such day one. And the same may be said also as oft as occasion shall serue, after the Collects either of Morning and Evening prayer, Communion, or Litanie, by the discretion of the Minister.

Assist vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruants toward the attainment of euerlasting saluation, that among all the changes and chances of this mortall life, they may euer be defended by thy most gracious and ready helpe, through Iesus Christ our Lord. Amen.

O Almighty Lord and euerliuing God, vouchsafe, we beseech thee, to direct, sanctifie & govern both our hearts & bodies in the wayes of thy lawes, and in the workes of thy commandements, that through thy most mighty protection, both here and euer, we may be preserved in body and soule, through our Lord & sauour Iesus Christ. Amen.

Grant we beseech thee Almighty God, that the wordes which wee haue heard this day with our outward eares, may through thy grace bee so grafted inwardly in our hearts, that they may bring forth in vs the fruit of good liuing, to the honour and praise of thy Name, through Iesus Christ our Lord. Amen.

Preuent vs, O Lord, in all our doings, with thy most gracious fauour, & further vs with thy continuall helpe, that in all our workes begun, continued, and ended in thee, wee may glorifie thy holy Name, and finally by thy mercy obtaine euerlasting life, through Iesus Christ our Lord. Amen.

Almighty God, the fountaine of all wisdom, which knowest our necessities before we aske, & our ignorance in asking, wee beseech thee to haue compassion vpon our infirmities, and those things which for our vnworthinesse we dare not, and for our blindness we cannot aske, vouchsafe to giue vs, for the worthinesse of thy Sonne Iesus Christ our Lord. Amen.

Almightie God, which hast promised to heare the petitions of them that aske in thy Sonnes Name, we beseech thee mercifully to incline thine eares to vs, that haue made now our prayers and supplications vnto thee, and grant that those things which we haue faithfully asked according to thy will,

may effectually be obtained, to the reliefe of our necessitie, and to the setting forth of thy glory, through Iesus Christ our Lord.

¶ Upon the holy dayes (if there be no Communion) shall be said all that is appointed at the Communion, vntill the end of the Homily, concluding with the generall prayer (for the whole State of Christs Church militant here in earth) and one or more of these Collects before rehearsed, as occasion shall serue.

¶ And there shall bee no celebration of the Lords Supper, except there be a good number so communicate with the Minister, according to his discretion.

¶ And if there be not above twenty persons in the Parish of discretion to receive the Communion, yet there shall be no Communion, except foure or three at the least communicate with the Minister.

¶ And in Cathedrall and Collegiate Churches, where be many Ministers and Deacons, they shall all receive the Communion with the Minister every 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 shall suffice that the bread be such as is vsual to be eaten at the table with other meates, but the best and purest wheat bread that conveniently may be gotten. And if any of the bread or wine remaine, the Curate shall haue it to his owne vse.

¶ The bread and wine for the Communion, shall be provided by the Curate and Churchwardens, at the charges of the Parish, and the Parish shall be discharged of such summes of money, or other duties, which hitherto they haue payed for the same by order of their houses every Sunday.

¶ And note that every Parishioner shall communicate at the least three times in the yeere, of which Easter to be one, and shall also receive the Sacraments, and other rites, according to the order in this booke appointed. And yearly as Easter every Parishioner shall reckon with his Parson, Vicar, Curate, or his or their Deputy or Deputies, and pay to them or him all Ecclesiasticall duties, accustomedly due them and at that time to be payed.

¶ The ministrations of Baptisme to be vsed in the Church.

It appeareth by ancient writers, that the Sacrament of Baptisme in the olde time was not commonly ministered, but at two times in the yeere: At Easter and Whitsuntide. At which times it was openly ministered in the presence of all the Congregation: Which custome now being growen out of vse (although it cannot for many considerations be well restored againe) it is thought good to follow the same, as neere as conveniently may be. Wherefore the people are to be admonished, that it is most convenient, that Baptisme should not be ministered but vpon Sundayes and other Holy dayes, when the most number of people may come together, as well for that the Congregation there present may testifie the receiuing of them that be newly baptized into the number of Christs Church, as also because by the Baptisme of Infants, every man present may be put in remembrance of his owne profession made to God in his Baptisme. For which cause also it is expedient that Baptisme be ministered in the English tongue. Neuerthelesse (if necessitie require) children may at all times be baptized at home.

¶ When there are children to be baptized vpon the Sunday or Holy day, the parents shall giue knowledge ouer night, or in the Morning before 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 Evening prayer, as the Curate by his discretion shall appoint. And then standing there, the Minister shall aske whether the children be baptized, or no. If they answer, No: then shall the Minister say thus.



Earely beloued, forasmuch as all men be conceived & borne in sinne, and that our Sauour Christ sayth, None can enter into the kingdome of God, ex-

cept he be regenerate and borne anew of water and of the holy Ghost: I beseech you to call vpon God the Father, through our Lord Iesus Christ, that of his bounteous mercy hee will graunt to these children that thing, which by nature they cannot haue, that they may be baptized with water and the holy Ghost, and be receiued into Christs holy Church, and be made liuely members of the same.

¶ Then shall the Minister say.

¶ Let vs pray.

A Almighty and euermlasting God, which of thy great mercy diddest saue Noe and his family in the Arke from perishing by water, and also diddest safely leade the children of Israel thy people through the red sea, figuring thereby thy holy Baptisme, and

and by the Baptisme of thy welbeloued Son Iesus Christ, didst sanctifie the flood Iordan, and all other waters, to the mysticall washing away of sinne; We beseech thee for thine infinite mercies, that thou wilt mercifully looke vpon these children, sanctifie them, and wash them with the holy Ghost, that they being deliuered from thy wrath, may bee receiued into the Arke of Christs Church, and being stedfast in faith, ioyfull through hope, & rooted in charity, may so passe the waues of this troublesome world, that finally they may come to the land of euerlasting life, there to reigne with thee world without end, through Iesus Christ our Lord. Amen.

Almighty and immortall God, the ayde of all that neede, the helper of all that flee to thee for succour, the life of them that beleue, & the resurrection of the dead, we call vpon thee for these Infants, that they coming to thy holy Baptisme, may receiue remission of their sins by spirituall regeneration. Receiue them, (O Lord) as thou hast promised by thy welbeloued Son, saying, Aske, and you shall haue, seeke, and you shall finde, knocke, & it shalbe opened vnto you. So giue now vnto vs that aske: let vs that seeke, finde: open the gate vnto vs that knocke, that these Infants may enioy the euerlasting benediction of thy heavenly washing, and may come to the eternall kingdome, which thou hast promised by Christ our Lord. Amen.

¶ Then shall the Minister say.

¶ Hear the words of the Gospel written by S. Marke in the tenth Chapter.

Mark. 10. 13.

AT certaine time they brought children to Christ that hee should touch them. And his Disciples rebuked those that brought them. But when Iesus saw it, he was displeased, and said vnto them, Suffer little children to come vnto me, and forbid them not, for to such belongeth the kingdome of God. Verely I say vnto you, whosoever doth not receiue the kingdome of God as a little child, he shall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them, and blessed them.

¶ After the Gospel is read, the Minister shal make this brieft exhortation vpon the wordes of the Gospel.

FRIENDS, you heare in this Gospel the wordes of our Sauour Christ, that hee commanded the children to be brought vnto him: how hee blamed those that would haue kept 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, hee laid his

hands vpon them, and blessed them. Doubte ye not therefore, but earnestly beleue that he will likewise fauourably receiue these present Infants, that he will embrace them with the armes of his mercie, that he will giue vnto them the blessing of eternall life, and make them partakers of his euerlasting kingdom. Wherefore, we being thus perswaded of the good will of our heavenly Father toward these Infants, declared by his Son Iesus Christ, and nothing doubting but that he fauourably alloweth this charitable worke of ours, in bringing these children to his holy Baptisme: let vs faithfully and deuoutly giue thanks vnto him, and say.

Almighty and euerlasting God, heavenly Father, wee giue thee humble thanks, that thou hast vouchsafed to cal vs to the knowledge of thy grace, & saith in thee: Increase this knowledge, and confirme this faith in vs euermore: giue thy holy Spirit to these Infants, that they may be borne again, and be made heires of euerlasting saluation, through our Lord Iesus Christ, who liueth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ Then the Minister shall speake vnto the Godfathers and Godmothers on this wise.

WElbeloued friends, ye haue brought these children hère to be baptized, yee haue prayed that our Lord Iesus Christ would vouchsafe to receiue them, to lay his hands vpon them, to blisse them, to release them of their sinnes, to giue them the kingdome of heauen, and euerlasting life. Yee haue heard also that our Lord Iesus Christ hath promised in his Gospel, to graunt all these things that yee haue prayed for: which promise he for his part will most surely keepe and performe. Wherefore after this promise made by Christ, these Infants must also faithfully for their part promise by you that bee their surerties, that they will forsake the deuill and all his workes, and constantly beleue Gods holy word, and obediently keepe his commandements.

¶ Then shall the Minister demand of the Godfathers and Godmothers these questions following.

Doest thou forsake the deuill and all his workes, the vaine pompe and glory of the world, with all couetous desires of the same, the carnall desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer.

