An Act for the uniformity of Common Prayer, and Service in the Church, and administration of the Sacraments.

Here at the death of our late Sovereign Lord King Edward the sixth, there remained one uniform order of Common Service and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of England, which was set forth in one Book, intituled, The Booke of Common Prayer, and administration of Sacraments, and other Rites and Ceremonies in the Church of England, authorized by Act of Parliament, holden in the fifth and sixth yeares of our said late Sovereign Lord King Edward the sixth, intituled, An Act for the uniformity of Common Prayer, and administration of the Sacraments; the which was repealed and taken away by Act of Parliament; in the first yeere of the Reign of our late Sovereign Lady Queen Mary, to the great decay of the due honour of God, and discomfort to the professors of the truth of Christ's Religion.

Be it therefore enacted by the authority of this present Parliament, that the said Statute of Repeal, and every thing therein contained, only concerning the said Book, and the Service, administration of Sacraments, Rites, and Ceremonies, contained or appointed in, or by the said Book, shall be void and of none effect, from and after the feast of the Nativity of St. John Baptist next coming. And that the said Book with the order of Service, and of the administration of Sacraments, Rites and Ceremonies, with the alteration and addition therein added and appointed by this Statute, shall stand, and be from and after the said feast of the Nativity of St. John Baptist, in full force and effect, according to the tenor and effect of this Statute: any thing in the foresaid Statute of repeale to the contrary notwithstanding.

And further be it enacted by the Queenes Highness, with the assent of the Lords and Commons of this present Parliament assembled, and by the authority of the same, that all and singular Minister, in any Cathedral or Parochial Church, or other place within this Realm of England,
An Act for the uniformitie

land, wales, and the Marches of the same, or other the Queenes Domains, shall from and after the feast of the Nativity of S. John Baptist next comming, be bounded by the said Manners, Customs, celebration of the Lords Supper, and administration of each of the Sacraments, and all other Common and open prayer, in such order and form as is mentioned in the said Book, so authorized by Parliament in the said Book and such yeere of the reign of King Edward the sixt, with one alteration or addition of certaine Lessons to be sted on every Sunday in the yeere, and the form of the Lection altered and corrected, and two sentences only added in the delivery of the Sacrament to the Communicants, and none other, or otherwise. And that if any manner of Patson, Vicar, or other whatsoever Minister, that ought or should sing or say Common Prayer mentioned in the said Book, or minister the Sacraments, from and after the feast of the Nativity of Saint John Baptist next comming, refuse to be the said Common Prayers, or to minister the Sacraments in the Cathedrall of the parish Church, or other places, as hee should be to minister the same, in such order and form and as they be mentioned and set forth in the said Book, shall wilfully, or obstinately standing in the same, be any other Rite, Ceremony, Order, Forme or manner of celebrating of the Lords Supper openly or privately, or Manners, Customs, administration of the Sacraments, or other open prayers, then is mentioned and set forth in the said Book (Open prayer in and throughout this Acte, is meant that Prayer which is for other to come unto or hear, either in common Churches or private Chapells, or oratories, commonly called the Service of the Church), shall preach, declare, or speake any thing in the derogation, or depraunig of the said Book, or any thing therein contained, or of any part thereof, and shall be thereof lawfully convicted, according to the Laws of this Realme, by verdict of twelve men, or by his own confession; or by the notorious evidence of the fact; shall lose and forfeit to the Queenes Highness, her Heires and Successors, for his subversion, the profit of all his Spiritual Benefices or promotions, comming or arising in one whole yeere after his conviction; And also that the person so convicted, shall for the same offence suffer imprisonment by the space of one moneths, without bate or maineprise. And if any such person, once convicted of any offence concerning the premises, shall after his first conviction, continue offend, and be thereof in some aforesaid lawfully convicted; that then the same person shall for his second offence suffer imprisonment by the space of one whole yeere, and also shall therefore be deprived into fact of all his Spiritual promotions. And that it shall be lawfull to all Patrons or Donors of all and singular the same Spiritual promotions, of any of them, to present, file and collate to the same, as though the person or persons so offending were dead. And that if any such person or persons, after he shall be twice convicted in some aforesaid, shall offend against any of the premises the third time, shall be thereof in some aforesaid lawfully convicted; that
that then the person so offending, and convicted the third time, shall be
deprived for the rest of all his spiritual promotions, and also shall suffer
imprisonment during his life.

And if the person that shall offend and be convicted in some aforesaid,
concerning any of the precepts, shall not be beneficed, nor have any Spi-
ritual promotion: that then the same person so offending and convict,
shall for the first offence suffer imprisonment during one whole year
after his said conviction, without dayle or maineprise. And if any such
person not having any spiritual promotion, after his first conviction,
shall elective offend in any thing concerning the precepts, and shall in
some aforesaid be thereof lawfully convicted: that then the same person
shall for his second offence suffer imprisonment during his life.

And it is ordained and enacted by the authority aforesaid, that if any
person or persons whatsoever, after the said feast of the Nativitie of St.
John Baptist next coming, shall in any Enterludes, Plays, Songs, Rimes, or by other open words, declare or speake any thing in the de-
struction, depraving, or defiling of any Booke, or of any thing therein
contained, or any part thereof, or shall by open fact, deed, or by open
threatenings, compell, or cause, or otherwise procure or maintain any
Parson, Vicar, or other Minister in any Cathedrall, or Parish Church, or
in Chappell, or in any other place; to sing or say any Common and open
prayer, or to ministr any Sacrament, otherwise, or in any other manner
and form, then is mentioned in the said Booke, or that by any of the said
means, shall unlawfully interrupt, or let any Parson, Vicar, or other
Minister in any Cathedrall, or Parish Church, or Chappell, or any other
place, to sing or say Common and open prayer, or to ministr the Sacra-
ments, or any of them, in such manner and form as is mentioned in the
said Booke: that then every such person being thereof lawfully convic-
ted in some aforesaid, shall forfeit to the Queene our Soueraigne La-
dy, her Heires and Successours, or hundred marks. And if any person
or persons, being once convict of any such offence, shall offend against any of the last recited offences, and shall in some aforesaid be thereof lawfully convict: that then the same person so offend-
ing and convict, shall for the second offence forfeit to the Queene our
Soueraigne Lady, her Heires and Successours, or hundred marks. And
if any person, after hee in some aforesaid, shall have been twice
convict of any offence concerning any of the last recited offences, shall
offend the third time, and be thereof in some aforesaid lawfully convict:
that then every person so offending and convict, shall for his third
offence, forfeit to our Soueraigne Lady the Queene, all his goods and
chattels, and shall suffer imprisonment during his life. And if any per-
son or persons, that for his first offence concerning the precepts, shall be
convict in some aforesaid, doe not pay the summe to be paid by virtue of
his conviction, in such manner and form as the same ought to be paid
within the weekes next after his conviction: that then every per-
An Act for the uniformitie

person to convict, & to not paying the same, shall for the same first offence, in stead of the said summe, suffer imprisonment by the space of sixe months, without baule or maineprise. And if any person or persons, that for his second offence concerning the premises, shall be convicct in some aforesaid, doe not pay the said summe to be paid by vertue of his conviction and this statute, in such manner and forme as the same ought to be payed, within sixe weekes next after this said second conviction; that then every person so convicted and not paying the same, shall for the said second offence, in the stead of the said summe, suffer imprisonment during twelve moneths, without baule or maineprise. And that from and after the said feast of the Nativity of Saint John Baptist next coming, all and every person and persons inhabiting within this Realm, or any other the Queenes Maiesties Dominions, shall diligently and faithfully, having no lawfull or reasonable excuse to bee absent, endeavour themselves to resect to their Parish Church or Chapell accustomed, or by reasonable let thereof, to some usual place where Common prayer and such service of God shall be said and ministrad, upon paine of punishment by the Censure of the Church; and also upon paine that every person so offending, shall forfeit for every such offence twelve pence, to bee levied by the Churchwardens of the Parish, where such offence shall be done, to the use of the poore of the same Parish, of the goods, lands, and tenements of such offender, by way of distress. And for the execution hereof, the Queene most excellent Maiestie, the Lords Temporal, and all the Commons in this present Parliament assembled, doth in Gods Name earnestly require and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeavour themselves to the bettermost of their knowledges, that the due and true execution hereof may bee had thoroughout their Dioces and charges, as they shall answer before God, for such euils and plagues wherewith Almighty God may justly punish his people for neglecting his good and wholesome Law. And for the authority in this behalf, be it further enacted by the authority aforesaid, that all and singular the same Archbishops, Bishops, and all other their Officers, exercising Ecclesiastical jurisdiction, as well in place exempt, as not exempt, within their Diocese, shall have full power and authority by this Act, to reforme, correct, and punish by censure of the Church, all and singular persons, which shall offend within any their jurisdictions of Diocese, after the said feast of the Nativity of Saint John Baptist next coming, against this Act and Statutes; any other Law, Statute, Plaundge, liberty, or provision hecetofoere made, had, or suffered to the contrary, notwithstanding.
Of Common Prayer.

And it is ordained and enacted by the authority aforesaid, that all and every Justice of Oyer & Determiner, or Justices of Oyer, shall have full power and authority in every of their open and general Sessions to enquire, hear, and determine, all and every maner of offences that shall be committed or done contrary to any article contained in this present Act, within the limits of the Commission to them directed, and to make process for the execution of the same, as they may doe against any person being indicted before them of trespass, or lawfully convicted thereof.

Provided always, and be it enacted by the authority aforesaid, that all and every Archbishop and Bishop, shall or may at all times and times at his liberty and pleasure, to have and associate himself, by virtue of this Act, to the said Justices of Oyer and Determiner, or to the said Justices of Oyer, at every of the said open and general Sessions to bee holden in any place within his Diocese, or, and to the enquiry, hearing, and determining of the offences aforesaid.

Provided also, and be it enacted by the authority aforesaid, That the books concerning the said service, shall at the costs and charges of the Parishioners of every Parish and Cathedral Church, be attainted, and gotten before the said feast of the Nativity of Saint John Baptist, next following: and that all such Parishes and Cathedal Churches, other places where the said Books shall be attainted and gotten, before the said feast of the Nativity of S. John Baptist, shall within three weeks next after the said Books so attainted and gotten, before the said Service, and put the same in use according to this Act.

And be it further enacted by the authority aforesaid, that no person or persons shall be at any time hereafter, impeached, or otherwise indicted, of or for any of the offences above mentioned, hereafter to be committed or done contrary to this Act, unless he or they so offending, be thereof indicted at the next general Sessions to be held before any such Justices of Oyer and Determiner, or Justices of Oyer, next after any offence committed or done contrary to the tenor of this Act.

Provided always, and be it ordained and enacted by the authority aforesaid, that all and singular Lords of the Parliament, for the third offence above mentioned, shall be tried by their Peers.

Provided also, and be it ordained and enacted by the authority aforesaid, that the Maiors of London, and all other Maiors, Bailiffes, and other head officers, of all and singular Cities, Boroughs, and Townes Corporate within this Realme, Wales, and the Marches of the same, to the which Justices of Oyer do not commonly repair, shall have full power and authority by virtue of this Act to enquire, hear, and determine the offences above said, and every of them, secretly, within fifteen days after the feasts of Easter, and S. Michael the Archangel, in like manner and form, as Justices of Oyer, and Oyer and Determiner may doe.

Provided always, and be it ordained and enacted by the authority aforesaid.
An Act for the uniformity, &c.

foresaid, That all and singular Archbishops and Bishops, and every of their Chancellors, Commissaries, Archdeacons, and other Ordinary, having any peculiar Ecclesiastical Jurisdiction, shall have full power and authority by virtue of this Act, as well to enquire in their Visitation, Synods, or elsewhere within their Jurisdiction, at any other time and place, to take accusations, and informations of all and every the things above mentioned, done, committed, or perpetrated within the limits of their jurisdiction and authority, and to punish the same by admonition, excommunication, sequestration, or deprivation, or other Censures and Processes, in like form as herefores hath beene used in like cases by the Queenes Ecclesiastical Laws.

Provided always, and be it enacted, that whatsoever person offending in the premises, shall for the first offence receive punishment of the Ordinary, having a testimoniall thereof under the said Ordinaryes seal, shall not for the same offence eftsoons be convicted before the Justices; and likewise receiving for the said first offence punishment by the Justices, he shall not for the same offence eftsoons receive punishment of the Ordinary: any thing contained in this Act to the contrary notwithstanding.

Provided always, and be it enacted, that such ornaments of the Church, and of the Ministers thereof, shall be retained, and be in use, as was in this Church of England, by the authority of Parliament in the second yeere of the reign of King Edward the sixt, until other order shall be therein taken by authority of the Queenes Maiestie, with the advice of her commissioners, appointed and authorized under the great Seal of England, for cause Ecclesiastical, of the Metropolitan of this Realme. And also that if there shall happen any contempt or irreuerence to be used in the Ceremonies or Rites of the Church, by the misusing of the Orders appointed in this Book, the Queenes Maiestie may by the like advice of the said Commissioners, of the Metropolitan, ordaine and publish the further Ceremonies or Rites, as may be most for the advancement of Gods glory, the edifying of his Church, and the true reverence of Churh, and holy mysteries and Sacraments.