I forsake them all.

Minister.

Doest thou beleue in God the Father almighty, maker of heauen and earth? And in Iesus Christ his onely begotten Sonne our Lord? And that hee was conceived by the

holy Ghost, borne of the Virgin Mary, that he suffered vnder Pontius Pilate, was crucified, dead, and buried, that hee went downe into hell, and also did rise againe the third day, that hee ascended into heauen, and sitteth at the right hand of God the Father Almighty; and from thence shall come againe at the ende of the world to iudge the quicke and the dead? And doest thou beleue in the holy Ghost, the holy Catholike Church, the Communion of Saints, the remission of sins, the resurrection of the flesh, and euerlasting life after death?

Answer.

All this I stedfastly beleue.

Minister.

Wilt thou be baptized in this faith?

Answer.

That is my desire.

¶ Then shall the Minister say.

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

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

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

Grant that whosoever is here dedicated to thee by our office and ministry, may also be endued with heauenly vertues, and euerlastingly rewarded, through thy mercie, O blessed Lord God, who doest liue and gouerne all things world without end. Amen.

Almighty euerliuing God, whose most dearly beloued Sonne Iesus Christ for the forgienesse of our sinnes, did shed out of his most precious side both water and blood, and gaue commandement to his disciples, that they should goeteach all nations, and baptize them in the Name of the Father, the Sonne, & of the holy Ghost: regard, we beseech thee, y^e supplications of thy congregation; and grant that all thy seruants which shall be baptized in this water, may receiue the fulnesse of thy grace, and euer remaine in the number of thy faithfull & elect childe, through Iesus Christ our Lord, Amen.

¶ Then shall the Minister take the childe in his hands, and aske the name: and naming the child, shall dip it in the water, so it be discreetly and warily done, saying.

NI Baptize thee 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 poure water vpon it, saying the foresaid words.

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

¶ Then the Minister shall make a crosse vpon the chilles forehead, saying.

Wee receiue this child into the Congregation of Christs flocke, and do signe him with the signe of y^e crosse, in token that hereafter hee shall not bee ashamed to confesse the faith of Christ crucified, and manfully fight vnder his banner, against sinne, the world, and the diuill, and to continue Christs faithfull souldier and seruant vnto his liues end. Amen.

¶ Then shall the Minister say.

Seeing now, dearly beloued brethren, that these children bee regenerate, and grafted into the bodie of Christs Congregation, let vs giue thanks vnto God for these benefites, & with one accord make our prayers vnto Almighty God, that they may lead the rest of their life according to this beginning.

¶ Then shall be said.

¶ Our Father which art in heauen, &c.

Then shall the Minister say.

We yeld thee hearty thanks, most mercifull Father, that it hath pleased thee to regenerate this Infant with thy holy Spirit, to receiue him for thine owne child by adoption, & to incorporate him into thy holy Congregation: And humbly we beseech thee to grant, y^e he being dead vnto sin, and liuing vnto righteousness, and being buried with Christ in his death, may crucifie the old man, and vtterly abolish the whole bodie of sinne, that as he is made partaker of the death of thy Sonne, so he may be partaker of his resurrection: so that finally, with the residue of thy holy Congregation, hee may be inheritor of thine euerlasting kingdom, through Christ our Lord. Amen.

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

Forasmuch as these children haue promised by you to forsake the deuill & all his workes, to beleue in God, and to serue him: you must remember that it is your parts and dueties to see that these Infants be taught, so soone as they shall be able to learne, what a solemne vow, promise & professioⁿ they haue made by you. And that they may know these things the better, yee shall call vpon them to heare Sermons, and chiefly yee shall prouide that they may learne the Creede, the Lords prayer, & the ten Comandements in the English tongue, and all other things which a Christian man ought to knowe and beleue to his soules health, and that these children

children may bee vertuously brought vp to leade a godly and a Christian life, remembring alwayes that Baptisme doeth represent vnto vs our profession, which is to follow the example of our Sauour Christ, and to be made like vnto him, that as he died, and rose againe for vs, so should wee which are baptized, die from sinne, and rise againe vnto righteousnesse, continually mortifying all our euill and corrupt affections, and dayly

poeceeding in all vertue and godlinesse of liuing.


¶ The Minister shall command that the children bee brought to the Bishop, to be confirmed of him, so soone as they can say in their vulgar tongue, the Articles of the faith, the Lords Prayer, and the ten Commandements, and bee further instructed in the Catechisme set forth for that purpose, accordingly as it is there expressed.

¶ Of them that are to be Baptized in priuate houses in the time of necessitie, by the Minister of the Parish, or any other lawfull Minister, that can be procured.

THe Pastors and Curates shall often admonish the people, that they deferre not the Baptisme of Infants, any longer then the Sunday or other holy day next after the childe be borne, vnesse vpon a great and reasonable cause declared to the Curate, and by him approued.

And also they shall warne them, that without great cause and necessitie, they procure not their children to be baptized at home in their houses. And when great need shall compell them so to doe, then Baptisme shall be administred on this fashion.

First, let the lawfull Minister, and them that bee 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 powre water vpon it, saying these words.

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

With what matter was the childe baptized?

With what words was the childe baptized?

Whether thinke you the childe to be lawfully and perfectly baptized?

¶ And let them not doubt, but that the childe so baptized, is lawfully and sufficiently baptized, and not to be baptized againe. But yet neuertheless, if the childe which is after this sort baptized, doe afterward die, it is expedient that it bee brought into the Church, to the intent, that if the Priest or Minister of the same Parish did himselfe baptize that childe, the Congregation may bee certified of the true forme of Baptisme by him privately before used. Or if the childe were baptized by any other lawfull Minister, that then the Minister of the Parish, where the childe was borne or christened, shall examine and trie, whether the childe be lawfully baptized or no. In which case, if those that bring any childe to the Church, doe answer, that the same childe is already baptized, then shall the Minister examine them further, saying,

By whom was this childe baptized?

Who was present when the childe was baptized?

And because some things, essentiall to this Sacrament, may happen to bee omitted through feare or haste in such times of extremite: therefore I demaund further of you,

¶ 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 hee not christen the childe againe, but shall receiue him as one of the flocke of the true Christian people, saying thus.

I Certifie you, that in this case all is well done, and according to due order, concerning the baptizing of this childe, which being borne in originall sinne, and in the wrath of God, is now by the lauer of regeneration in Baptisme, receiued into the number of the children of God, and heires of euerlasting life. For our Lord Iesus Christ doth not denie his grace and mercie vnto such Infants, but most louingly doth call them vnto him, as the holy Ghost doth witness to our comfort on this wise.

AT a certaine time they brought children to Christ that hee should touch them. And his Disciples rebuked those that brought them. But when Iesus saw it, he was displeased, and said vnto them, Suffer little children to come vnto me, and forbid them not, for to such belongeth the kingdome of God. Verely I say vnto you, whosoever doth not receiue the kingdome of God as a little

Mark. 10. 13.

child, he shall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them, and blessed them.

¶ After the Gospel is read, the Minister shall make this exhortation vpon the wordes of the Gospel.

Friends, you heare in this Gospel the wordes of our Sauour Christ, that hee commanded the children to be brought vnto him: how hee blamed those that would haue kept 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, hee laid his hands vpon them, and blessed them. Doubt ye not therefore, but earnestly belecue that he hath likewise fauorably receiued this present Infant, that he hath embraced him with the armes of his mercy, that he hath giue vnto him the blessing of eternall life, and made him partaker of his euermore. Wherefore, we being thus perswaded of the good will of our heavenly Father, declared by his Son Iesus Christ, toward this Infant, let vs faithfully and devoutly giue thanks vnto him, and say the prayer which the Lord himselfe taught, and in declaration of our faith, let vs recite the Articles contained in our Creed.

¶ Here the Minister with the Godfathers and Godmothers shall say.

Our Father which art in heauen, &c.

¶ Then shall the Priest demand the name of the childe, which being by the Godfathers and Godmothers pronounced, the Minister shall say.

Doest thou in the name of this childe forsake the deuill and all his workes, the vaine pompe and glory of the world, with all y^e conuerous desires of the same, the carnall desires of the flesh, and not to follow and be led by them?

Answer.

I forsake them all.

Minister.

Doest thou in the name of this child professe this faith, to beleue in God the Father Almighty, maker of heauen and earth? And in Iesus Christ his only begotten Sonne our Lord? And that hee was conceived by the holy Ghost, borne of the Virgin Mary, that hee suffered vnder Pontius Pilate, was crucified, dead, and buried, that hee went downe into hell, & also did rise againe the third day, that he ascended into heauen, and sitteth at the right hand of God the Father Almighty, and from thence he shall come againe at the end of the world to iudge the quicke and the dead? And doe you in his name beleue in the holy Ghost, the holy Catholique Church, the Communion of Saints, the re-

mision of sinnes, resurrection, and euermore lasting life after death?

Answer.

All this I steadfastly beleuee.

Let vs pray.

Almighty and euermore lasting God heavenly Father, we giue thee humble thanks, that thou hast vouchsafed to call vs to the knowledge of thy grace & faith in thee: Increase this knowledge, and confirme this faith in vs euermore: giue thy holy Spirit to this Infant, that he being borne againe, and being made heire of euermore saluation, through our Lord Iesus Christ, may continue thy seruant, & attaine thy promise, through the same our Lord Iesus Christ thy Sonne, who liueth & reigneth with thee in the vinity of the same holy Spirit euermore. Amen.

¶ Then shall the Minister make this exhortation to the Godfathers and Godmothers.

Forasmuch as this childe hath promised by you to forsake the deuill and all his workes, to beleue in God and to serue him: you must remember that it is your part and duty to see that this Infant bee taught, so soone as he shall be able to learne, what a solemne vow, promise, and profession he hath made by you. And that he may know these things the better, yee shall call vpon him to heare Sermons, and chiefly ye shall prouide that hee may learne the Creede, the Lords prayer, & the ten Commandements in the English tongue, and all other things which a Christian man ought to know and beleue to his soules health, & that this child may be vertuously brought vp to lead a godly and a Christian life, remembring alway that Baptisme doth represent vnto vs our profession, which is to follow the example of our Sauour Christ, and be made like vnto him, that as hee died and rose againe for vs, so should we which are baptized, die from sinne, and rise againe vnto righteousness, continually mortifying all our euill and corrupt affections, and dayly proceeding in all vertue and godliness of liuing.

And so forth as in publike Baptisme.

¶ But if they which bring the Infants to the Church, do make such vncertain answers to the Priests questions, as that it cannot appeare that the Child was baptized with water, in the Name of the Father, & of the Sonne, and of the holy Ghost, (which are essentiall parts of Baptisme) then let the Priest baptize it in forme aboue written concerning publike Baptisme, saying that at the dipping of the childe in the Font, hee shall use this forme of words.

If thou be not already baptized, N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost, Amen.

¶ The

§ The order of Confirmation, or laying on of hands,
vpon children baptized, and able to render an account of their
Faith, according to the Catechisme following.

TO the end that Confirmation may be ministred to the more edifying of such as shall receiue it (ac-
cording to S. Pauls doctrine, who teacheth that all things should be done in the Church to the edi-
fication of the same) it is thought good, that none hereafter shalbe Confirmed, but such as can say in their
mother tongue the Articles of the Faith, the Lords prayer, and the ten Commandements, and can also
answere to such questions of this shor Catechisme, as the Bishop (or such as he shall appoint) shall by his
discretion appose him in. And this order is most conuenient to be obserued, for diuers considerations.

First because that when children come to the yeeres of discretion, and haue learmed what their God-
fathers and Godmothers promised for them in Baptisme, they may then themselves with their owne
mouth, and with their owne consent, openly before the Church, ratifie and confirme the same: and also
promise that by the grace of God, they will euermore endeavour themselves faithfully so obserue and
keepe such things as they by their owne mouth and confession haue assented vnto.

Secondly, forasmuch as Confirmation is ministred to them that be baptized, that by imposition of
hands and prayer, they may receiue strength and defence against all temptations to sinne and the as-
saules of the world and the deuill, it is most meete to be ministred when children come to that age, that
partly by the frailtie of their owne flesh, partly by the assaules of the world and the deuill, they begin to
be 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
Christs Religion, should openly professe their owne faith, & promise to be obedient vnto the will of God.

And that no man shall thinke that any detriment shall come to the children by deferring of their
Confirmation, he shall know for a truth, that it is certaine by Gods word, that children being baptized,
haue all things necessary for their saluation, and be vndoubtedly saved.

¶ A Catechisme, that is to say, An instruction to be lear-
ned of euery childe, before he be brought to be Con-
firmed by the Bishop.

Question.

Hat is your name?

Answer.

N. or M.

Question.

Who gaue you this name?

Answer.

My Godfathers and Godmothers in my
Baptisme, wherein I was made a member of
Christ, the child of God, and an inheritor
of the kingdome of heauen.

Question.

What did your Godfathers and Godmo-
thers then for you?

Answer.

They did promise and vow three things in
my name. First, that I should forsake the de-
uill and all his workes, the pomps, and vani-
ties of the wicked world, and all the sinnefull
lustes of the flesh, Secondly, that I should
beleuee 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 dayes of my life.

Question.

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

Answer.

Yes verily: and by Gods helpe so I will.
And I heartily thanke our heauenly Father,
that hee hath called me to this state of salua-
tion, through Iesus Christ our Sauour. And
I pray God to giue me his grace, that I may
continue in the same vnto my liues ende.

Question.

Rehearse the Articles of thy beliefe.

Answer.

I beleuee in God the Father Almighty, ma-
ker of heauen and earth. And in Iesus
Christ his only Sonne our Lord, which was
conceived by the holy Ghost, borne of the
Virgine Mary, suffered vnder Ponce Pilate,
was crucified, dead, and buried, he descended
into hell, the third day he rose againe from
the dead, he ascended into heauen, and sit-
teth on the right hand of God the Father Al-
mighty: from thence he shall come to iudge
the quicke and the dead. I beleuee in the
holy Ghost, the holy Catholicke Church,
the communion of Saints, the forgiveness
of sinnes, the resurrection of the body, and
the life euerlasting, Amen.

Question.

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

Answer.

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 mankind.

Thirdly in God the holy Ghost, who sanctified 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?

Answer. Tenne.

Question. Which be they?

Answer.

THe same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of bondage:

1 Thou shalt haue none other gods but me.

2 Thou shalt not make to thy selfe any graven image, nor the likenesse of any thing that is in heauen above, or in the earth beneath, or in the water vnder the earth: thou shalt not bow downe to them, nor worship them: For I the Lord thy God am a ialous God, and visite the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and shew mercy vnto thousands in them that loue me; and keepe my Commandements.

3 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.

4 Remember that thou keepe holy the Sabbath 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 seruant, and thy maide seruant, thy cattell, and the stranger that is within thy gates: for in sixe dayes the Lord made heauen and earth, the sea, and all that in them is; and rested the seuenth day, wherefore the Lord blessed the seuenth day, and hallowed it.

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

6 Thou shalt doe no murder.

7 Thou shalt not commit adulterie.

8 Thou shalt not steale.

9 Thou shalt not beare false witnesse against thy neighbour.

10 Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his ox, nor his asse, nor any thing that is his.

Question. What doest thou chiefly learne by these Commandements?

Answer.

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

Question.

What is thy duty towards God?

Answer.

My duty towards God is, to beleue in him, to feare him, and to loue him with all my heart, with all my minde, with all my soule, and with all my strength. To worship him, to giue him thanks, to put my whole trust in him, to call vpon him, to honour his holy Name and his word, and to serue him truly all the dayes of my life.

Question.

What is thy duty towards thy neighbour?

Answer.

My duty towards my neighbour is, to loue him as my selfe, & doe to all men as I would they should doe vnto me. To loue, honour, and succour my father and mother. To honour and obey the King and his ministers. To submit my selfe to all my gouernors, teachers, spirituall Pastors, and masters. To order my selfe lowly and reuerently to all my betters. To hurt no body by word or deede. To be true and iust in all my dealing. To beare no malice nor hatred in my heart. To keepe my hands from picking and stealing, and my tongue from euill speaking, lying and flandering. To keep my body in temperance, sobrenesse and chastitie. Not to couet nor desire other mens goods, but to learne and labour truly to get mine owne liuing, and to doe my duty in that state of life, vnto 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 serue 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.

Answer.

Our Father which art in heauen, hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heauen. Giue vs this day our daily bread. And forgive vs our trespases, as we forgive them that trespasse against vs. And leade vs not into temptation: But deliuer vs from euill. Amen.

Question.

What desirest thou of God in this prayer?

Answer.

I desire my Lord God our heavenly Father, who is the giuer of all goodnes, to send his grace vnto me, and to all people, that we may

The Catechisme.

may worship him, serue him, & obey him as we ought to doe. And I pray vnto God, that hee will send vs all things that bee needfull both for our soules and bodics. And that he will be mercifull vnto vs, and forgiue vs our sinnes, and that it will please him to saue and defend vs in all dangers ghostly and bodily, and that hee will keepe vs from all sinne and wickednesse, and from our ghostly enemy, and from euerlasting death. And this I trust he wil doe of his mercie & goodnes, through our Lord Iesus Christ. And therefore I say Amen. So be it.

Question.

How many Sacraments hath Christ ordained in his Church?

Answer.

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

Question.

What meanest thou by this word Sacrament?

Answer.

I meane an outward & visible signe, of an inward and spiritual grace giuen vnto vs, ordained by Christ himselfe, as a meane whereby we receiue the same, and a pledge to assure vs thereof.

Question.

How many parts are there in a Sacrament?

Answer.

Two: the outward visible signe, and the Inward spirituall Grace.

Question.

What is the Outward visible Signe, or forme in Baptisme?

Answer.

Water: wherein the person baptized is dipped, or sprinkled with it, *In the Name of the Father, and of the Sonne, and of the holy Ghost.*

Question.

What is the Inward and spirituall Grace?

Answer.

A death vnto sinne, and a new birth vnto 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?

Answer.