And be it further enacted by the authority aforesaid, that all Lawes, Statutes, and Ordinances, wherein, or whereby any other service, administration of Sacraments, or Common prayer is limited, establisht, or set forth to be used within this Realme, or any other the Queenes Dominions and Countries, shall from henceforth utterly be void, and of none effect.

By
By the King,

A Proclamation for the authorizing of an uniformity of the Booke of Common prayer to be used throughout the Realme.

Though it cannot bee unknowne to our Subjects by the former Declarations wee have published, what Our purposes and proceedings have beene in matters of Religion since our comming to this Crowne: Yet the same being now by Us reduced to a settled Forme, wee have occasion to repeat somewhat of that which hath passed: And now at Our very first entry into the Realme, being entertained and importuned with informations of sundry Ministers, complaining of the errors and imperfections of the Church here, aswell in matter of Doctrine, as of Discipline; Although wee had no reason to presume that things were so farre amiss, as was pretended, because we had seene the Kingdom under that Forme of Religion which by Law was established in the daies of the late Queene of famous memorie, blessed with a peace and prosperity, both extraordinary and of many yeares continuance (a strong evidence that as
A Proclamation for the

God was therewith well pleased: Yet because the importance of the Complainers was great, their affirmations vehement, and the zeal with which the same did seem to be accompanied, very spurious; We were moved thereby to make it our occasion to discharge that duty which is the chiefest of all Kingly duties: To settle the affairs of Religion, and the Service of GOD before their own, which while wee were in hand to doe, as the contagion of the greeuousness reigning in Our City of London, and other places, would permit an assembly of persons meete for that purpose; Some of those who disliked the state of Religion here established, pretending more of Our intents then ever: Wee gave them cause to doe, and transported with amours, began such proceedings, as did rather raise a scandal in the Church, then take offence away: For both they pled formes of publique leering of God not here allowed, bad Assemblies without Authority, and did other things, carrying a very apparent threat of Sedition, more then of Zeale: Whom wee restrained by a former Proclamation in the moneth of October last, and gave intimation of the Conference we intended to bee had with as much speed as conveniently could bee, for the ordering of those things of the Church, which accordingly followed in the moneth of January last at Our Honour of Hampton Court, where before Our Selve, and Our Privie Council, were assembled many of the greatest Bishops and Prelates of the Realme, and many other learned men, as well of those that are conformable to the State of the Church established, as of those that dissented. Among whom, what Our paines were, what Our patience in hearing and replying, and what the indifference and byightnesse of Our Judgement in determining, Wee leave to the report of those who heard the same, contenting Our Selve with the Sincerity of Our owne heart therein. But Wee cannot conrte, that the successe of that Conference was such as happeneth to many other things, which morting great expectation before they bee cured into, in their issue produce small effects. For Wee found mighty and vehement Informations, supported with so weake and slender proofs, as it appeareth into Us and
uniformity of Common prayer.

and our Counsell, that there was no cause why any change should have been at all in that which was most impugned, the Book of Common prayer, containing the forme of the publike Service of God freely established, neither in the doctrine which appeared to be sincere, nor in the Forms and Rites which were infused out of the practice of the Primitive Church. Notwithstanding, we thought meet, with consent of the Bishops, and other learned men there present, that some small things might rather be explained then changed, not that the same might not very well have beene borne with by men who would have made a reasonable construction of them: but for that in a matter concerning the Service of God we were nice, or rather zealous, that the publike forme thereof should be free, not only from blame, but from suspicion, so as neither the common Adversary should have advantage to wrest oght therein contained, to other sense then the Church of England intended, nor any troublesome or ignorant person of this Church bee able to take the least occasion of causeth against it: And for that purpose gave foorth our Commission under our great Seal of England to the Archbishop of Canterbury and others, according to the Forme which the Laws of this Realmne in like case prescribe to bee bled, to make the said Explanation, and to cause the whole Book of Common prayer, with the same Explanations, to be newly printed. Which being now done, and established anew after so serious a deliberation, although we doubt not, but all Our Subjects, both Ministers and others, will receive the same with such reverence as appertaineth, and conforme themselves thereunto, every man in that which him concerneth: Yet have We thought it necessary, to make knowne by Proclamation Our authorizing of the same, And to require and enioyne all men, as well Ecclesiasticall as Temporall, to conforme themselves unto it, and to the practice thereof, as the only publike forme of serving God, established and allowed to be in this Realmne. And therfore, for that all the learned men, who were there present, aswell of the Bishops as others, promised their conformity in the practice of it, only making suit to Us, that some few might be borne with for a time.
A Proclamation for &c.

Wherefore we require all Archbishops, Bishops, and all other public ministers, as well Ecclesiastical as Civil, to doe their duties in causing the same to be obeyed, and in punishing the offenders according to the Laws of the Realme heretofoze established, for the Authorizing of the laid Bookes of Common prayer. And wee thinke it alfo necessary, that the laid Archbishops and Bishops, doe each of them in his Province and Diocese take order, That every Parish do procure to themselves, within such time as they shall thinke good to limit, one of the said Bookes so explained. And last of all, wee doe admonish all men, that hereafter they shall not expect, no attempt any further alteration in the Common & Publique forme of Gods Service, from this which is now established, for that neither will we give way to any to presume, that Our owne Judgement having determined in a matter of this weight, shall bee swayed to alteration by the frivolous suggestions of any light spirit: neither are we ignorant of the inconveniences that doe arise in government, by admitting innovation in things once settled by mature deliberation: And how necessary it is to be constancy in the upholding of the publique determinations of States, for that such is the quietnesse and consistencty of some dispositions, affecting every yeere new forms of things, as if they should be followed in their unconstancy, would make all actions of States ridiculous and contemptible: Whereas the steadfast maintaining of things by good advice established, is the Heale of all Common wealths.

Given at Our Palace of Westminster, the 5. day of March, in the first yeere of Our Reigne of England, France and Ireland, and of Scotland the seuen and thirtieth.

God save the King.
Here was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted: as among other things, it may plainly appeare by the Common Prayers in the Church, commonly called Divine Service. The first originall and ground whereof, if a man would search out by the ancient Fathers, hee shall finde, that the same was not ordained but of a good purpose, and for a great advancement of godlineesse: For they so ordered the matter, that all the whole Bible (or the greatest part thereof) should be read over once every yeere, intending thereby that the Clergy, and especially such as were Ministers of the Congregation, should (by often reading and meditation of Gods word) be stirred vp to godlineesse themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were adversaryes to the truth. And further that the people (by dayly hearing of holy Scripture read in the Church) should continually profit more and more in the knowledge of God, and be the more enflamed with the love of his true Religion. But these many yeeres past, this godly and decent order of the ancient Fathers hath been so altered, broken and neglected, by planting in vnterraine Stories, Legends, Responds, Verles, vaine repetitions, Commemorations, and Synodals, that commonly when any booke of the Bible was begun, before three or foure Chapters were read out, all the rest were unread. And in this sort the booke of Esai was begun in Advent, and the booke of Genesis in Sepuagefima; but they were onely begun, and never read through. After like sort were other bookees of holy Scripture vfed. And moreover, whereas Saint Paul would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same: the service in this Church of England these many yeeres, hath been read in Latin to the people, which they understand not: so that they have heard with their ears only, and their heart, Spirit, and mind have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers have divided the Psmes into seven portions, whereof every one was called a Nocturne; now of late time a few of them have been daily laid, and oft repeated, and the rest utterly omitted. Moreover, the number and hardnese of the rules called the pie, and the manifold changings of the Service, was the cause, that to turne the booke onely was so hard and intricate a matter, that many times there was more business to finde out what should be read, then to read it when it was found out.

These
The Preface.

These inconveniences therefore considered, here is set forth such an order, whereby the same shall bee redressed. And for a readiness in this matter, here is drawn out a Kalender for that purpose, which is plain and easie to be understood, wherein (so much as may be) the reading of the holy Scripture is so set forth, that all things shall be done in order, without breaking one piece from another. For this cause be cut off Anthemes, Responds, Invitatories, and such like things as did break the continual course of the reading of the Scripture. Yet because there is no remedy, but that of necessity there must be some rules: therefore certaine rules are here set forth, which as they be few in number, so they be plain and easie to be understood. So that here you haue an order for prayer (as touching the reading of holy Scripture) much agreeable to the mind and purpose of the old Fathers, and a great deale more profitable and commodious then that which of late was vse. It is more profitable, because here are leare out many things, whereof some be vntrue, some vnecertaine, some vaine and superstitious, and nothing is ordained to be read, but the very pure word of God; the holy Scriptures, or that which is evidently grounded upon the same; and that in such a language and order, as is most easie and plaine for the understanding both of the readers and hearers. It is also more commodious, both for the hortensell thereof, and for the plainness of the order, and for that the rules be few and easie. Furthermore, by this order the Curates shall need none other books for their publike service, but this booke and the Bible. By meanes whereof, the people shall not bee at so great charges for books, as in times past they have been.

And whereheretofore there hath been great diversion in saying, and singing in Churches within this Realme, some following Salisbury vse, some Hereford vse, and some the vse of Bangor, some of Yorke, some of Lincoln: Now from henceforth all the whole Realme shall haue but one vse. And if any will judge this way more painefull, because that all things must be read vpon the booke; whereas before by the reason of so oft repetition they could say many things by heart: if those men wil weigh their labour, with the profit and knowledge which daily they shall obtaine by reading vpon the booke; they will not refuse the paine, in consideration of the great profit that shall ensue thereof.

And forasmuch as nothing can almost but so plainely set forth, but doubts may arise in the vse and practice of the same: to appease all such diversity (if any arise:) and for the resolution of all doubts concerning the manner how to understand, doe and execute the things contained in this booke: The partes that fo doubt, or diversely take any thing, shall alwayes reftort to the Bishop of the Diocesse, who by his discretion shall take order for the quieting and appeasing of the same, so that the same order be not contrary to any thing contained in this booke. And if the Bishop of the Diocesse be in doubt, then hee may send for the resolution thereof vnto the Archbishop.

Though
Hough it be appointed in the afore-written Preface, that all things shall be read and sung in the Church in the English tongue, to the end that the Congregation may be thereby edified; yet it is not meant, but when men say Morning and Evening prayer privately, they may say the same in any language that they themselves do understand.

And all Priests and Deacons shall be bound to say daily the Morning and Evening prayer, either privately or openly, except they be let by Preaching, studying of Divinity, or some other urgent cause.

And the Curate that ministreth in every Parish-Church or Chappell, being at home, and not being otherwise reasonably letted, shall say the same in the Parish Church or Chappell where he ministreth, and shall toll a Bell thereto a convenient time before he begin, that such as be disposed, may come to heare Gods Word, and to pray with him.
Of Ceremonies why some be abolished, and some retained.

Of such Ceremonies as be used in the Church, and have had their beginning by the institution of man; some at the first were of godly intent and purpose devised; yet at length turned to vanity and superstition: some entred into the Church by blindest devotion; and such a zeal as was without knowledge, for because they were devised at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to bee cut away and cleansed rejected. Other there bee, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in the Church (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred. And although the keeping or instituting of a Ceremony, in it selfe considered, is but a small thing, yet the willful and contemptuous transgression and breaking of a common order and discipline, is no small offence before God.

Let all things be done among you, saith S. Paul, in a seemely and due order. The appointment of the which order pertaineth not to private men: therefore no man ought to take in hand, nor presume to appoint or alter any publike or common order in Christ's Church, except hee be lawfully called and authorized therunto.

And whereas in this our time, the minds of men are so divers that some think it a great matter of conscience, to depart from a piece of the leaf of their Ceremonies, they be so addicted to their old customes, and againe on the other side, some be so newfangled, that they would innovate all things, and to despise the old, that nothing can like them but that is new: it was thought expedient, to do much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both. And yet lest any man should be offended, whom good reason might satisfy, here be certaine causes rendred, why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great excelle and multitude of them hath so increased in these latter days, that the burden of them was intolerable, whereof S. Augustine in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter then were the Jews. And he counselled that such yoke and burden should bee taken away, as time would serve quietly to doe it.
Of Ceremonies.

But what would Saint Augustine have said if he had seen the Ceremonies of late days used among us: whereunto the multitude used in his time was not so compared? This our excelsior multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, than declare and set forth Christ's benefits unto us.

And besides this, Christ's Gospel is not a ceremonial law (as much of Moses' law was) but it is a Religion to serve God: not in bondage of the figure or shadow, but in the freedom of the spirit, being content only with those Ceremonies which do serve to a decent order, and godly discipline, and such as be apt to stir up by the dull minds of men to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified.