Repentance, whereby they forsake sin: and Faith, whereby they stedfastly beleue y^e pro-

mises of God, made to them in y^e Sacrament.

Question.

Why then are Infants baptized, when by reason of their tender age, they cannot performe them?

Answer.

Yes: they doe performe them by their Sureties, who promise & 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?

Answer.

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?

Answer.

Bread and Wine, which the Lord hath commanded to be received.

Question.

What is the inward part, or thing signified?

Answer.

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

Question.

What are the benefits whereof we are partakers thereby?

Answer.

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

Question.

What is required of them that come to the Lords Supper?

Answer.

To examine themselves whether they repent them truly of their former sinnes, stedfastly purposing to leade a new life: haue a liuely faith in Gods mercy through Christ, with a thankfull 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 Commandments, and also can answer to such questions of this short Catechisme, as the Bishop (or such as he shall appoint) shall by his discretion appoynt them in: then shall they be brought to the Bishop by one that shall be his God-father or God-mother, that euery child may haue witness of his Confirmation. And the Bishop shall confirme them on this wise.

Confirmation, or laying on of hands.



Vr helpe is in the Name of the Lord.

Answer.

Which hath made Heauen and Earth.

Minister.

Blessed be the Name of the Lord.

Answer.

Henceforth world without end.

Minister.

C 3

Lord

Lord heare our prayer.

Answer.

And let our crye come vnto thee.

¶ Let vs pray.

Almighty and euerliuing God, who hast vouchsafed to regenerate these thy seruants by Water and the holy Ghost, and hast giuen vnto them forgiveness of all their sinnes: Strengthen them, wee beseech thee, O Lord, with the holy Ghost the Comforter, and dayly increafe in them thy manifold gifts of grace, the Spirit of Wisedome, and vnderstanding, the Spirit of Counsaile and ghostly strength, the Spirit of knowledge and true godlinesse, and fulfill them (O Lord) with the Spirit of thy holy feare. Amen.

¶ Then shall the Bishop play his hand vpon every childe severally, saying,

Defend, O Lord, this child with thy heavenly grace, that hee may continue thine for euer, and dayly increafe in thy holy Spirit more and more, vntill hee come vnto thy euerlasting kingdome. Amen.

¶ Then shall the Bishop say.

Let vs pray.

Almighty and euerliuing God, which makest vs both to wil, and to doe those things that be good and acceptable vnto thy Maiestie, we make our humble supplications vnto thee for these children, vpon whom (after the example of the holy Apostles) wee haue layd our hands, to certifie them (by this Signe) of thy fauour and gracious goodnesse toward them: Ierthy fatherly hand, we beseech thee, euer be ouer them: let thy holy Spirit be euer with them, and so lead them in the knowledge & obedience of thy Word,

that in the end they may obtaine the euerlasting life, throgh our Lord Iesus Christ, who with thee & the holy Ghost, liueth and reigneth one God, world without end. Amen.

¶ Then the Bishop shall blesse the children, saying thus.

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

¶ The Curate of euery Parish, or some other at his appointment, shall diligently vpon Sundayes and holy dayes, halfe an houre before Euening prayer, openly in the Church, instruct and examine so many children of his Parish sent vnto him, as the time will serue, & as he shall thinke conuenient, in some part of this Catechisme.

¶ And all fathers, Mothers, Masters, and Dames shall cause their children, seruants and apprentices (which haue not learned their Catechisme) to come to the Church at the time appointed, and obediently to heare, and be 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 conuenient place for their Confirmation, then shall the Curate of euery Parish, either bring or send in writing the names of all those children of his Parish, which can say the Articles of the Faith, the Lords prayer, and the tenne Commandements, and also how many of them can answer to the other questions contained in this Catechisme.

¶ And there shall none bee admitted to the holy Communion, vntill such time as hee can say the Catechisme, and be confirmed.

¶ The forme of solemnization of Matrimonic.

First, the Banes must be asked three severall Sundayes, or Holy dayes, in the time of Seruice, the people being present, after the accustomed manner.

And if the persons that would be married, dwell in diuers 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 appointed for solemnization of Matrimony, the persons to be married shall come into the body of the Church, with their friends and neighbours, and there the Priest shall say thus.



Dearely beloued friends, we are gathered together here in the sight of God, and in the face of this Congregation, to ioyne together this man and this woman in holy Matrimony, which is an honourable estate, instituted of God in Paradise, in the time of mans innocencie, signifying vnto vs the mysticall vnyon that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his

presence, & first miracle that he wrought in Cana of Galile, & is commended of S. Paul to be honorable among all men, & therefore is not to bee enterprised nor taken in hand vndiscreetly, lightly, or wantonly, to satisfie mens carnal lusts & appetites, like brute beasts that haue no vnderstanding, but reuerently, discreetly, aduisedly, soberly, and in the feare of God, duely considering the causes for which Matrimony was ordained. One was the procreation of children to be brought vp in the feare & nurture of the Lord, & praise of God.

Secondly, it was ordeined for a remedie against sinne, and to auoid fornication, that such persons as haue not the gift of continencie might marry, & keepe themselves vndefiled members of Christs body. Thirdly, for the mutuall societie, helpe and comfort that the one ought to haue of the other, both in prosperitie and aduersitie, into the which holy estate these two persons present come now to be ioyned. Therefore if any man can shew any iust cause why they may not lawfully be ioyned together, let him now speake, or else hereafter for euer holde his peace.

¶ And also speaking to the persons that shall be married, he shall say.

I Require and charge you, (as you will answer at the dreadfull day of iudgement, when the secrets of all hearts shall be disclosed) that if either of you doe know any impediment why you may not be lawfully ioyned together in Matrimonic, that yee confesse it. For be ye well assured, that so many as be coupled together otherwise then Gods word doeth allow, are not ioyned together by God, neither is their Matrimony lawfull.

¶ At which day of marriage, 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 do sustaine, to prouue his allegation, then the solemnization must be deferred vnto such time as the truth be tryed. If no impediment be alledged, then shall the Curate say vnto the man.

N wilt thou haue this woman to thy wedded wife, to liue together after Gods ordinance, in the holy estate of Matrimony? Wilt thou loue her, comfort her, honour, and keepe her in sickenesse and in health, and forsaking all other, keepe thee only vnto her, so long as you both shall liue?

¶ The man shall answer.

I will.

¶ Then shall the Minister say to the woman.

N wilt thou haue this man to thy wedded husband, to liue together after Gods ordinance, in the holy estate of Matrimony? Wilt thou obey him and serue him, loue, honour, and keepe him in sickenesse and in health, and forsaking all other, keepe thee only vnto him, so long as you both shall liue?

¶ The woman shall answer.

I will.

¶ Then shall the Minister say.

Who giueth this woman to be married vnto this man?

¶ And the Minister receiuing the woman at her father or friends hands, shall cause the man to

take the woman by the right hand, and so eisher to giue their troth to other, the man first saying.

I N. take thee N. to my wedded wife, to haue and to holde, from this day forward, for better, for worse, for richer, for poorer, in sickenesse and in health, to loue, and to cherish, till death vs depart, according to Gods holy ordinance: & thereto 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 holde, from this day forward, for better, for worse, for richer, for poorer, in sickenesse 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 shall giue vnto the woman a Ring, laying the same vpon the booke, with the accustomed duety to the Minister and Clerke. And the Minister taking the Ring, shall deliuer it vnto the man to put it on the fourth finger of the womans left hand. And the man caught by the Minister, shall say.

With this Ring I thee wed, with my body I thee worship, & 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 Minister shall say.

Let vs pray.

O Eternal God, creatour and preseruer of all mankind, giuer of all spirituall grace, the author of euerlasting life, send thy blessing vpon these thy seruants, this man and this woman, whom wee blesse in thy Name, that as Isahac and Rebecca liued faithfully together, so these persons may surely performe and keep the vow and couenant betwixt them made (whereof this Ring giuen and receiued is a token and pledge) and may euer remaine in perfect loue and peace together, and liue according to thy Lawes, through Iesus Christ our Lord. Amen.

¶ Then shall the Minister 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.

Forasmuch as N. and N. haue consented together in holy wedlock, & haue witnessed the same before God and this company, and thereto haue giuen & pledged their troth either to other, and haue declared the same by giuing and receiuing of a Ring, and by ioyning of hands, I pronounce that they be man & wife together: In the Name of the Father, & of the Son, and of the holy Ghost. Amen.

¶ And the Minister shall adde this blessing.

God the Father, God the Sonne, God the holy Ghost, blesse, preserve, & keep you, the Lord mercifully with his fauour looke vpon you, and so bll you with all spirituall benediction and grace, that you may so liue together in this life, that in the world to come ye may haue life euerlasting, Amen.

¶ Then the Minister or Clerkes going to the Lords Table, shall say or sing this Psalm following.

Beati omnes. Psal. 128.

*Beati omnes.
Psal. 128.*

Blessed are all they that feare the Lord: and walke in his wayes.

For thou shalt eat the labour of thy hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitfull vine: vpon the walles of thine house.

Thy children like the Olive branches: round about thy Table.

Loe, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.