Furthermore, the most weighty cause of the abolition of certaine Ceremonies was, that they were to farre abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unatiable avarice of such as sought more their owne lucre, then the glory of God, that the abuses could not well be taken away, the thing remaining still. But now as concerning those persons, which peradventure will be offended, for that some of the old Ceremonies are retained still: if they consider, that without some Ceremonies it is not possible to keep any order, or quiet discipline in the Church, they shall easily perceive what cause to reforme their judgements. And if they think the much that any of the old do remaine, and would rather have all destitute anew: then such men granting some Ceremonies convenient to be had, little where the old may be well used: there they cannot reasonably reprooue the old, only for their age, without bewaving of their owne folly: for in such a case they ought rather to have reverence vnto them for their antiquitie, if they will declare themselves to be more sturdous of duty and conceed, then of innovations and new fangleness, which (as much as may be, with the true fentiug forth of Christ's Religion) is alwaies to be esteemed. Furthermore, such shall have no just cause with the Ceremonies referred to be offend, for as those be taken away which were not abused, and did burden mens consciences without any cause: so the other that remaine are retained for a discipline and order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed equall with Gods Law. And moreover, they be neither dark nor dumb Ceremonies, but are to entend that every man may understand what they doe mean, and to what use they doe serve. So that it is not like, that they in time to come, should be abused as other have beene. And in these one things we condemne no other Nations, nor prescribe any thing, but to our owne people only. For we thinke it convenient, that every country should be such Ceremonies, as they shall thinke best to the setting forth of Gods honour and glory, and the reducing of the people to a most perfect and godly living, without error of superstition: And that they should put away other things, which from time to time they perceive to be most abused, as in mens ordinances it often chanceith diversely, in divers Countries.
The Table and Kalender, expressing the order of Psalms to bee said at Morning and Evening Prayer thorowout the yeere, except certaine Proper Feasts, as the Rules following more plainly declare.

HE Psalter shall bee read thorow once every Moneth. And because that some Moneths be longer then some other be, it is thought good to make them even by this means.

To every Moneth shall bee appointed (as concerning this purpose) just xxx dayes.

And because January and March haue one day aboue the said number, and February which is placed betweene them both, hath onely xxvij dayes. February shall borrow o either of the Moneths (of January and March) one day; And so the Psalter which shall bee read in February, must begin at the last day of January, and end the first day of March.

And whereas May, July, August, October, and December, haue xxxi. dayes a piece; It is ordered that the Psalms shall be read the last day of the said Moneth which were read the day before, so that the Psalter may begin againe the first day of the next Moneth ensu"ing.

Now to know what Psalms shall bee read every day: Looke in the Kalende the number that is appointed for the Psalms, and then finde the same number in this Table, and upon that number you shall see what Psalms shall bee said at Morning and Evening prayer.

And where the Cxix. Psalm is diuided into xxij. portions, and is ouer long to read at one time: it is so ordered, that at one time shall not be read above fourc foute of the said portions, as you shall perceiue to be noted in this Table followin gan.

And here is also to be noted, that in this Table, and in all other parts of the Service where any Psalms are appointed, the number is expressed after the English Bible, which from the ix. Psalm, vnto the Cxlvii. Psalm (following a division of the Hebrewes) doth varie in numbers from the common Latinene T.
The order how the Holy Scripture (beside the Psalter) is appointed to be read.

The old Testament is appointed for the first Lessons at Morning and Even Prayer, and shall be read through every yeere once, except certaine Bookes and Chapters which be least edifying, and might best be spared, and therefore are left unread.

The New Testament is appointed for the second Lessons at Morning and Even Prayer, and shall be read over orderly every yeere thrice besides the Epistles and Gospels: except the Apocalypse, out of which there be onely certaine Lessons appointed upon divers proper Feasts.

And to know what Lessons shall be read every day, finde the day of the Mo- men in the Kalender following, and there ye shall perceive the Bookes & Chapters that shall be read for the Lessons both at Morning and Even Prayer.

And here is to be noted, that whensoever there be any proper Psalms, or Lessons appointed for the Sundays, or for any feast, movable or immovable, Psalms & Lessons appointed in the Kalender, shalbe omitted for that thre.

Ye must note also, that the Collect, Epistle & Gospel, appointed for that day, shal serve all the week after, except there fall some feast that hath been put before.

When the yeeres of our Lord may be divided into four equal parts, by the fourth yeere, then the Sunday letter leapeth, and that ye Lessons which serve for the xxiiij day of February, shall following, except it be Sunday, which hath proper Lessons appointed in the Table, turning to that purpose.

No whereoeuer the beginning of any Lesson, Epistle, or Gospel, be ye must begin at the beginning of the Chapter and whereoeuer is not expressed how farre shall be the end of the Chapter.

Item so oft as the first Chapter of Saint Matthew, yee shall begin the same at (The birth of) his sonne (et.) And the third Chapter of Saint Luke, that he was supposed to be the sonne
Proper Lessons to be read for the first Lessons both at Morning and Evening prayer on the Sundayes thorowout the whole yeere, and for some also the second Lessons.

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Note that the supputation of the yeare of our Lord in the Church of England beginneth the 25th day of March, the same day supposed to be the first day upon which the world was created, and the day when Christ was conceived in the wombe of the Virgin Mary.
To find Easter for euer.

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When ye have found the Sunday Letter in the uppermost Line, guide your eye downward from the same, till ye come right over against the Prime, and there is the web both what Month, and what day of the Month Easter falleth that yeere.

January
# January hath xxxi dayes.

## The Moone xxx

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### Morning prayer

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### Evening prayer

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B 2
February hath xxviiij. dayes.

The Moone xxx.

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*Note that the 6. of Exodus is to be read the third of December at Sunday prayers, unto these words. There be the heads &c.*
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*Note that the beginning of the 25 Chapters of Ecclesiasticus (meo) be when one is, &c. must be read with the 25 Chapter.*

*Note that the 46 Chapter of Ecclesiasticus to be read into thee words, after this he told, &c.*
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**Notes:**
- Thomas Apostle
- Christmas
- S. John
- S. Steuen
- Innocents
- Avrid.
- Siluesterbibl.
These to be observed for Holy dayes, and none other.

Hat is to say: All Sundayes in the yeere. The dayes of the Feasts of the Circumcision of our Lord Jesus Christ, Of the Epiphany, Of the Purification of the blessed Virgin.
Of S. Matthias the Apostle. Of the Annunciation of the blessed virgin, Of S. Marke the Evangelist. Of S. Philip and Jacob the Apostles, Of the Ascension of our Lord Jesus Christ.

A briefe declaration when every Terme beginneth and endeth:

This knowne, that Easter Term beginneth alwaies the 13th day after Easter, reckoning Easter day for one: and endeth the Sunday next after the Ascension day.
Trinity Term beginneth 12 dairies after Whitsunday, and continual 19 dayes.
Michaelmas Term beginneth the 9th day of October, and endeth the 28th day of November.
Hillarie Term beginneth the 23rd day of January, and endeth the 12th day of February.

In Easter Term on the Ascension day: in Trinity Term on the Nativity of S. John Baptist: in Michaelmas Term on the feast of All Saints: in Hillarie Term, on the feast of the Purification of our Lady, the Kings judges of Westminister do not vie to sit in judgement, nor upon any Sundayes.
THE ORDER
where Morning and Evening
prayer shall be used and said.

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

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

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

Ezek. 18,

What time sorrow a sinner doth repent him of his sinne from the bottom of his heart, I will put all his wickedness out of my remembrance, saith the Lord.

Psalm 51.

I doe know mine own wickedness, and my sinne is always against me.

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

Psalm 51.

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

Psalms 51.

Kneel your hearts and not your garments, and turne to the Lord your God, because he is gentle and mercifull, hee is patient, and of much merccie; and such a one that is sorry for your affections.

Isaiah 2.

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

Correct us, O Lord, and yet in thy judgement, not in thy fury, lest we should be consumed and brought to nothing.

Amend.
Morning prayer.

Matthew 5.

Amend your lines, for the kingdom of God is at hand. I will go to my Father, and say to him, Father, I have sinned against heaven, and against thee: I am no more worthy to be called thy sonne.

Psal. 143.

Enter not into judgment with thy servants, O Lord: for no flesh is righteous in thy sight.

1 John 1.

If we say that we have no sin, we deceive ourselves, and there is no truth in us.

Carefully beloved brethren, the Scripture month by month in sundry places, to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent & obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sinnnes before God: yet ought we most chiefly so to doe, when we assemble and meet together, to render thankes for the great benefits that we have received at his hands, to set forth his most worthy praise, to heare his most holy word, and to ask these things which be requisite & necessary, as well for the body as the soule. Wherefore I pray and beseech you as many as be here present, to accompany me with a pure heart and humble voyce, into the throne of the heavenly grace, saying after me.

A generall confession to be said of the whole Congregation, after the Minister, kneeling.

Almighty and most mercifull Father, we have erred and strayed from thy wayses like lost sheepe, we have followed too much the devices and desires of our owne hearts: we have offended against thy holy Lawses, we have left undone those things Which we ought to have done, and we have done those things Which we ought not to have done, and there is no
Morning prayer.

heath in vs: but thou, O Lord, have mercy upon vs miserable offenders, spare thou them, O God, which confess their faults, restore thou them that bee penitene, according to thy promises declared unto mankind, in Christ Jesus our Lord: and grant, O most mercifull Father, for his sake, that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy Name. Amen.

The absolution or remission of sines to be pronounced by the Minifter alone.

Almighty God, the Father of our Lord Jesus Christ, which deceale not the death of a sinner, but rather that he may turne from his wicked nesse and live, and hath given power and commandement to his Minifters, to declare and pronounce to his people being penitent, the absolution and remission of their sines: hee pardonneth and absolveth all them which truly repent, and unanymly believe his holy Gospel, wherefore we befeech him to grant vs true repentance and his holy Spirit, that those things may please him Which we doe at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

The people shall answere.

Amen.
Then shall the Minister begin the Lord's prayer with a loud voice.

And our mouth shall show forth thy praise. Priest.
O Lord, make speed to save us. Answer.
O God, make haste to help us. Priest.
Glory be to the Father, and to the Son, and to the Holy Ghost.
As it was in the beginning, is now, and ever shall be, world without end. Amen.

Praise ye the Lord.

Then shall be said or sung this Psalm following.

Come, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.
Let us come before his presence with thanksgiving: and show our zeal and gladness in his praise:
God: and a great the earth: and the
Morning prayer.

The sea is his, and hee made it: and his hands prepared the dry land.

O come, let us worship and fall downe, and kneele before the Lord our Maker.

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

To day if ye will hear his voice, harden not your hearts, as in the provocation, and as in the day of temptation in the wilderness.

When your fathers tempted me, produred me, and saw my works.

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

Unto whom I sware in my wrath, that they should not enter into my rest.

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

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

Then shall follow certayne Psalms in order, as they be appointed in a Table made for that purpose, except there be proper Psalms appointed for that day. And at the end of euery Psalm throughout the yeere, and likewise in the end of Benedicites, Benedictes, Magnificats, and Nunc dimittis shall be repeated.

Glory be to the Father, &c. As it was in the beginning, &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 bee proper Lessons assignd for that day. The Minister that readeth the Lesson standing and turning him so, as hee may best be heard of all such as be present. And before euery Lesson, the Minister shall say thus, The first, some, third, or fourth Chapter of Genesis, or Exodus, Matthew, Marke, or other like, 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.

A 3

And
Morning prayer.

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, dayly throughout the whole yeere.

Te Deum

Praise thee, O God: Wee knowledge thee to be the Lord.
All the earth doth worship thee.
The Father everlasting.
To thee all Angels cry aloud: the heavens, and all the powers therein.
To thee Cherubim, and Seraphim: continually doe cry.
Holy, holy, holy: Lord God of Sabaoth.

Heauen and earth are full of the Maiestie: of thy glory.
The glorious company of the Apostles: praise thee.
The godly fellowship of the Prophets: praise thee.
The noble armie of Martyrs: praise thee.
The holy Church choozeth out all the world: doth knowledge thee.
The Father: of an infinite Maiestie.
Thee honourable, true: and oneely Sonne.
Also the holy Ghost: the Comforter.
Thou art the King of glory: O Christ.
Thou art the everlasting Sonne: of the Father.
When thou tookest upon thee to deliver man: thou didst not abhorre the Virgins wombe.
When thou hadst overcome the sharpnesse of death: thou didst open the Kingdom of heaven to all beleevers.
Thou sittest at the right hand of God: in the glory of the Father.
We beleev that thou shalt come to be our Judge.
We therefore pray thee helpe thy servants: whom thou hast redeemed with thy precious blood.
Make them to be numbered with thy Saints: in glory everlasting.
Morning prayer.

O Lord save thy people: and bless thine heritage,
Govern them: and let them bp soz euer.
Day by day: we magnifie thee.
And we worship thy Name: euer world without end.
Woulde (O Lord:) to keepe vs this day without sinne.
O Lord have mercie vpon vs: have mercie vpon vs.
O Lord let thy mercy lighten vpon vs: as our crust is in thee.
O Lord in thee haue I trusted: let me never be confounded.

Or this Canticle. Benedictice omnia opera, &c.

All ye workes of the Lord, bleste vve the Lord:
paise him and magnifie him for euer.
O ye Angels of the Lord, bleste vve the Lord:
paise him and magnifie him for euer.
O ye heavens, bleste vve the Lord: paise him
and magnifie him for euer.
O ye waters that be above the firmament, bleste vve the
Lord: paise him and magnifie him for euer.
O all ye powers of the Lord, bleste vve the Lord:
paise him and magnifie him for euer.
O ye Sunne and Moonne, bleste vve the Lord: paise him
and magnifie him for euer.
O ye Starres of heaven, bleste vve the Lord: paise him
and magnifie him for euer.
O ye showers and dewes, bleste vve the Lord: paise him
and magnifie him for euer.
O ye mindes of God, bleste vve the Lord: paise him and
magnifie him for euer.
O ye fire and heat, bleste vve the Lord: paise him and magnifie
him for euer.
O ye winter and Summer, bleste vve the Lord: paise him
and magnifie him for euer.
O ye deawes and frosts, bleste vve the Lord: paise him and
magnifie him for euer.
O ye frost and cold, bleste vve the Lord: paise him and
magnifie him for euer.
O ye ye and snow, bleste vve the Lord: paise him and
magnifie him for euer.
Morning prayer.

O ye nights and dages, blesse ye the Lord: praise him and
magnifie him for ever.

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

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

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

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

O all ye greene things boti the earth, blesse ye the Lord:
praise him and magnifie him for ever.

O ye wateres, blesse ye the Lord: praise him and magnifie
him for ever.

O ye Seases and floods, blesse ye the Lord: praise him and
magnifie him for ever.

O ye whales, and all that moone in the waters, blesse ye
the Lord: praise him and magnifie him for ever.

O all ye soules of the acre, blesse ye the Lord: praise him
and magnifie him for ever.

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

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

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

O ye priests of the Lord, blesse ye the Lord: praise him
and magnifie him for ever.

O ye servants of the Lord, blesse ye the Lord: praise him
and magnifie him for ever.

O ye spirits and soules of the righteous, blesse ye the
Lord: praise him and magnifie him for ever.

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

O Nabanias, Azarias, and Sachuset, blesse ye the Lord: praise
him and magnifie him for ever.

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

And after the second Lesson shall be said, Benedicamus

Lest be the Lord God of Is-
el: for he hath visited and redeemed his people.
And hath raised up a mighty salvation for vs: in the house of his servant David.
As he spake by the mouth of his holy Prophets: which have been since the world began.
That vs should be saved from our enemies: and from the hands of all that hate vs.
To performe the mercie promised to our foez fathers: and to remember his holy Covenant.
To performe the oath which hee sware to our foezfather Abraham: that he would give vs.
That we being delivered out of the hands of our enemies: might serve him without feare.
In holinesse and righteounnesse before him: all the daies of our life.
And thou Childe that be called the Prophet of the Highest: for thou shalt goe before the face of the Lord to prepare his ways.
To give knowledge of salvation unto his people: for the remission of their sinnes.
Through the tender mercie of our God: whereby the day spring from on high hath visted vs.
To give light to them that sit in darknesse, and in the shadow of death: and to guide our feete into the way of peace.
Glory be to the Father, and to the Sonne: and to the holy Ghost.
As it was in the beginning, is now, and ever shall be: world without end. Amen.
Morning prayer.

Or this C. Psalm. Inblate Dee.

Wesofully in the Lord, all ye lands: serv
the Lord with gladness, and come before his
presence with a Song.

Weso ye sure that the Lord he is God; he
is he that hath made us, and not we our
selues, we are his people, and the sheepe of
his pasture.

O goe your way into his gates with thanksgiving, an
into his Courts with praise: be thankfull unto him, an
speak good of his Name.

For the Lord is gracious, his mercie is everlasting: an
his trueth endureth from generation to generation.

Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, is now, &c.

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

We eleeue in God the Father Almighty, ma
ker of heaven and earth: and in Jesus Chri
t his only Sonne our Lord, which was concei
ved by the holy Ghost, born of the Virgi
Mary, suffered under Ponte Pilate, was cr
chid, dead and buried, he descended into hell. The thi
rd he rose againe from the dead. He ascended into hea
ven, a
llotted on the right hand of God the Father Almighty. Foe
hence he shall come to judge the quicke and the dea
. We eleeue in the holy Ghost, the holy Catholique Church,
Communion of Saints, the forgiveness of sinnes, the resur
rection of the body, and the life everlasting. Amen,

And after that these prayers following, as well at Evening prayer, as
Morning prayer, all devoutly kneeling, the Minister first pronon
cing, with a loud voyce,

The Lord be with you.

Answered.

And with thy spirit.

Minist
Morning prayer.

Minister.

\( \text{Let vs pray.} \)

\( \text{Lord have mercie upon vs.} \)

\( \text{Christ have mercie upon vs.} \)

\( \text{Lord have mercie upon vs.} \)

\( \text{Then the Minister, Clerkes, and people, shall say the Lords prayer in English, with a loud voyce.} \)

\( \text{Our Father which art in heaven, hallowed be thy Name.} \)

\( \text{Thy Kingdom come. Thy will be done in earth as it is in heaven. Give vs this day our dayly bread. And forgive vs our trespasses, as we forgive them that trespass against vs. And lead vs not into temptation; but deliver vs from evill. Amen.} \)

\( \text{Then the Priest standing vp, shall say,} \)

\( \text{O Lord shew thy mercie upon vs.} \)

\( \text{Answer.} \)

\( \text{And grant vs thy saluation.} \)

\( \text{Priest.} \)

\( \text{O Lord save the King.} \)

\( \text{Answer.} \)

\( \text{And mercifully heare vs when we call upon thee.} \)

\( \text{Priest.} \)

\( \text{Indue thy Ministers with righteousness.} \)

\( \text{Answer.} \)

\( \text{And make thy chosen people joyfull.} \)

\( \text{Priest.} \)

\( \text{O Lord save thy people.} \)

\( \text{Answer.} \)

\( \text{And blesse thine inheritance.} \)

\( \text{Priest.} \)

\( \text{Give peace in our time, O Lord.} \)

\( \text{Answer.} \)

\( \text{Because there is none other that fighteth for vs, but onely thou, O God.} \)

\( \text{Priest.} \)

\( \text{O God make cleane our hearts within vs.} \)

\( \text{Answer.} \)

\( \text{And take not thy holy Spirit from vs.} \)

\( \text{Then} \)
Morning prayer.

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 live well. And the two last Collects shall never alter, but daily be said at Morning prayer throughout all the yeere, as followeth.

The second Collect for peace.

God which art Author of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom: defend us thy humble servants in all assaults of our enemies, that we, relying on thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen.

The third Collect for grace.

Lord our heavenly Father, Almighty and everlasting God, which hast safely brought us to the beginning of this day, defend us in the same with thy mighty power, and grant that this day we fall into no sin, nor run into any kind of danger: but that all our doings may be ordered by thy governance, to be always that is righteous in thy sight, through Jesus Christ our Lord. Amen.
An order for Evening prayer throughout the year.

The Priest shall say,


Then likewise he shall say,


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

A soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

For he hath regarded: the lowliness of his handmaidens.
For he hath looked on the humble and meek.
For he that is mighty, hath magnified me: and holy is his Name.
And his mercy is on them that fear him: throughout all generations.

He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.
He hath put down the mighty from their seat: and hath exalted the humble and meek.
He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembering his mercy, hath holpen his servant Israel: as he promised to our forefathers, Abraham, and his seed for ever.

Glory be to the Father, and to the Sonne: and to the holy Ghost.
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Or else this Psalm.

Sing unto the Lord a new song: for he hath done marvellous things.
With his owne right hand: and with his holy arm he hath gotten himselfe the victory.

The Lord declared his salvation: his righteousness hath he openly shewed in the light of the Heathen.

He hath remembered his mercy and truth: toward the house of Israel: and all the ends of the world have seen the salvation of our God.

Shew your selves joyful unto the Lord, all ye lands: sing rejoicing, and give thanks.
Euening prayer.

Aspale the Lord upon the harpe: sing to the harpe with
calmne of thanksgiving.
With Trumpets also and Shawms: O shed your selues
ysfall before the Lord the King.
Let the Sea make a noysle, and all that therein is: the
and world, and they that dwell therein.
Let the floods clap their hands, and let the hills be yopfall
gether before the Lord: for he is come to Judge the earth.
with rightouesnesse shall he judge the world: and the peo-
se with equitie.
Glyz be to the Father, and to the Sonne, &c.
As it was in the beginning, is now, &c.

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

O wo now letteif thou thy servuant depart in
peace: according to thy word.
For mine eyes have seene: thy salva-
tion.
which thou hast prepared: before the face
of all people.
To be a light to lighten the Gentiles: and
be the glory of thy people Israel.
Glyz be to the Father, and to the Sonne: and to the holy
Gost.
As it was in the beginning, is now, and ever shall be:
old without end. Amen.

¶ Or elsse this Pсалme.

O be mercifull vnto vs, and blessed vs: and shew
vs the light of his countenance, and be mercifull
vnto vs.
That thy way may be knowne vpon earth: thy lauing health among all Nations.
Let the people praise thee, O God: yea, let all the people
apse thee.
O let the Nations rejoice and be glad: for thou shalt judge
e folke rightously, and gouerne the Nations vpon earth.

Let
Euening prayer.

Let the people praise thee (O God:) let all the peop
praise thee.
Then shall the earth bring foorth her increase: and Go
euen our owne God shall giue vs his blessing.
God shall bleste vs: and all the ends of the world fea
t vs fear him.
Gloyp be to the Father, and to the Sonne: and to the Ho
Ghost.
As it was in the beginning, is now, and ever shall be
world without end. Amen.

Then shall follow the Creede, with other prayers, as is before appe
red at Morning prayer after Benedictus, and with three Collects. Fi
of the day. The second for peace. The third for aid against all
ris, as hereafter followeth: which two last Collects shal be da
said at Euening prayer, without alteration.

God from whom all holy destes, all go
counsailles, and all just workes doe proceed
giu into thy servants that peace which t
world cannot giue, that both our hearts to
be set to obey thy Commandements, and a
that by thee wee being defended from t
scare of our enemies, may passe our time
rest and quietnesse, through the merits of Jesus Christ ou
Sauitour.

The third Collect for ayd against all perils.

Ighten our darkenelle we beseech thee, O Lo
and by thy great mercie defend vs from all per
and dangers of this night, for the love of thy on
Sonne our Sauitour Jesus Christ. Amen,
In the Feasts of Christmas, the Epiphany, S. Matthias, Easter, the Ascension, Pentecost, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon and Jude, S. Andrew, and Triune Sunday, shall be sung or said, immediately after Benedicte, this Confession of our Christian faith.

Whoever will be saved: before all things it is necessary that he hold the Catholique Faith.

Which Faith, except every one does keep whole and undivided: without doubt he shall perish everlastingly.

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

Neither confounding the persons: nor dividing the substance.

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

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

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

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

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

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

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

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

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

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

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

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 if we be compelled by the Christian vertue: to acknowledge every Person by himselfe: to be God and Lord.
So are we forbidden by the Catholique Religion: to say there be three Gods, or three Lords.
The Father is made of none: neither created, nor begotten.
The Sonne is of the Father alone: not made, nor created, but begotten.
The holy Ghost is of the Father, and of the Sonne: neither made, nor created, nor begotten, but proceeding.
So there is one Father, not three Fathers: one Sonne, not three Sonnes: one holy Ghost, not three holy Ghosts.
And in this Trinitie none is soeze or after other: none is greater or lesse than another.
But the whole three persons be coeternall together: and coequall.
So that in all things, as is alsoesaid: the Unitie in Trinitie, and the Trinitie in Unitie is to be worshipped.
He therofose that will be lamed: m ust thus thinke of the Trinitie.
Furthermore, it is necessary to everlasting salvation: that he also beleue rightly in the incarnation of our Lord Jesus Chrift.
For the right Faith is: that we beleue & confesse: that our Lord Jesus Chrift, the Sonne 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, boigne in the World.
Perfect God, and perfect man: of a reasonable soule, and humane flesh subsisting.
Equal to the Father as touching his Godhead: and inferior to the Father touching his manhood.
Who although he be God and man: yet he is not two, but one Chrift.
Quicunque vult.