Yea, that thou shalt see thy childrens children: and peace vpon Israel.

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

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

¶ Or this Psalm.

*Deus misericorditer.
Psal. 67.*

God be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

That thy way may be knownen vpon earth: thy sauing 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, and gouerne the Nations vpon the earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, euen our owne God shall 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, &c.

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

¶ The Psalm ended, and the man and the woman kneeling afore the Lords Table, the Minister standing at the Table, and turning his face toward them, shall say.

Lord haue mercy vpon vs.

Answer.

Christ haue mercy vpon vs.

Minister.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruant, and thy handmaid.

Answer.

Which put their trust in thee.

Minister.

O Lord send them helpe fro thy holy place.

Answer.

And euermore defend them.

Minister.

Be vnto them a towre of strength.

Answer.

From the face of their enemy.

Minister.

O Lord heare our prayer.

Answer.

And let our cry come vnto thee.

Minister.

O God of Abraham, God of Isahac, God of Iacob, blesse these thy seruants, and sow the seede of eternall life in their mindes, that whatsoeuer in thy holy word they shall profitably learne, they may indeed fulfill the same. Looke, O Lord, mercifully vpon them from heauen, and blesse them. And as thou diddest send thy blessing vpon Abraham and Sara, to their great comfort: so vouchsafe to send thy blessing vpon these thy seruants, that they obeying thy will, and alwayes being in safety vnder thy protection, may abide in thy loue vnto their liues end, through Iesus Christ our Lord. Amen.

¶ This prayer next following, shall be omitted, where the woman is past childbirth.

O Mercifull Lord, and heauenly Father, by whose gracious gift mankind is encreased: we beseech thee assist with thy blessing these two persons, that they may both be fruitfull in procreation of children, and also liue together so long in godly loue and honestie, that they may see their childrens children, vnto the third and fourth generation, vnto thy praise and honour, through Iesus Christ our Lord. Amen.

O God, which by thy mighty power hast made all things of nought, which also (after other things set in order) diddest appoint that out of man (created after thine owne image and similitude) woman should take her beginning, and knittie them together, diddest teach, that it should neuer be lawfull to put asunder those, whom thou by Matrimonie hadst made one. O God, which hast consecrated the state of Matrimonie to such an excellent mystery, that in it is signified and represented the spirituall mariage and vnitie betwixt Christ and his Church: looke mercifully vpon these thy seruants, that both this man may loue his wife according

ding to thy word, as Christ did loue his spouse the Church, who gaue himselfe for it, louing and cherishing it euen as his owne flesh: and also that this woman may be louing and amiable to her husband, as Rachel, wife as Rebecca, faithfull and obedient as Sara, and in all quietnesse, sobrietie and peace, be a follower of holy and godly matrons. O Lord blesse them both, and graunt them to inherite thy euertlasting kingdome, through Iesus Christ our Lord. Amen.

¶ Then shall the Minister say.

Almighty God, which at the beginning did create our first parents Adam and Eue, and did sanctifie and ioyn them together in mariage, powre vpon you the riches of his grace, sanctifie and blesse you, that ye may please him both in body and soule, and liue together in holy loue vnto your liues end. Amen.

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

All ye which be married, or which intend to take the holy estate of Matrimony vpon you, heare what holy Scripture doeth say as touching the duty of husbands toward their wiues, and wiues toward their husbands.

Ephes. 5. 20,
&c.

S. Paul in his Epistle to the Ephesians, the fifth Chapter, doeth giue this commandment to all married men. Ye husbands, loue your wiues, euen as Christ loued the Church, and hath giuen himselfe for it, to sanctifie it, purging it in the fountaine of water, through the word, that hee might make it vnto himselfe a glorious Congregation, not hauing spot or wrinkle, or any such thing, but that it should be holy and blamelesse. So men are bound to loue their owne wiues as their owne bodies. Hee that loueth his owne wife, loueth himselfe: For neuer did any man hate his owne flesh, but nourisheth and cherisheth it, euen as the Lord doeth the Congregation: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leaue father and mother, and shall be ioyned vnto his wife, and they two shall be one flesh. This mystery is great, but I speake of Christ, and of the Congregation. Neuertheless, let euery one of you so loue his owne wife, euen as himselfe.

Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that be married: Yee men, loue your wiues, and be not bitter vnto them.

Col. 3. 19.

Heare also what Saint Peter the Apostle of Christ, which was himselfe a married man, saith vnto all men that are married: Ye husbands, dwell with your wiues according to knowledge, giuing honour vnto the wife, as vnto the weaker vessel, and as heires together of the grace of life, so that your prayers be not hindered.

1. Pet. 3. 7.

Hitherto ye haue heard of the duty of the husband toward the wife. Now likewise yee wiues, heare and learne your duties towards your husbands, euen as it is plainly set forth in holy Scripture.

Saint Paul (in the forenamed Epistle to the Ephesians) teacheth you thus: Ye women, submit your selues vnto your owne husbands, as vnto the Lord. For the husband is the wiues head, euen as Christ is the head of the Church, and he is also the Sauour of the whole body.

Ephes. 5. 21.
to verse 25.

Therefore as the Church or Congregation is subiect vnto Christ: so likewise let the wiues also be in subiection vnto their owne husbands in all things. And againe hee saith, Let the wife reuerence her husband. And (in his Epistle to the Colossians) S. Paul giueth you this short lesson: Yee wiues, submit your selues vnto your owne husbands, as it is conuenient in the Lord.

Col. 3. 18.

Saint Peter also doeth instruct you very godly, thus saying, Let wiues be subiect to their owne husbands, so that if any obey not the Word, they may be wonne without the Word, by the conuersation of the wiues, while they behold your chaste conuersation coupled with feare: Whose apparell let it not be outward, with broided haire, and trimming about with gold, either in putting on of gorgeous apparell: 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 sight of God. For after this manner (in the olde time) did the holy women which trusted in God, apparell themselves, being subiect to their owne husbands, as Sara obeyed Abraham, calling him lord, whose daughters yee are made, doing well, and not being dismayed with any feare.

1. Pet. 3. 1.
to verse 7.

¶ The new married persons (the same day of their marriage) must receiue the holy Communion.

¶ The

¶ The order for the visitation of the sicke.

¶ The Minister entering into the sicke persons house, shall say, Peace be in this house, and to all that dwell in it.

¶ When he commeth into the sicke persons presence, hee shall say, kneeling downe.

Remember not Lord our iniquities, nor the iniquities of our forefathers. Spare vs good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and bee not angry with vs for euer.

Lord 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.

Answer.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruant.

Answer.

Which putteth his trust in thee.

Minister.

Send him helpe from thy holy place.

Answer.

And euermore mightily defend him.

Minister.

Let the enemy haue none aduantage of him.

Answer.

Nor the wicked approach to hurt him.

Minister.

Be vnto him, O Lord, a strong tower.

Answer.

From the face of his enemy.

Minister.

Lord heare our prayers.

Answer.

And let our cry come vnto thee.

Minister.

O Lord looke downe from heauen, behold, visite and relieue this thy seruant. Looke vpon him with the eyes of thy mercy, giue him comfort and sure confidence in thee, defend him from the danger of the enemy, and keepe him in perpetuall peace and safetie, through Iesus Christ our Lord. Amen.

Hearc vs, Almighty and most mercifull God and Saviour, extend thy accustomed goodnesse to this thy seruant, which is grieved with sicknesse: visit him, O Lord, as thou didst visit Peters wiues mother, and the captaines seruant. So visite and restore vnto this sicke person his former health, (if

it bee thy will) or else giue him grace (so to take thy visitation, that after this painefull life ended, hee may dwell with thee in life euerlasting. Amen.

¶ Then shall the Minister exhort the sicke person after this forme, or other like.

Dearely beloued know this, that Almighty God is the Lord of life and death, and ouer all things to them pertaining, as youth, strength, health, age, weaknesse, and sicknesse: Wherefore whatsoeuer your sicknesse is, know you certainly that it is Gods visitation. And for what cause soeuer this sicknesse is sent vnto you, whether it be to trie your patience for the example of other, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endlesse felicitie, or else it be sent vnto you to correct and amend in you whatsoeuer doeth offend the eyes of your heauenly Father: Know you certainly, that if you truly repent you of your sinnes, and beare your sicknesse patiently, trusting in Gods mercy, for his deare Sonne Iesus Christs sake, and render vnto him humble thanks for his Fatherly visitation, submitting your selfe wholly to his will, it shal turne to your profit, and helpe you forward in the right way that leadeth vnto euerlasting life.

¶ If the person visited be very sicke, then the Curate may end his exhortation in this place.

Take therefore in good worth the chastisement of the Lord: For whom the Lord loueth, he chastiseth: yea, as S. Paul saith, hee scourgeth euery sonne which he receiueth. If ye endure chastisement, he offereth himselfe vnto you, as vnto his owne children. What sonne is hee that the father chastiseth not? If ye be not vnder correction (whereof all true children are partakers) then are yee bastards, and not children. Therefore, seeing that when our carnall fathers doe correct vs, we reuerently obey them: shall we not now much rather be obedient to our spirituall Father, and so liue? And they for a few dayes doe chastise vs, after their owne pleasure: but he doeth chastise vs for our profit, to the intent hee may make vs partakers of his holinesse. These wordes (good brother) are Gods wordes, and written in holy Scripture for our comfort and instruction, that wee should patiently & with thanksgiuing, beare our heauenly Fathers correction, whensoever by any maner of aduersitie it shal please his gracious goodnesse to visit vs. And there should

should bee no greater comfort to Christian persons, then to be made like vnto Christ, by suffering patiently aduersities, troubles, and sicknesses. For hee himselfe went not vp to ioy, but first he suffered paine, hee entred not into his glory, before hee was crucified: So truly our way to eternal ioy is, to suffer here with Christ, and our doore to enter into eternall life is, gladly to die with Christ, that wee may rise againe from death, and dwell with him in euermoring life. Now therefore, taking your sickness, which is thus profitable for you, patiently. I exhort you in the Name of God, to remember the profession which you made vnto God in your baptisme. And forasmuch as after this life there is a count to be giuen vnto the righteous Iudge, of whom all must be iudged without respect of persons: I require you to examine your selfe, and your state, both toward God and man, so that accusing and condemning your selfe for your own faults, you may find mercy at your heauenly Fathers hand for Christs sake, and not be accused and condemned in that fearefull iudgement. Therefore I shall shortly rehearse the Articles of our faith, that you may know whether you doe beleue as a Christian man should, or no.

¶ Then the Minister shall rehearse the Articles of the faith, saying thus.

Doeſt thou beleue in God the Father Almighty? (And so forth, as it is in Baptisme.)

¶ Then shall the Minister examine whether he be in charity with all the world, exhorting him to forgive from the bottom of his heart all persons that haue offended him: and if he haue offended other, to aske them forgiveness, and where he hath done iniurie or wrong to any man, that he make amends to the uttermost of his power. And if he haue not afore disposed of his goods, let him then make his will, and also declare his debts, what hee oweth, and what is owing vnto him, for discharging of his conscience, and quietnesse of his executors. But men must bee oft admonished that they set an order for their temporall goods and lands, when they be in health.

These words before rehearsed, may bee said before the Minister begin his prayer, as he shall see cause.

The Minister may not forget, nor omit to moue the sicke person (and that most earnestly) to liberallitie toward the poore.

Here shall the sicke person make a speciall confession if he feele his conscience troubled with any weighty matter. After which confession, the Minister shall absolue him after this sort.

Our Lord Iesus Christ, who hath left power to his Church, to absolue all

sinners which truly repent and beleue in him, of his great mercie forgive thee thine offences, and by his authority committed to mee, I absolue thee from all thy finnes, in the Name of the Father and of the Sonne, and of the holy Ghost. Amen.

And then the Minister shall say this Collect

following.

¶ Let vs pray.

Most mercifull God, which according to the multitude of thy mercies doest so put away the finnes of those which truly repent, that thou remembreſt them no more, open thine eye of mercie vpon this thy seruant, who most earnestly desireth pardon and forgiveness. Renue in him (most louing Father) whatsoever hath bin decayed by the fraud and malice of the deuill, or by his owne carnall will and frailenesse, preserve and continue this sicke member in the vnitie of the Church, consider his contrition, accept his teares, assuage his paine, as shall bee seene to thee most expedient for him. And forasmuch as he putteth his full trust onely in thy mercie, impute not vnto him his former finnes, but take him vnto thy fauour, through the meritis of thy most dearly beloued Sonne Iesus Christ, Amen.

Then shall the Minister say this Psalme.

In thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid me and deliuer me in thy righteousness, encline thine eare vnto me, and saue me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence, and my castle.

Deliuere me, O my God, out of the hand of the wickedly: out of the hand of the vnrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope, euen from my youth.

Through thee haue I bene holden vp euer since I was borne: thou art hee that tooke me out of my mothers wombe, my praise shall alway be of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth bee filled with thy praise: (that I may sing of thy glory) and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speake against me, and they that lay waite for my soule, take their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

In te Domine
speraui.
Psal. 71.

The Communion of the sicke.

Goe not farre from me, O God: my God haste thee to helpe me.

Let them bee confounded and perish, that are against my soule: let them bee couered with shame and dishonour, that seeke to doe me euill.

As for mee, I will patiently abide alway: and will praise thee more and more.

My mouth shall dayly speake of thy righteousness and saluation: for I know no end thereof.

I will goe forth in the strength of the Lord God: and will make mention of thy righteousness onely.

Thou, O God, hast taught mee from my youth vntill now: therefore will I tell of thy wonderous workes.

For sake me not, O God, in mine old age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high: and great things are they that thou hast done, O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed me, and yet diddest thou turne and refresh mee: yea, & broughtest me from the depth of the earth againe.

Thou hast brought mee to great honour: and comforted me on euery side.

Therefore will I praise thee and thy faithfulness (O God) playing vpon an instrument of musick: vnto thee will I sing vpon the Harpe, O thou holy One of Israel.

My lips will be faine when I sing vnto thee. & so wil my soule whom thou hast deliuered:

My tongue also shall talke of thy righteousness all the day long: for they are confounded and brought vnto shame that seeke to doe me euill.

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

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

Adding this.

O Saviour of the world, saue vs, which by thy crosse and precious blood hast redeemed vs, help vs we beseech thee, O God.

¶ Then shall the Minister say.

THe Almighty Lord, which is a most strong tower to all them that put their trust in him, to whom all things in heauen, in earth, and vnder the earth doe bow and obey, be now and euermore thy defence, and make thee know and feele, that there is none other name vnder heauen giuen to man, in whom, and through whom thou mayest receiue health and saluation, but onely the Name of our Lord Iesus Christ. Amen.

¶ The Communion of the sicke.

FOrasmuch as all mortall men be subiect to many sudden perils, diseases, and sicknesses, and euer vncertaine what time they shall depart out of this life: therefore to the intent they may be alwayes in a readinesse to die whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time, but specially in the plague time, exhort their Parishioners to the oft receiuing (in the Church) of the holy Communion of the body and blood of our Saviour Christ: which if they doe, they shall haue no cause in their sudden visitation to bee vnquiet for lacke of the same. But if the sicke person be not able to come to the Church, and yet is desirous to receiue the Communion in his house, then hee must giue knowledge ouer night, or else early in the morning, to the Curate, signifying also how many be appointed to Communicate with him: And hauing a conuenient place in the sicke mans house, where the Curate may reuerently minister, and a good number to receiue the Communion with the sicke person, with all things necessary for the same, he shall there minister the holy Communion.

The Collect.



Almightie and euerglasting God, maker of mankind, which doest correct those whome thou doest loue, and chastisest euery one whome thou doest receiue: wee beseech thee to haue mercie vpon this thy seruant, visited with thy hand, and to grant that hee may take his sickness patiently, and recouer his bodily health (if it bee thy gracious will) and whensoever his soule shall depart from the bodie, it may be without spot presented vnto thee, through Iesus Christ our Lord. Amen.

The Epistle.

MY sonne, despise not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loueth, him hee correcteth: yea, and hee scourgeth euery sonne whom he receiueth.

Heb. 12. 5.

The Gospel.

Verely, verely I say vnto you, hee that heareth my word, and beleueth on him that sent me, hath euerglasting life, and shall not come into damnation, but passeth from death vnto life.

Iohn 5. 24.

¶ At the time of the distribution of the holy Sacrament, the Priest shall first receiue the Communion himselfe, and after Minister vnto them that be appointed to communicate with the sicke.

¶ But

The order for the buriall of the dead.

¶ But if a man either by reason of extremitie of sicknesse, or for want of warning in due time to the Curate, or for lacke of company to receiue with him, or by any other iust impediment, doe not receiue the Sacrament of Christs body and blood: then the Curate shall instruct him, that if hee doe truly repent him of his sinnes, and stedfastly beleene that Iesus Christ hath suffered death vpon the Crosse for him, and shed his blood for his redemption, earnestly remembering the benefites hee hath thereby, and giuing him heartie thanks therefore, he doth eat and drinke the body and blood of our Sauour Christ profitably to his soules health, although hee doe

not receiue the Sacrament with his mouth.

¶ When the sicke person is visited, and receiueth the holy Communion all at one time, then the Priest for more expedition, shall cut off the forme of the visitation at the Psalme, (In thee, O Lord, haue I put my trust) and goe straight to the Communion.

¶ In the time of plague, sweat, or such other like contagious times of sickneses, or diseases, when none of the Parish or neighbours can be gotten to communicate with the sicke in their houses, for feare of the infection, vpon speciall request of the diseased, the Minister may alone by communicate with him.

¶ The order for the buriall of the dead.

¶ The Minister meeting the corpes at the Church stile, shall say, or else the Minister and Clerkes shall sing, and so goe either vnto the Church, or towards the grane.

Iohn 11.25,
26.



Am the Resurrection and the Life (sayth the Lord) hee that beleeueth in me, yea, though hee were dead, yet shall he liue. And whosoener liueth, and beleueth in mee, shall not die for euer.

Iob 19. 25,
26, 27.