One, not by conversion of the Godhead into flesh; but by taking of the manhood into God.
One altogether, not by confusion of substance; but by unity of person.
For as the reasonable soule and flesh is one man: so God and man is one Christ.
Who suffered for our salvation: descended into hell, rose againe the third day from the dead.
He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.
At Whose comming all men shall rise againe with their bodies: and shall give account for their owne works.
And they that have done good, shall goe into life everlasting: and they that have done evil, into everlasting fire.
This is the Catholique faith: which except a man beleue faithfully, he cannot be saued.

Glory be to the Father, and to the Sonne: and to the Holy Ghost.
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Thus endeth the order of Morning and Evening prayer throughout the whole yeere.
Here followeth the Letanie, to be used upon Sundayes, Wednesdayes, and Fridayes, and at other times when it shall be commanded by the Ordinaries.

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

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

O God the holy Ghoft proceeding from the Father and the Sonne: have mercy upon vs miserable sinners.
O God the holy Ghoft proceeding from the Father and the Son: have mercy upon vs miserable sinners.

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

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

Spare vs good Lord.
From all evil and mischief, from sinne, from the crafts and assaults of the devill, from thy wrath, and from everlasting damnation.

Good Lord deliver vs.
From all blindness of heart, from pride, base glory, hypocrisy, from enue, hatred, & maleice, and all uncharitablenes.
The Letany.

Good Lord deliver us.

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

Good Lord deliver us.

From lightning and tempest; from plague, pestilence, and famine; from battle and murder; and from hidden death.

Good Lord deliver us.

From all sedition and prime conspiracie; from all false doctrine and heresie; from hardness of heart, and contempt thy word and commandement.

Good Lord deliver us.

By the mysterye of thy holy Incarnation, thy holy Nativitye and Circumcision, thy Baptisme, Fasting, and Temptation.

Good Lord deliver us.

By thine agonie and bloody sweat, by thy Crosse and Passion, by thy precious Death and Buriall, by thy glorious Resurrection and Ascension; and by the coming of the holy Ghost.

Good Lord deliver us.

In all time of our tribulation; in all time of our wealthe, in the house of death; and in the day of Judgement.

Good Lord deliver us.

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

We beseech thee to heare us good Lord.

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

We beseech thee to heare us good Lord.

That it may please thee to rule his heart in thy faith, feare; and love; and that hee may euermore have affiance in thee; and euer feeke thy honour and glory.

We beseech thee to heare us good Lord.

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

We beseech thee to heare us good Lord.

The
The Letany.

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

We beseech thee to heare vs good Lord.

That it may please thee to illuminate all Bishops, Pas-
tours, and ministers of the Church with true knowledge
and understanding of thy Word, and that both by their
preaching and living they may let it foorth and shew it accor-
dingly.

We beseech thee to heare vs good Lord.

That it may please thee to endue the Lords of the Coun-
seil, and all the Nobilitie, with grace, Wisedome, and un-
derstanding.

We beseech thee to heare vs good Lord.

That it may please thee to bless and keepe the Magi-
strates, giving them grace to execute Justice, and to main-
taine trueth.

We beseech thee to heare vs good Lord.

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

We beseech thee to heare vs good Lord.

That it may please thee to give to all nations, buittle, peace,
and concord.

We beseech thee to heare vs good Lord.

That it may please thee to give vs an heart to love & dread
thee, and diligently to live after thy Commandements.

We beseech thee to heare vs good Lord.

That it may please thee to give to all thy people increase of
grace, to heare meekly thy Word, and to receive it with pure
affection, and to bring forth the fruits of the Spirit:

We beseech thee to heare vs good Lord.

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

We beseech thee to heare vs good Lord.

That it may please thee to strengthen such as do stand, and
to comfort and helpe the weake hearted, and to raise up them
that fall, and finallly to heare downe Satan under our feete.

We beseech thee to heare vs good Lord.

That it may please thee to succour, helpe, and comfort all
that
The Letany.

that be in danger, necessitie, and tribulation.
We beseech thee to heare vs, good Lord.
That it may please thee to preserve all that travaile by land or by water, all women labouring of childe, all sick person and young children, and to shew thy pity upon all prisioner and captives.
We beseech thee to heare vs, good Lord.
That it may please thee to defend and provide for the fatherlesse children and widowes, and all that be deolate and oppressed.
We beseech thee to heare vs, good Lord.
That it may please thee to have mercy upon all men.
We beseech thee to heare vs, good Lord.
That it may please thee to forgive our enemies, persecute and slanderers, and to turne their hearts.
We beseech thee to heare vs, good Lord.
That it may please thee to give and preserve to our brethren kindly frutes of the earth, so as in due time wee may enjoy them.
We beseech thee to heare vs, good Lord.
That it may please thee to give vs true repentance, to forgive vs all our innes, negligences and ignorances, and to exauce vs with the grace of thy holy Spirit, to amend our life according to thy holy Word.
We beseech thee to heare vs, good Lord.
Sonne 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 innes of the world.
Grant vs thy peace.
O Lambe of God that takest away the innes of the world.
Have mercy vpon vs.
O Christ heare vs.
O Christ heare vs.
Lord have mercy vpon vs.
Lord have mercy vpon vs.
Christ have mercy vpon vs.
Christ have mercy vpon vs.
Lord have mercy vpon vs.
Lord have mercy vpon vs.
Lord have mercy vpon vs.
Our
The Letanie.

O Our Father which art in heaven, &c.
   And lead us not into temptation,
   But deliver us from evil. Amen.

   The Versicle,

O Lord deale not with us after our sinnes.
   And were,
   Neither reward us after our iniquities.

   C Let us pray.

   God mercifull Father, that despisest not the sighing of a contrite heart, nor the desire of such as bee forrowsfull, mercifully assist our prayers that wee make before thee in all our troubles and adversities, whosoever they oppresse vs, and graciously heare vs, that those evils which the craft and subtlety of the devil or man worketh against vs, bee brought to nought, and by the providence of thy goodnes they may be dispersed, that wee thy servants being hurt by no persecutions, may evermore give thankes unto thee in thy holy Church, through Jesus Christ our Lord.

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

O God, wee have heard with our ears, and our fathers have declared unto vs the noble works that thou diddest in their dayes, and in the old time before.

   O Lord arise, helpe vs, and deliver.

Glory be to the Father, and to the
   Holy Ghost.

   As it was in the beginning, is
   And ever shall be, World Without end. Amen.

From our enemies defend vs, O God.

   Graciously looke upon our afflictions,
   Pittifully behold the sorowes of our
The Letany.

Mercifully forgive the sinnes of thy people.
Favourably with mercy heare our prayers.
O Sonne of Davids have mercy vpon vs.
Both now and ever bounteafce heare vs O Christ.
Graciouly heare vs, O Christ graciously heare vs.
O Lord, Christ.

The versele.

O Lord let thy mercy be showed vpon vs.
Answere.

As we doe put our trust in thee.

Let vs pray.

Se humbly beseech thee, O Father, mercifully to looke vpon our infirmitie; and for the glory thy Names sake turne from all those evils that we most rightheously have deserved, and grant that in all our trouble, we in put our whole trust and consider in thy mercy, and evermore seethee in holiness and pureness living, to thy honour and glory through our onely Mediator and Advocate Jesus Christ our Lord. Amen.

A prayer for the Kings Maieftie.

Lord our heavenly Father, by and mighty, King of Kings, Loflords, the onely ruler of Prince Which doest from thy throne hold all the dwellers vpon ear, most heartily we beseech thee with thy favour to behold most gracious Soueraigne L King Charles, and so replenish with the grace of thy holy Spirit, that hee may alway incline to
The Collects, Epistles, and Gospels, to be used at the celebration of the Lords Supper, and holy Communion throughout the yeere.

The first Sunday in Advent.

The Collect.

Almighty God, give us grace that we may cast away the works of darkness, and put on the armour of light, now in the time of this mortal life, (in the which thy Son Jesus Christ came to visit us in great humility) that in the last day when he shall come again in his glorious Majesty, to judge both the quick and the dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the holy Ghost, now and ever. Amen.

The Epistle.

We nothing to any man, but this, that ye love one another: for he that loveth another, fulfilleth the Law. For these Commandments, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not lust, and so forth (if there be any other Commandment) it is all comprehended in this saying, namely, Love thy neighbour as thy selfe. Love hurteth not his neighbour, therefore is love the fulfilling of the Law. This also we know
The first Sunday in Advent.

know the season, how that it is time that we should now awake out of sleep: for now is our salvation nearer than when we expected. The night is passed, the day is come: night: let us therefore cast away the deeds of darkness, and let us put on the armour of light. Let us walk honestly, as we are in the day, not in reveling and drunkenness, neither in chambering and lasciviousness, neither in strife and envy: but put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts of it.

The Gospel.

And when they drew nigh to Jerusalem, and were come to Bethphage, unto mount Olives, then sent Jesus two of his disciples, saying unto them, Go into the town that is over against you, and say unto the inhabitant, Thus saith the Son of man, Behold, thy King cometh unto thee in meekness, sitting upon an ass, and a colt the foal of the ass: and the multitude of people spread their garments in the way; and others cut down branches from the trees, and strawed them in the way. And they went before, and called, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest. And when he was come to Jerusalem, all the chief priests and scribes of the Pharisees saw him; and they said unto themselves, This is the Prophet. And Jesus went into the temple of God, and
The ij. Sunday in Advent.

To cast out all them that sold and bought in the Temple, and overthrew the Tables of the money-changers, and the seats of them that sold Dores, and laid unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves.

The second Sunday in Advent.

The Collect.

Blessed Lord, which hast caused all holy Scriptures to be written for our learning: Grant us that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of the holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ.

The Epistle.

Wherefore things are written as foretime, they are written for our learning, that we through patience and comfort of the Scriptures might have hope. The God of patience and consolation, grant you to be likeminded one towards another, after the example of Christ Jesus: that you all agreeing together, may with one mouth praise God the Father of our Lord Jesus Christ. Wherefore receive you one another, as Christ received you to the praise of God. And this I say, that Jesus Christ was a minister of the Circumcision for the truth of God, to confirm the promises made unto the Fathers, and that the Gentiles might praise God for his mercy, as it is written. For this cause I will praise thee among the Gentiles, and sing unto thy Name. And again, I will praise thee, Rejoice ye, Gentiles with his people. And again, Praise the Lord all ye nations.
ye Gentiles, and land him all your Nations together, And
name say saith There shall be the root of Jesse, and be in
shall rise to reign over the Gentiles, in him shall the Ge-
tiles trust. The God of hope fill you with all joy and peace be-
tweening, that ye may be rich in hope through the power
the holy Ghost.

The Gospel.

Luke 21:25

Here shall be signs in the Sun,
and in the Moon, and in the
Starres: and in the earth the peo-
ple shall bee at their wits end
through despaire. The Sea and
the waters shall roare, and men
hearts shall fail the them for
terror and for looking after those things
which shall come on the earth: the
powers of heaven shall be roared.
And then shall they see the Son of
man come in a cloud, with power and great glory.
When these things begin to come to passe, then looke up, and lift
up your heads, for your Redemption draweth nigh. And he
telleth them a similitude: Behold the fig-tree, and all the
trees, when they shew forth their buds, ye see and know
that Summer is then nigh at hand. So
likewise ye see also (when ye see these things come to passe) to
sure that the Kingdom of God is nigh. Verely I say unto
you, this generation shall not passe, till all be fulfilled. Heave
and earth shall passe away, but my words shall not passe.

The third Sunday in Advent.

The Collect.

God, we beseech thee give ear to our prayers, and
by thy gracious visitation lighten the darkness of our
hearts, by our Lord Jesus Christ.
The Epistle.

Et a man this wise esteeme vs, even as the Ministers of Christ, and Stewards of the secrets of God. Furthermore, it is required of the Stewards, that a man be found faithful. With mee it is but a very small thing that I should be judged of you, either of mans judgement: 30. I judge not mine owne selfe, so I know nought by my selfe, yet am I not thereby justified. It is the Lord that judgeth me. Therefore judge nothing before the time, until the Lord come, which will lighten things that are hid in darknesse, and open the counsels of the hearts, and then shall every man have praise of God.

The Gospel.

When John being in prison, heard the works of Christ, he sent two of his disciples, and said unto him, Art thou he that shall come, or doeth he look for another? Jesus answered, and said unto them, Go and shew John againe what ye have heard and seen. The blind receive their sight, the lame walk, the lepers are cleansed, and the deaf heare, the dead are raised up, and the poore receive the glad tidings of the Gospel: and happy is he that is not offended by me. And as they departed, Jesus began to say unto the people concerning John, What went ye out into the Wilderness to see? A reede that is shaken with the wind? or what went yee out to see? A man clothed in soft raiment? Behold, they that weare soft clothing, are in Kings houses. But what went yee out for to see? A Prophet? Verily I say unto you, and more then a Prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.
The iii Sunday in Advent.

The Collect.

O God, raise up (we pray thee) thy power and come among us, and with great might succour us, that whereas through our sins and wickedness we be sore let and hindered, thy bountiful grace and mercy (through the satisfaction of thy Son our Lord) may speedily deliver us: to whom with thee and the Holy Ghost, be honour and glory world without end.

The Epistle.

Phil. 4:4.

Rejoice in the Lord alway, and again I say, Rejoice. Let your softness be known unto all men: for the Lord is even at hand. Be careful for nothing; but in all prayer and supplication, let your petitions be manifested unto God, with giving of thanks. And the peace of God, which passeth all understanding, keep your hearts and minds, through Christ Jesus.

The Gospel.

John 1:19.

This is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him, What art thou? and he confessed, and denied not; I am not the Christ. And they asked him, What then art thou? Art thou Elias? And he said, I am not. Art thou the prophet? And he answered, No. Then said they unto him, What art thou, that we may give an answer unto them that sent us? What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees, and they asked him, and said unto him, Why didst thou baptize then, if thou be not Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water, but there standeth one among you, whom ye know not: he it is, which shall come after me, the latchet of whose shoes I am not worthy to unloose. These things were done at Bethabara beyond Jordan, where John did baptize.
Christmas day.

The Collect.

Almighty God, which hast given us thy only begotten Sonne, to take our nature upon him, and this day to be borne of a pure Virgin; grant that wee being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee, &c.

The Epistle.

OD in times past, diversely and many ways spake unto the Fathers by Prophets: but in these last days he hath spoken to us by his own Sonne, whom he hath made Heire of all things, by whom also hee made the world. Which Sonne being the brightnesse of his glory, and the very Image of his substance, ruling all things with the Word of his power, hath by his owne person purged our times, and setteth on the right hand of the Daeuscie on high, being so much more excellent then the Angels, as hee hath by inheritance obtained a more excellent Name then they. For unto which of the Angels said hee at any time, Thou art my Sonne, this day have I begoten thee: And againe, I will be his Father, and hee shall be my Sonne. And againe, when hee bringeth in the first begotten Sonne into the world, he saith, And let all the Angels of God worship him. And unto the Angels he saith, He maketh his Angels Spirits, and his Ministers a flame of fire. But unto the Sonne he saith, Thy seat (O God) shall be for euer and euer, the Scepter of thy Kingsdome is a right Scepter: thou hast loved righeteousnesse, and hated iniquitie. Wherefore God, even thy God hath anointed thee with the oyle of gladness above thy fellowes. And thou Lord in the beginning hast laid the foundation of the earth, and the heavens are the Works of thy hands. They shall perish, but thou endurest. They all shall ware old as doth a garment,
ment, and as a vesture shalt thou change them, and they shall bee changed; but thou art even the same, and thy yeres shall not faile.

The Gospel.

In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by it, and without it was made nothing that was made. In it was life, and the life was the light of men, and the light shineth in the darkenesse, and the darkenesse comprehended it not. There was sent from God a man whole name was John: the same came as a witnesse to beare witnesse of the Light, that all men through him might beleue. He was not that Light, but was sent to beare witnesse of the Light. That Light was the true Light, which lighteth every man that commeth into the world. Hee was in the world, and the world was made by him, and the world knew him not. He came among his owne, and his owne receieved him not. But as many as receieved him, to them gane hee power to bee made sons of God, even them that beleued on his Name, Which were bozne, not of blood, nor of the Will of the flesh, nor of the Will of man, but of God. And the same Word became flesh, and dwelt among vs, and we saw the glory of it, as the glory of the only begotten Sonne of the Father, full of grace and truth.

Saint Steuens day.

The Collect.

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

Then shall follow the Collect of the Nativity, which shall be said continually vnto New-yeres day.
S. Stevens day.

The Epistle.

No Stevens being full of the Holy Ghost, looked up steadfastly with his eyes into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens open, and the Sonne of man standing on the right hand of God. Then they gave a shout with a loud voice, and stopped their ears, and ran upon him all at once, and cast him out of the Citie, and stoned him. And the witnesses laid down their clothes at a young mans feet, Whose name was Saul: and they stoned Stevens calling on, and saying, Lord Jesus receive my spirit. And hee kneeled downe, and cried with a loud voice, Lord lay not this time to their charge. And when hee had thus spoken, hee fell asleepe.

The Gospel.

Behold I send unto you Prophets, and wise men, and Scribes, and some of them ye shall kill and crucifie, and some of them ye shall scourge in your Synagogues, and persecute them from city to city, that upon you may come all the righteous blood, which hath been shed upon the earth, from the blood of the righteous Abel, unto the blood of Zacharias the sonne of Barachias, Whom ye slew between the Temple and the Altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as the Hen gathereth her chickens under her wings, and ye would not: Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till that ye say, Blessed is he that commeth in the Name of the Lord.
S. John Evangelists day.

The Collect.

Merciful Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being lightened by the doctrine of thy blessed Apostle and Evangelist John, may attain to thy everlasting gifts, through Jesus Christ our Lord.

The Epistle.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life, (And the life appeared, and we have seen, and have borne witness, and the word was made flesh and dwelt among us,) That which we have seen and heard, declare we unto you, that ye also may have fellowship with us, and that our fellowship may be with the Father, and his Son Jesus Christ. And this we write unto you, that ye may rejoice, and that your joy may be full. And this is the tiding which we have heard of him, and declare unto you, that God is Light, and in him is no darkness at all. If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, even as he is in the light, then have we fellowship with him, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we say we have knowledge of sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us.

The Gospel.

Jesus saith unto Peter, Follow thou me. Peter turned about, and saw the disciple whom Jesus loved, following (which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?) when Peter therefore saw him,
him, he said unto Jesus, Lord, what shall be here done? Jesus said unto him, If I will have him to carry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not to him, he shall not die: but, If I will that he carry till I come, what is that to thee? The same disciple is he which testifieth of these things, and wrote these things, and we know that his testimony is true. There are also many other things, which Jesus did, the which if they should be written every one, I suppose the world could not containe the books that should be written.

Innocents day.

The Collect.

Almighty God, whose praise this day the young Innocents thy witnesses have confessed and chanted forth, nor in speaking, but in dying: most and all wise in thy, that in our conversation our life may express thy faith. Which with our tongues we do confess through Jesus Christ, our Lord.

The Epistle.

Looked, and loe, a Lambe stood on the mount Sion, and with him an hundred and forty four thousand, having his Name and his Fathers Name Written in their forhead. And I heard a voice from heaven, as the sound of many waters, and as the voice of a great thunder. And I heard the voice of harpers harping with their harpes, and they sung as it were a new song before the Seat, and before the four beasts and elders, and no man could learne the song, but the hundred and forty four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins. These follow the Lambe, whithsoever he goeth. These were redeemed from men, being the first fruits unto God, and to the Lamb, and in their mouthes was found no guile: for they are without spot before the throne of God.
The Sunday after Christmas.

The Gospel.

Mar. 2:13. The Angel of the Lord appeared to Joseph in a sleepe, saying, Arise, and take the child and his mother, and flee into Egypt, and be thou there, till I bring thee word. For it will come to pass, that Herod will seek the child to destroy him. So when he awoke, he took the Child and his mother by night, and departed into Egypt, and was there unto the death of Herod, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt have I called my Son. Then Herod, when he saw that he was mocked of the Wise-men, was exceeding wroth, and sent forth men of war, and slew all the children that were in Bethlehem, and in all the coasts (as many as were two yeeres old or under) according to the time that hee had diligently knovyn out of the Wise-men. Then was fulfilled that which was spoken by the Prophet Jeremiah, whereas he said, In Rama was there a voice heard, lamentation, weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they were not.

The Sunday after Christmas day.

The Collect.

Almighty God, &c. As upon Christmas day.

The Epistle.

iid I say, that the heire (as long as hee is a childe) differeth not from a tenant; though hee be the lord of all, but is under tutors and governors, until the time that the father hath appointed: Even so wee also, when wee were children, were in bondage under the ordinances of the world; but when the time was full come, God sent his Sonne made of a woman, and made bond unto
The Sunday after Christmas.

unto the Law, to redeem them which were bond unto the Law, that we through election might receive the inheritance that belongeth unto the natural sons. Because ye are sons, God hath sent the Spirit of his Sonne into your hearts, which crieth, Abba, Father. Wherefore now thou art not a servant, but a sonne. If thou be a sonne, thou art also an heir of God through Christ.

The Gospel.

This is the book of the generation of Jesus Christ the Sonne of David, the sonne of Abraham. Abraham begat Ismael: Ismael begat Jacob: Jacob begat Judas and his brethren: Judas begat Phares and Zara, of Thamar: Phares begat Erom: Erom begat Aram: Aram begat Aminadab: Aminadab begat Naallon: Naallon begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Jesse: Jesse begat David the king: David the King begat Solomon of her that was the wife of Urie: Solomon begate Roboam: Roboam begate Abia: Abia begate Asa: Asa begate Josaphat: Josaphat begate Jozam: Jozam begate Ohas: Ohas begate Joatham: Joatham begate Achas: Achas begate Ezekias: Ezekias begate Manasses: Manasses begate Amon: Amon begate Josias: Josias begate Jechonias and his brethren, about the time that they were carried away to Babylon. And after they were brought to Babylon, Jechonias begate Salathiel: Salathiel begate Zoroabbel: Zoroabbel begate Abiud: Abiud begate Eliachum: Eliachum begate Azoz: Azoz begate Sadoc: Sadoc begate Achin: Achin begate Elud: Elud begate Eleazar: Eleazar begate Matthan: Matthan begate Jacob: Jacob begate Joseph the husband of Mary, of whom was borne Jesus, even he that is called Christ. And so all the generations from Abraham unto David, are fourteen generations. And from David unto the captivity of Babylon, are fourteen
The Circumcision of Christ.

fourteen generations. And from the captivity of Babylon unto Christ, are fourteen generations.

The birth of Jesus Christ was on this wise: when his mother Mary was married to Joseph, (before they came to dwell together) she was found with child by the holy Ghost. Then Joseph her husband, because he was a righteous man, and would not put her to shame, was minded privately to depart from her. But while he thus thought, behold, the Angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her, is of the Holy Ghost. She shall bring forth a Son, and thou shalt call his Name Jesus; for he shall save his people from their sins.

All this was done, that it might be fulfilled which was spoken by the Lord by the Prophet, saying, Behold, a maid shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel: which is, as much as to say, as God with us. And Joseph arose from sleep, did as the Angel of the Lord had bidden him: and he took his wife unto him, and knew her not, till she had brought forth her first begotten Son, and called his Name Jesus.

The Collect.

Almighty God, which madest thy blessed Son to be circumcised, and obedient to the Law for man: Grant us the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnal lusts, may in all things obey thy blessed will, through the same thy blessed Son, Jesus Christ our Lord.

The Epistle.

Blest is the man to whom the Lord will not impute sinne. Came this blessedness then upon the circumcision, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for
The Epiphanie.

The Gospel.

When Jesus was born in Bethlehem, in the time of Herod the King, behold, there came wise men from the East to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen His Star in the East, and are come to worship Him. When Herod the King had heard these things, he was troubled, and all the city of Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, At Bethlehem in Judaea: for thus it is written by the prophet, And thou Bethlehem in the land of Judah: from hence shall come one that shall govern my people Israel. Then Herod, when he had privately called the wise men, asked of them diligently what time the Star appeared. And he bade them go to Bethlehem, and said, Go and search diligently for the child: and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed: and, lo, the star which they saw in the East went before them, till it came and stood over the place where the Child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young Child with Mary His mother: and falling down, they worshipped Him: and when they had opened their treasures, and offered unto Him gifts, gold, frankincense, and myrrh: and when they were warned in a dream not to return to Herod, they returned into their own country another way.
The first Sunday after the Epiphany.

The Collect.

Did we believe thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive and know what things they ought to doe, and also have grace and power faithfully to fulfill the same, through Jesus Christ our Lord. Amen.

The Epistle.

Rom, 12, 1.

Beleeche you therefore brethren, by the mercifullenesse of God, that ye make your bodies a quicke sacrifice, holy, and acceptable, unto God, which is your reasonable serving of God. And fashion not your selves like unto this world: but be ye changed in your mind, that ye may prove what thing that good and acceptable and perfect Will of God is. For I say (through the grace that unto mee given is) to every man ammong you, that no man stand high in his owne conceit, more then it becommeth him to esteeme of himselfe: but so judge of himselfe, that hee be gentle and sober, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not one office: So we, being many, are one body in Christ, and every man among our selves, one another's members.

The Gospel.

Luk. 2: 49.