I Know that my Redeemer liueth, and that I shall rise out of the earth in the last day, and shall be couered 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 same eyes.

1. Tim 6. 7.
Iob 1. 21.

WE brought nothing into this world, neither may wee cary any thing out of this world. The Lord giueth, and the Lord taketh away. Euen as it pleaseth the Lord, so commeth things to passe: Blessed be the Name of the Lord.

¶ When they come to the grane, whi'e the corpes is made readie to be laide into the earth, the Minister shall say, or the Minister and Clerkes shall sing.

Iob 14. 1, 2.

Man that is borne of a woman, hath but a short time to liue, and is full of miserie. Hee commeth vp and is cut downe like a flowre: hee fleeth as it were a shadow, and neuer continueth in one stay. In the midst of life, wee be in death: of whom may we seeke for succour, but of thee, O Lord, which for our sinnes iustly art displeased? Yet O Lord God most holy, O Lord most mighty, O holy and most mercifull Saviour, deliuer 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 most holy, O God most mighty, O holy and mercifull Saviour, thou most worthy iudge eternall, suffer vs not at our last houre for any paines of death to fall from thee.

¶ Then while the earth shalbe cast vpon the body, by some standing by, the Minister shall say.

Forasmuch as it hath pleased Almightye God of his great mercie, to take vnto himselfe the soule of our deare brother here departed, wee therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternall life, through our Lord Iesus Christ, who shall change our vile bodye, that it may be like to his glorious body, according to the mighty working, whereby he is able to subdue all things to himselfe.

¶ Then shall be sung or said,

I Heard a voice from heauen, saying vnto me, Write, From hence forth blessed are the dead that die in the Lord: Euen so saith the spirit, that they rest from their labours.

Reuel. 14. 13.

¶ Then shall follow this Lesson, taken out of the 15. Chapter to the Corinibians, 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, euen so by Christ shall all be made aliuie, but euery man in his owne order. The first is Christ, then they that are Christs at his coming. Then commeth the end, when he hath deliuered vp the kingdom to God the Father, when he hath put downe all rule, and all authority and power. For hee must reigne till hee haue put all his enemies vnder his feete. The last enemy that shall be destroyed, is death. For hee hath put all

1. Cor. 15. 20.

things

things vnder his feet. But when he saith, All things are put vnder him, it is manifest that he is excepted which hath put all things vnder him. When all things are subdued vnto him, then shall the Son also himselfe be subiect vnto him that put all things vnder 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 iopardy? By our reioicing which I haue in Christ Iesus our Lord, I die daily. That I haue fought with beasts at Ephesus after the maner of men, what aduantage it me, if the dead rise not againe? Let vs eate and drinke, for to morrow we shall die. Be not yee deceiued, euill words corrupt good maners. Awake truly out of sleepe, and sinne not. For some haue not the knowledge of God. I speake this to your shame. But some man will say, How rise the dead? With what body shall they come? Thou foole, that which thou sowest, is not quickened except it die. And what sowest thou? thou sowest not that body that shall be, but bare corne, as of wheate or some other: but God giueth it a body at his pleasure, to euery seede his owne body. All flesh is not one maner of flesh: but there is one maner of flesh of men, another maner of flesh 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 maner glory of the Sunne, 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 sown in corruption, it riseth againe in incorruption: it is sown in dishonour, it riseth againe in honour: it is sown in weakenesse, it riseth againe in power: it is sown a naturall body, it riseth againe a spirituall body. There is a naturall body, and there is a spirituall body: as it is also written, The first man Adam was made a liuing soule, and the last Adam was made a quickning spirit. Howbeit, that is not first which is spirituall, but that which is naturall, 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 wee haue borne the image of the earthy, so shall wee beare the image of the heavenly. This I say I brethren, that flesh and blood cannot inherite the kingdome of God, neither doeth corruption inherite incorruption. Behold, I shew you a mystery. Wee shall not all sleepe, but wee shall all be

changed, and that in a moment, in the twinkling of an eye, by the last trumpe. For the trumpe shall blow, and the dead shall rise incorruptible, and we shalbe changed: for this corruptible must put on incorruption, and this mortal must put on immortalitie. When this corruptible hath put on incorruption, and this mortal hath put on immortalitie, then shalbe brought to passe the saying that is written, Death is swallowed vp into victory: Death where is thy sting? Hell where is thy victory? The sting of death is sinne, and the strength of sinne is the Law: but thanks be vnto God, which hath giuen vs victorie through our Lord Iesus Christ. Therefore my deare brethren, be yee stedfast and vnmoueable, alwayes rich in the worke of the Lord, forasmuch as yee know how that your labour is not in vaine in the Lord.

¶ The Lesson ended, the Minister shall say.

Lord 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.

Answer.

But deliuer vs from euill, Amen.

Minister.

Almighty God, with whom doe liue the spirits of them that depart hence in the Lord, and in whom the soules of them that be elected, after they be deliuered from the burden of the flesh, be in ioy and felicity: We giue thee hearty thanks for that it hath pleased thee to deliuer 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 Kingdome, that we with this our brother, and all other departed in the true faith of thy holy Name, may haue our perfect consummation and blisse both in body and soule, in thy eternall and euerlasting glory. Amen.

The Collect.

O Mercifull God, the Father of our Lord Iesus Christ, who is the resurrection and the life, in whom whosoever beleueth, shall liue though hee die, and whosoever liueth, and beleueth in him, shall not die eternally, who also taught vs (by his holy Apostle Paul) not to bee sory as men without hope, for them that sleepe in him: we meekely beseech thee, O Father, to raise vs vp from the death of sinne, vnto the life of righteousness, 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 sight, and receiue that blessing which

which thy welbeloued Sonne shall then pronounce to all that loue and feare thee, saying, Come yee blessed children of my Father, receiue the kingdome prepared for you

from the beginning of the world: Graunt this, wee beseech thee, O mercifull Father, through Iesus Christ our Mediatour and Redeemer.

The thanksgiuing of women after child-birth, commonly called the Churching of women.

¶ The woman shall come into the Church, and there shall kneele downe in some conuenient place, nigh vnto the place where the Table standeth, and the Priest standing by her, shall say these words, or such like, as the cause shall require.



Orasmuch as it hath pleased Almighty God of his goodnesse to giue you safe deliuerance, and hath preserved you in the great danger of childe-birth, yee shal therefore giue hearty thanks vnto God, and pray.

¶ Then shall the Priest say this Psalme.

Psal. 124.

I Haue lifted vp mine eyes vnto the hilles: from whence commeth my helpe.

My helpe commeth euen from the Lord: which hath made heauen and earth.

He will not suffer thy foote to be moued: and he that keepeth thee will not sleepe.

Behold, he that keepeth Israel: shall neither slumber nor sleepe.

The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

So that the Sunne shall not burne thee by day: nor the Moone by night.

The Lord shall preserve thee from all euill: yea, it is euen hee that shall keepe thy soule.

The Lord shall preserve thy going out and thy comming in: from this time forth for euermore.

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

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

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Priest.

O Lord saue this woman thy seruant.

Answer.

Which putteth her trust in thee.

Priest.

Be thou to her a strong tower.

Answer.

From the face of her enemye.

Priest.

O Lord heare our prayer.

Answer.

And let our crie come vnto thee.

Priest.

¶ Let vs Pray.

O Almighty God, which hast deliuered this woman thy seruant from the great paine and perill of child-birth: graunt wee beseech thee most mercifull Father, that shee thorow thy helpe, may both faithfully liue, and walke in her vocation according to thy will in this life present, and also may be partaker of euerlasting glory in the life to come, through Iesus Christ our Lord. Amen.

¶ The woman that commeth to giue her thanks, must offer her accustomed offerings: and if there be a Communion, it is conuenient that shee receiue the holy Communion.

A Commination against sinners, with certaine prayers to be vled diuers times in the yeere.

¶ After Morning prayer, the people being called together by the ringing of a Bell, and assembled in the Church, the English Litany shall bee said after the accustomed manner: which ended, the Minister shall goe into the Pulpit, and say thus.



Brethren, in the Primitiue Church there was a godly discipline, that at the beginning of Lent such persons as were notorious sinners, were purto open penance, and punished in this world that their soules might bee saued in the day of the Lord: and that other admonished by their

example, might be y more afraid to offend.

In the stead whereof, vntill the said discipline may be restored againe (which thing is much to bee wished) it is thought good, that at this time (in your presence) should be read the generall sentences of Gods cursing against impenitent sinners, gathered out of the 27. Chapter of Deuteronomie, and other places of Scripture: and that ye should answer to euery sentence, Amen: to the intent that you being admonished of the great indignation of God against sinners, may the rather be called to earnest and true repen-

Minister.

NOW seeing that all that be accursed (as the Prophet Dauid beareth witness) which doe erre and goe astray from the Commandements of God, let vs (remembering the dreadfull iudgement hanging ouer our heads, and being alwayes at hand) returne vnto our Lord God, with all contrition and meekenesse of heart, bewailing and lamenting our sinfull life, knowledgeing and confessing our offences, and seeking to bring forth worthy fruits of penance. * For now is the axe put vnto the roote of the trees, so that euery tree which bringeth not forth good fruit, is hewen downe, and cast into the fire.