The father and mother of Jesus went to Hierusalem, after the custome of the Feast day. And when they had fulfilled the days, as they returned home, the Child Jesus abode still at Hierusalem, and his father and mother knew not of it: but they supposing him to have beene in the company, came a dayes journey, and found him among their kinsefolke and acquaintance:
The iij. Sunday after Epiphaniae.

quaintance: and when they found him not, they went booke
againe to Hierusalem, and sought him. And it fortuned, that
after three dayes they found him in the Temple, sitting in the
middest of the doctors, hearing them, and posing them. And
all that heard him, were astonishid at his understanding and
answers. And when they saw him, they maruelled. And his
mother said unto him, Sonne, why hast thou thus dealt
with vs: behold, thy father and I have sought thee sorrow-
ing. And he said unto them, How happened it that ye sought
me: wilt ye not that I must goe about my Fathers businesse?
And they understood not that saying which he spake unto
them. And he went down with them, and came to Nazareth,
and was obedient unto them. But his mother kept all these
sayings together in her heart. And Jesus prospered in wis-
domme and age, and in favour with God and men.

The second Sunday after the
Epiphaniae.

The Collect.

 Almighty and everlastinge God, which dost go-
verne all things in heaven and earth, mercifully
heare the supplications of thy people, and grant
vs thy peace all the dayes of our life, through Je-

The Epistle.

Rom. 12. 6.

Eeong that we have divers gifts accord-
ding to the grace that is given unto vs,
if a man haue the gift of prophesie, let
him haue it, that it bee agreeing to the
faith. Let him that hath an office, waite
on his office. Let him that teacheth,
take heed to his doctrine. Let him that
exhorteth, give attendance to his exho-
tation. If any man seith, let him doe it
with singlenesse. Let him that ruleth, doe it with diligence.
If any man theyd mercy, let him doe it with cheerefullnesse.
The iij. Sunday after Epiphany.

Let love be without dissimulation. Hate that which is evil, and cleave unto that which is good. Be kind one to another with brotherly love. In giving honour, go one before another. Be not slothfull in the business where ye have in hand. Be fervent in spirit. Apply your lusts to the time. Rejoice in hope. Be patient in tribulation. Continue in prayer. Distribute unto the necessitie of the Saints. Be ready to harbour. Bless them that persecute you. Bless, I say, and curse not. Be merry with them that are merry, weep with them that weep. Be of like affection one towards another. Be not high minded, but make your selves equal to them of the lower sort.

The Gospel.

No the third day was there a marriage in Cana a city of Galilee, and the mother of Jesus was there. And Jesus was called (and his Disciples) unto the marriage. And when the wine failed, the mother of Jesus said unto him, They have no wine. Jesus said unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother said unto the ministers, whatsoever he saith unto you, do it. And there were standing there six water pots of stone, after the manner of purifying of the Jews, containing two or three firkins apiece. Jesus said unto them, Fill the water pots with water. And they filled them up to the brim. And he said unto them, Draw out now and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water turned into wine, and knew not whence it was (but the ministers which drew the water knew) he called the bridegroom, and said unto him, Every man at the beginning doth set forth good wine, and when men be drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and shewed his glory, and his Disciples believed on him.
The third Sunday after the Epiphany.

The Collect.

Almighty and everlasting God, mercifully look up on our iniquities, and in all our dangers and necessities, stretch forth thy right hand to help and defend us, through Christ our Lord.

The Epistle.

Be not wise in your own opinions. Recompense to no man evil for evil. Provide honest and good works, not for God, but also in the sight of all men. If it be possible (as much as in you is) live peaceably with all men. Dearly beloved, avenge not your own selves, but rather give place unto wrath. For it is written, Vengeance is mine, I will reward, saith the Lord. Therefore if thine enemy hunger, feed him; if hee thirst, give him drink: for in so doing, thou shalt heape coales of fire on his head. Be not overcome of evil, but overcome evil with goodnesse.

The Gospel.

When he was come downe from the mountaine, much people followed him. And behold, there came a leper, and worshipped him, saying, Master, if thou wilt, thou canst make me cleane. And Jesus put forth his hand, and touched him, saying, I will, be thou cleane. And immediately his leprosy was cleansed. And Jesus said unto him, Tell no man, but go and shew thy selfe to the Priest, and offer the gift (that Moses commanded to be offered) for a witness unto them. And when Jesus was entred into Capernaum, there came unto him a Centurion, and besought him, saying, Master, my servant lieth at home sick of the palsy, and is grievously pained. And Jesus said, When I come unto thee, I will heale him. The Centurion answered and said, Sir, I am not worthy that thou shouldest come under

Rom. 12. 16.

Matt. 8. 1.
The fourth Sunday

my rooke: but speake the word onely, and my servaunt shall be healed. For I also my selfe am a man subject to the authority of another, and have souldiers under me: and I lay unto this man, Go, and he goeth: and to another man, Come, and be commend: and to my servaunt, Doe this, and he doth it. When Jesus heard these words, he maruellled, and said to them that followed him, Verily I say unto you, I have not found so great faith in Israel. I say unto you, that many shall come from the East and West and shall rest with Abraham, Isaac, and Jacob in the kingdom of heaven: But the children of the kingdom shall be cast out into utter darkness, there shall be weeping and gnashing of teeth. And Jesus said unto the Centurion, Go thy way, and as thou belieuest, so shall it be done unto thee. And his servaunt was healed the same houre.

The iiiij. Sunday after the Epiphany.

The Collect.

O God which knowest vs to bee set in the midst of so many and great dangers, that for mans frailness wee cannot alwayes stand uprightly: grant to vs the health of body and soule, that all these things which we suffer for sinne, by thy helpe wee may well passe and overcome, through Christ our Lord. Amen.

The Epistle.

Let every soule submisse himselfe unto the authority of the higher powers: for there is no power but of God. The powers that bee, are ordained of God. Whosoever therefore resisteth power, resisteth the ordinance of God: but they that resist, shall receive to themselves damnation. For rulers are not feared full unto them that doe good, but to them that doe euill. Wilt thou be without feare of the power? do well then, and so shall thou bee paeued of the same: for he is the minister of God for thy wealth. But if thou doe that which is euill, then feare: for hee beareth not the sword for nought: for hee is the minister of God to take vengeance on them that doe euill. Wherefore ye must needs obey;
after the Epiphaneie.

hay, not onely for feare of vengeance, but also because of con-
tience, and even for this cause pay ye e tribute: for they are
Gods ministers, serving for the same purpose. Give to every
man therefore his duty: tribute to whom tribute belongeth;
custome, to whom custome is due: feare, to whom feare be-
longeth: honour, to whom honour pertaineth.

The Gospel.

And when hee entred into a ship, his discipels followed hym. And be-
hold, there arose a great tempest in the sea, insomuch as the shippe
was covered with waves, but hee
was asleepe. And his Disciples
came to hym, and awoke him, say-
ing, Master, lave vs, wee perish,
And hee said vnto them, why are
pee fearfull, O pee of little fayth?
Then hee arose, and rebuked the
windes, and the sea, and there followed a great calme. But
the men maruelled, saying, what manner of man is this, that
both windes and sea obey hym: And when hee was come to
the other side, into the country of the Gergesites, there met
him two politled of devils, which came out of the graves,
and were out of measure fierce, so that no man might goe by
that way. And behold, they cried out, saying, O Ielu thou
Sonne of God, what have wee to doe with thee? Art thou
come hither to torment vs before the time? And there was a
good way off from them an herd of many swine feeding. So
the devils besought hym, saying, If thou cast vs out, suffer vs
to goe into the herd of swine. And hee laid vnto them, Go your
wapes. Then went they out, and departed into the herd of
swine. And behold, the whole herd of swine was taret	headlong into the sea, and perished in the waters. Then they
that kept them fled, and went their wapes into the citie, and
told every thing, and what had happened unto the politled
of the devils. And behold, the whole citie came out to meet
Jesus: and when they saw hym, they besought hym that hee
would depart out of their coasts.
The fifth Sunday after the Epiphany.

The Collect.

Lord, we beseech thee to keep thy Church and household continually in thy true Religion, that they which dole leave onely upon hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord.

The Epistle.

Col. 3, 12.

Upon you as the elect of God, tender mercy, kindness, humility of mind, meekness, long suffering, forbearing one another, and forgiving one another, if any man have a quarrell against another: as Christ forgave you, even so do ye. Above all these things, put on love, which is the bond of perfectness. And the peace of God rule in your hearts, to the which peace ye are called in one body: and see that ye be thankful. Let the word of Christ dwell in you plentifully, with all wisdom. Teach and exhort your owne selves in Psalms and Hymnes, and Spirituall Songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, doe all in the Name of the Lord Jesus, giving thanks to God the Father by him.

The Gospel.

Mat. 13, 24

The kingdom of heaven is like this: to a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and had brought forth fruit, then appeared the tares also. So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, The enemy hath done this. The servants said unto him, Wilt thou that we go and gather them? But he said, Nay; lest while thou gatherest the tares, thou gatherest also the wheat.
Sunday called Septuagesima.

The Collect.

LORD, we beseech thee favourably to heare the prayers of thy people, that we which are unjustly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name, through Jesus Christ our Saviour, who liesth and reignest world without end. Amen.

The Epistle.

'Exeunt yee not now that they which runne in a course, run all, but one receieth the reward: So run that ye may obtaine. Every man that produceth matteres, abstaineth from all thinges: and they doe it to obtaine a crowne that shall perish: but wee to obtaine an everlasting crowne. Therefore to runne, not as at an uncertaine thing: so fight I, not as one that beateth the ayre: but I took my body, and brought it into subjection, lest by any meanes it come to passe, that when I have preached to other, I my selfe should be cast away.'

The Gospel.

'The Kingdom of heaven is like unto a man that is an housholder, which went out early in the morning to hire labourers into his Vineyard. And when the agreement was made with the labourers for a penny a day, hee sent them into his Vineyard. And hee went
Sunday called Sexagesima.

out about the third hour, and saw other standing idle in the market place, and said unto them, Go ye also into the Vineyard, and whatsoever is right, I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found other standing idle, and said unto them, Why stand ye here all the day idle? They said unto him, Because no man hath hired us. He saith unto them, Go ye also into the Vineyard, and whatsoever is right, that shall ye receive. So when evening was come, the Lord of the Vineyard said unto his Steward, Call the labourers, and give them their hire, beginning at the last, until the first. And when they did come that came about the eleventh hour, they received every man a penny. But when the first came also, they supposed that they should have received more, and they were wroth that they received every man a penny. And when they had received it, they murmured against the Good man of the house, saying, These last have wrought but one hour, and thou hast made them equal with us, which have borne the burden and heat of the day. But he answered and said, One of you would have agreed with me for a penny. Take that thine is and go thy way; I will give unto this last, even as unto thee. Is it not lawful for me to do as I will with mine own goods? Is thine eye evil because I am good? So the last shall be first, and the first shall be last. For many be called, but few are chosen.

The Sunday called Sexagesima.

The Collect.

O God, which seest that we put not our trust in anything that we doe: mercifully grant, that by thy power we may be defended against all adversities, through Jesus Christ our Lord.
Sunday called Sexagesima.

The Epistle.

Ye suffer fools gladly, seeing your selves are wise. 2 Cor. 11. 19.

For ye suffer if a man bring you into bondage, if a man devour, if a man take, if a man exalt himself, if a man smite you, if a man smite you on the face. I speak concerning rebuke, as though we had been weak in this behalf. Howbeit, whereunto ever any man dare be bold (I speak foolishly) I dare be bold also. They are Hebrews, even so am I. They are Israelites, even so am I. They are the seed of Abraham, even so am I. They are the ministers of Christ (I speak as a fool) I am more. In labours more abundant, in stripes above measure, in prison more plentifully, in death oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, I was once stoned, I suffered three shipwrecks, night and day have I been in the deep sea. In journeying often, in perils of waters, in perils of robbers, in perils of mine own nation, in perils among the heathen, in perils in the city, in perils in the sea, in perils among false brethren, in labour and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside the things which outwardly happen unto me, I am troubled daily, and care for all congregations. Who is weak and I am not weak? who is offended, and I burn not? If I must needs boast, I will boast of the things that concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

The Gospel.

When much people were gathered together, and were come to him out of all cities, he spake by a similitude. The sower went out to sow his seed, and as he sowed, some fell by the way side, and it was trodden downe, and the fowles of the aire devoured it up. And some fell on stones, and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thornes sprang up with
Quinquagesimæ Sunday.

with it, and choked it. And some fell on good ground, and 
swang vp, and bare fruit an hundred fold. And as he said 
these things, he cried, He that hath ears to heare, let him 
heare. And his Disciples asked him, saying, What manner of 
secrect is this? And he said, UNTO you it is given to know 
the secrects of the Kingdom of God, but to other by parables, 
that when they see, they should not see; and when they heare, 
they should not understand. The parable is this: The seeede 
is the word of God: Those that are beside the way, are they 
that heare, then commeth the deuill, and taketh the woord out 
of their hearts, lest they should beleue and be saved. They 
on the stones, are they, which when they heare, receive the 
woord with joy, and they have no roots, which for a while bele 
ue, and in time of temptation goe away. And that which 
fell among thornes, are they, which when they have heard, 
goe foorth, and are chocked with cares and riches, and volup 
tuous living, and being foorth no fruit. That which fell on 
the good ground, are they, which with a pure and good heart 
heare the woord, and keepe it, and bring forth fruit through 
patience.