* It is a fearefull thing to fall into the hands of the liuing God: hee shall powre downe raine vpon the sinners, * snares, fire and brimstone, storme and tempest, this shall be their portion to drinke. For loe, * the Lord is come out of his place, to visite the wickednesse of such as dwell vpon the earth. But * who may abide the day of his coming? Who shalbe able to endure when hee appeareth? * His fenne is in his hand, and he wil purge his floore, and gather his wheat into the barn: but hee will burne the chaffe with vnquenchable fire. * The day of the Lord commeth as a thiefe in the night, and when men shall say, Peace, and all things are safe, then shall sudden destruction come vpon them, as sorrow commeth vpon a woman trauailing with childe, and they shall not escape. Then * shall appeare the wrath of God in the day of vengeance, which obstinate sinners through the stubbornnesse of their heart haue heaped vnto themselves, which despised the goodnesse, patience, and long sufferance of God, when hee called them continually to repentance. * Then shall they call vpon me (saith the Lord) but I will not heare, they shall seeke mee early, but they shall not finde mee, and that because they hated knowledge, and receiued not the feare of the Lord, but abhorred my counsell, and despised my correction. Then shall it bee too late to * knocke, when the doore shall be shut, and too late to crie for mercie, when it is the time of Iustice. O terrible voyce of most iust iudgement, which shall be pronounced vpon them, when it shall be said vnto them, * Goe yee cursed into the fire euerlasting, which is prepared for the deuill and his angels.

* Therefore brethren, take wee heed betime, while the day of saluation lasteth, for the night commeth, when no man can worke: but * let vs while wee haue the light, beleeue in the light, and walke as children of

repentance, and may walke more warily in these dangerous dayes, fleeing from such vices, for the which ye affirme with your owne mouthes the curse of God to be due.

Curfed is the man that maketh any carved or molten image, an abomination to the Lord, the worke of the hands of the crafterman, and putteth it in a secret place to worship it.

And the people shall answere and say.

Amen.

Minister.

Curfed is hee that curseth his father and mother.

Answere.

Amen.

Minister.

Curfed is hee that remooueth away the marke of his neighbours land.

Answere.

Amen.

Minister.

Curfed is he that maketh the blinde to go out of his way.

Answere.

Amen.

Minister.

Curseth is he that letteth in iudgement the right of the stranger, of them that be fatherlesse, and of widowes.

Answere.

Amen.

Minister.

Curfed is hee that smiteth his neighbour secretly.

Answere.

Amen.

Minister.

Curfed is hee that lieth with his neighbors wife.

Answere.

Amen.

Minister.

Curfed is he that taketh reward to slay the soule of innocent blood.

Answere.

Amen.

Minister.

Curfed is he that perureth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answere.

Amen.

Minister.

Curfed are the vnmercifull, the fornicators, & adulterers, and the couetous persons, the worshippers of images, slanderers, drunkards, and extortioners.

Answere.

Amen.

Psal. 119. 21.

Math. 3. 10.

Heb. 10. 31.

Psal. 11 6.

Isa. 26. 21.

Mal. 3. 2.

Math. 3. 12.

2. Thes. 5. 2, 3

Rom. 2 4, 5.

Prou. 1. 28. 29

Math. 25. 10. 11, 12.

Math. 25. 41.

2. Cor 6. 2.

Iohn 9. 4, 5.

Deut. 27. 15.

Deut. 27. 16.

Deut. 27. 17.

Deut. 27. 18.

Deut. 27. 19.

Deut. 27. 24.

Leuit. 20. 10.

Deut. 27. 25.

Ierem. 17. 5.

Matth. 23. 41.
1. Cor. 6 9, 10
Gal. 5. 19, 20,
21.

A Communion.

Matth. 25. 30.

of the light, that wee bee not cast into the vtter darkenesse, * where is weeping and gnashing of teeth. Let vs not abule the goodnesse of God, which calleth vs mercifully to amendment, and of his endlesse pitie, promisseth vs forgiuenesse of that which is past, if (with a whole mind and true heart) we turne vnto him, * For though our sinnes be as red as scarlet, they shall be as white as snowe, and though they bee like purple, yet shall they be as white as wooll.

Esa. 1. 18. 30.

* Turne you cleane (saith the Lord) from all your wickednesse, and your sinne shall not be your destruction.

Ezek. 18. 30.

Cast away from you all your vngodlinesse that yee haue done, make you new hearts, and a new Spirit. Wherefore will yee die, O ye house of Israel, seeing that I haue no pleasure in the death of him that dieth, saith the Lord God? Turne you then, and yee shall liue.

1. Iohn 2. 1. 2.

* Although we haue sinned, yet haue wee an Aduocate with the Father, Iesus Christ the righteous, and hee it is that obtaineth grace for our sinnes.

Esa. 53. 5.

* For hee was wounded for our offences, and smitten for our wickednes. Let vs therefore retorne vnto him, who is the mercifull receiuer of all true penitent sinners, assuring our selues, that he is ready to receiue vs, and most willing to pardon vs, if we come to him with faithfull repentance, if wee will submit our selues vnto him, and from hencefoorth walke in his wayes, * if we will take his easie yoke and light burden vpon vs, to follow him in lowlinesse, patience, and charitie, and bee ordered by the gouernance of his holy spirit, seeking alwayes his glory and seruing him duely in our vocation, with thanksgiving. This if wee doe, Christ will deliuer vs from the curse of the Law, and from the extreme malediction which shall light vpon them that shall beeter on the left hand, and he will set vs on his * right hand, and giue vs the blessed benediction of his Father, commanding vs to take possession of his glorious kingdome, vnto the which hee vouchsafe to bring vs all for his infinite mercie. Amen.

Mat. 11. 29. 30

Mat. 25. 33. 34

¶ Then shall they all kneele vpon their knees, and the Minister and Clerkes kneeling (where they are accustomed to say the Letanie) shall say this Psalm.

Miserere mei Deus. Psa. 51

HAue mercie vpon mee, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences.

Wash me thoroughly from my wickednes: and cleanse me from my sinne.

For I acknowledge my faults: and my sinne is euer before me.

Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednesse: and in sinne hath my mother conceiued me.

But loe, thou requirest truth in the inward parts: and shalt make me to vnderstand wisdomes secretly.

Thou shalt purge mee with hysope, and I shall bee cleane: thou shalt wash mee, and I shall be whiter then snowe.

Thou shalt make mee heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.

Turne thy face from my sinnes: and put out all my misdeedes.

Make me a cleane heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O giue me the comfort of thy helpe again: and stablish me with thy free Spirit.

Then shall I teach thy wayes vnto the wicked: and sinners shall bee conuerted vnto thee.

Deliuere mee from blood-guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

Thou shalt open my lips (O Lord:) my mouth shall shew thy praise.

For thou desirest no sacrifice: else would I giue it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled Spirit: a broken and a contrite heart (O God) wilt thou not despise.

O be fauourable and gracious vnto Sion: build thou the walles of Ierusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt offerings and oblations: then shall they offer young bullockes vpon thine Altar.

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

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

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruants.

Answer.

Which putteth their trust in thee.

Minister.

D

Send

A Commination.

Send them helpe from aboue.

Answer.

And euermore mightily defend them.

Minister.

Helpe vs, O God our Saviour.

Answer.

And for the glory of thy Names sake deliuer vs: bee mercifull vnto vs sinners, for thy Names sake.

Minister.

O Lord heare our prayers.

Answer.

And let our crie come vnto thee.

¶ Let vs Pray.

O Lord we beseech thee mercifullly heare our prayers, and spare all those which confesse their sinnes vnto thee; that they, whose consciences by sinne are accused, by thy mercifull pardon may bee absolved through Iesus Christ our Lord, Amen.

O Most mighty God, and mercifull Father, which hast compassion on all men, and haest nothing that thou hast made, which wouldest not the death of a sinner, but that hee should rather turne from sinne, & be saued: mercifullly forgie vs our trespasses, receiue and comfort vs, which

bee grieued and wearied with the burden of our sinnes: thy propertie is to haue mercie, to thee onely it appertaineth to forgie sins. Spare vs therefore good Lord, spare thy people whom thou hast redeemed: enter not into iudgement with thy seruants, which be vile earth, and miserable sinners: but so turne thine ire from vs, which meckly know ledge our vilenesse, and truly repent vs of our faults: so make haste to helpe vs in this world, that wee may euer liue with thee in the world to come, through Iesus Christ our Lord. Amen.

¶ Then shall the people say this that followeth after the Minister.

Turne thou vs, O good Lord, and so shall wee be turned: be fauourable, O Lord, bee fauourable to thy people, which turne to thee in weeping, fasting, and praying: for thou art a mercifull God, full of compassion, long suffering, and of great pitie. Thou sparest when wee deserue punishment, and in thy wrath thinkest vpon mercie. Spare thy people, good Lord, spare them, and let not thine heritage bee brought to confusion. Heare vs, O Lord, for thy mercie is great, and after the multitude of thy mercies looke vpon vs.

F I N I S.

T H E