The Sunday called Quinquagesimæ.

The Collect.

Lord, which dost teach us that all our doings 
without charity are nothing worth: send thy ho 
ly Ghost, and poure into our hearts that most 
excellent gift of charitie, the very bond of peace 
and all vertues, without which who soeuer liueth, is 
counted dead before thee: Grant this for chine only Sonne 
Jesus Christes sake.

The Epistle.

Though I speake with tongues of men and of 
Angels, and haue no loure, I am euene as soun 
dinge brasse, or as a clinking Cymball. And 
thoogh I could prophesie, and understand all 
secrets, and all knowledge: yea, if I haue all 
fayth, so that I could moue mountaines out of 
their
Quinquagesima Sunday.

Their places, yet have no love, I am nothing. And though
I belowe all my goods to feed the poore, and though I gave
my body even that I burned, and yet have no love, it proffith
me nothing. Love suffereth long, and is courteous, love en-
uteth not, love doeth not frowardly, seeketh not his owne, is not proud of his anger,
thinketh none of his own, rejoiceth not in iniquity, but rejoiceth in
the truth, suffereth all things, believeth all things, hopeth
all things, endureth all things. Though that prophesying
faile, either tongues cease, or knowledge vanish away, yet
love faileth never away. For our knowledge is imperfect, and
our prophesying is imperfect: but when that which is per-
fected is come, then that which is imperfect shall be done away.
When I was a childe, I spake as a childe, I understood as a
childe, I imagined as a childe: but as I was a man,
I put away childishnesse. Now we see in a glasse, even in a
darke speaking: but then shall we see face to face. Now I
know imperfectly: but then shall I know, even as I am
known. Now abideth faith, hope, and love, even these
three: but the chief of these is love.

The Gospel.

Thus saith I unto him the twelve, and laid unto them, Behold, wee
go to Ierusalem, and all shall be fulfilled which are written by
the Prophets of the Sonne of man. For hee shall be delivered unto
the Gentiles, and shall be mocked, and delightfully intreated, and
spitted on. And when they have scourged him, they will put him
to death: and the third day hee
Shall rise again and they understood none of these things.
And this saying was hid from them, so that they perceived
not the things which were spoken. And it came to passe
that as hee was come night to Iericho, a certaine blinde man
sate by the high way side begging. And when hee saw the
people
The first day of Lent.

people pass by, he asked what it meant. And they laid him down, that Jesus of Nazareth passed by. And he cried, saying, Jesus thou sonne of David, have mercy on me. And they which were before, rebuked him, that he should hold his peace. But he cried so much the more, thou sonne of David, have mercy on me. And Jesus stood still, and commanded him to be brought unto him. And when he was come nere, he asked him, saying, What wilt thou that I doe unto thee? And he said, Lord, that I might receive my sight. And Jesus said unto him, Receive thy sight, thy faith hath saved thee. And immediately he received his sight, and followed him, praising God. And all the people when they saw it, gave praise unto God.

The Collect.

All mighty and everlasting God, which hastest nothing that thou hast made, and dost forgive the sinnes of all them that be penitent; create and make in us new and contrite hearts, that we worthily lamenting our sinnes, and knowing our wickednesse, may obtaine of thee the God of all mercie perfect remission and forgivingnesse, through Jesus Christ.

The Epistle.

Turne you vnto mee with all your hearts, with fasting, weeping, and mourning: rent your hearts, and not your cloathes. Turne you vnto the Lord your God: for he is gracious and mercifull, long suffering, and of great compassion, and ready to pardon wickednesse. Then (no doubt) hee also shall turne and forgive: and after his chastening hee shall let your increasce remaine for you meat and drinke offerings into the Lord your God. Blow out with the trumpet in Sion, proclame a fasting, call the Congregation, and gather the people together: Warn the Congregation, gather the Elders, bring the children and sucklings together. Let the
The first Sunday in Lent.

He bridegroom goes forth of his chamber, and the bride out of her closet. Let the Priests serve the Lord between the orch and the Altar, weeping, and saying, bee favorable, 

\[ \text{Lord, bee favorable unto thy people, let not thine heritage bee brought to such confusion, lest the Heathen bee lords hereof. Wherefore should they say among the Heathen, Here is now their God?} \]

The Gospel.

\[ \text{Then yee fast, bee not sad as the hypocrites are: For they disfigure their faces, that it may appeare unto men how that they fast. Verily I say unto you, they have their reward. But thou when thou fastest, anoint thine head, and wash thy face, that it appear not unto men how that thou fastest, but unto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly. Lay not vp for your selues treasure upon earth, where the rust and moth doeth corrupt, and where thieves breake thoroow and steale: But lay vp for you treasures in heaven, where neither rust nor moth doeth corrupt, and where thieves doe not breake thoroow nor steale. For where your treasure is, there will your hearts be also.} \]

The first Sunday in Lent.

The Collect.

\[ \text{O Lord, which for our sake didst fast forty daies and fourty nights: give vs grace to vs such abstinence, that our fleshe being subdued to the spirit, wee may ever obey thy godly motions in righteousness and true holinesse, to thy honour and glory, which liest and reignest with the Father and the holy Ghost, one God World Without End.} \]

The
The first Sunday in Lent.

The Epistle.

2 Cor. 6:1. Cease ye helpers upon earth, that ye receive not the grace of God in vain.
For by faith, I have heard thee in a time accepted; and in the day of salvation have I secured thee. Behold, now is that accepted time: Behold, now is that day of salvation. Let us therefore use the one occasion of evil, that in our office we be found no fault: but in all things let us behave ourselves as the ministers of God, in much patience, in afflictions, in necessities, in anguish, in stripes, in imprisonments, in stripes, in labours, in watchings, in fastings, in purity, in knowledge, in long suffering, in kindness, in the holy Ghost, in love unsafted, in the word of truth, in the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by censure and good report, as deceivers, and yet true, as unknown, and yet known, as dying, and yet alive, as chastened, and not killed, as sorrowing, and yet always rejoicing, as poor, and yet making many rich, as having nothing, and yet possessing all things.

The Gospel.

Mat. 4:1. Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was hungry. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread only, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, & saith unto him,
The second Sunday in Lent.

In, If thou be the Sonne of God, cast thy selfe downe, saying: for it is written, Hee shall give his Angels charge over thee, and with their hands they shall hold thee vp, lest at any time thou dash thy foot against a stone. And Jesus said unto him, It is written againe, Thou shalt not tempt the Lord thy God. Againe the devill taketh him vp into an exceeding high mountain, and shewed him all the Kingdomes of the world, and the glory of them, and (after) vnto him, All these will I giue thee, if thou wilt fall downe and worship me. Then said Jesus vnto him, Auid Satan: for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serve. Then the devill lefte him, and behold, the Angels came and ministred vnto him.

The second Sunday in Lent.

The Collect.

Almighty God, which dost see that wee have no power of our selues to helpe our selues: keepe thou vs both outwardly in our bodies, and inwardly in our soules, that wee may be defended from all aduentures which may happen to the body, and from all evil thoughts which may assault and hurt the soule, through Jesus Christ.

The Epistle

Ee beseeche you brethren, and exhort you by the Lord Jesus, that ye increase more and more, even as ye have received of vs, how ye ought to walke, and to please God. For you know what commandements we gave you by our Lord Jesus Christ. For this is the will of God, even your holinesse: that ye should abstaine from fornication, and that everyone of you should know how to keepe his vessel in holinesse and honour, and not in the lust of concupiscence, as doe the Heathen which know not God: that no man oppresse, and defraud his brother in bargaining, because that the Lord is the avenger of all such things, as we told you before, and testified. For God hath
The third Sunday in Lent.

[The Gospel]

Matt. 15:11

Jesus went thence, and departed into the coasts of Tyre and Sidon; and behold a woman of Canaan (which came out of the same coasts) cried unto him, saying, Have mercy on me, O Lord, thou Sonne of David: my daughter is grievously vexed with a devil.

But he answered nothing at all. And his disciples came and besought him, saying, Send her away; for she crieth after vs. But he answered, and said, I am not sent but to the lost sheep of the house of Israel. Then came she and worshiped him, saying, Lord, help mee. He answered and said, It is not meet to take the children's bread, and cast it to dogs.

She answered and said, Truth Lord, for the dogs eat the crumbs which fall from thy masters table. Then Jesus answered and said unto her, O woman great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole even the same time.

The third Sunday in Lent.

[The Collect]

We beseech thee Almighty God, looke upon the hearty desires of thy humble servants, and streighten the right hand of thy Paisie, to bee our defence against all our enemies, through Jesus Christ our Lord.

[The Epistle]

Ephes. 5:1

Bre be ye the followers of God as dear children, and walk in love, even as Christ loved vs and gave himselfe for vs, an offering and a sacrifice of a sweet savoure to God. As for fornication and all uncleanness, or covetousnesse, let it not bee once named among you, as it becometh not vs to speake.
The third Sunday in Lent.

...meth Saints, or filthiness, or foolish talking, or jesting, which are not comely, but rather giving of thankes. For this yee know, that no whoremonger, either unclean person, or covetous person (which is a worshipper of images) hath any inheritance in the Kingdom of Christ, and of God. Let no man deceive you with vain words: For because of such things commeth the wrath of God upon the children of disobedience. Be ye not therefore companions of them. Ye were sometimes darkness, but now are ye light in the Lord: Walk as children of light: For the fruit of the Spirit is in all goodness, and righteousness, and truth. Accept that which is pleasing unto the Lord, and have no fellowship with the unfruitful works of darkness, but rather rebuke them. For it is a shame even to speak of such things which are done of them in secret: But all things when they are brought forth by the light, are manifest. For whatsoever is manifest, the same is light. Wherefore he saith, Awake thou that sleepest, and stand up from death, and Christ shall shine thee light.

The Gospel.

Luke 11:14

Jesus was casting out a devil that was dumb. And when he had cast out the devil, the dumb spake, and the people wondered. But some of them said, He casteth out devils through Beelzebub the chief of the devils. And other tempted him, and required of him a sign from heaven. But he knowing their thoughts, said unto them, Every kingdom divided against itself is desolate, and one house divided against another. If Satan also be divided against himself, how shall his kingdom endure? Because ye say, I cast out devils through Beelzebub. If I by the helpe of Beelzebub cast out devils, by whose helpe doe your children cast them out? Therefore shall they be your judges. But if I by the finger...
The fourth Sunday in Lent.

of God cast out devils, no doubt the Kingdom of God is come upon you. When a strong man armed watcheth his house, the things that he possesseth are in peace; but when a stranger entereth him, and striketh upon him, and divideth his goods, he taketh from him all his harness, wherein he trusted, and divideth his goods. He that is not with me, is against me: and he that gathereth not with me, scattereth abroad. When the unclean spirit is gone out of a man, he walketh through dry places seeking rest: and when he findeth none, he saith, I will return to my house where I came out. And when he commeth, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits worse than himself, and they enter in, and dwell there; and the end of that man is worse than the beginning. And it is reported, that as he spake these things, a certain woman of the company lift up her voice, and said unto him, Happy is the womb that bare thee, and the paps which gave thee sucke. But he said, Yea, happy are they that hear the word of God, and keep it.

The fourth Sunday in Lent.

The Collect.

Grant wee beseech thee Almighty God, that we which for our evil deeds are worthily punished, by the comfort of thy grace may mercifully bee reliev’d, through our Lord Jesus Christ.

The Epistle.

Tell me (yea that desire to be under the Law) doe ye not heare of the Law; for it is written, that Abraham had two sones; the one by a bond-maid, the other by a free-woman. Yea, and he which was borne of the bond-woman, was borne after the flesh; but he which was borne of the free-woman, was borne by promise. Which things are spoken by an allegory: for there are two Testaments, the one from the mount Sinai, which gendereth into bondage, which
The fourth Sunday in Lent.

Which is Agar: for mount Sina is Agar in Arabia, and bo
dereth upon the City which is now called Hierusalem, and
is in bondage with her children. But Hierusalem which is a-
bone, is free, which is the mother of vs all. For it is Witten,
Rejoycethou barren that bearest no children, breake forth
and cry thou that travailest not: for the desolate hath many moe
children, then she that hath an husband. Brethzen, we are af
ter Isaar the children of promise. But as then hee that was
borne after the flesh, persecuted him that was borne after the
Spirit: even so it is now. Neverthelesse, what saith the
Scripture: Put away the bond woman and her sonne: for
the sonne of the bond woman shall not be heire with the son
of the free woman. So then, brethzen, we are not children of
the bond woman, but of the free Woman.

The Gospel.

E/us departed over the Sea of John 6:1.
Galilee, which is the Sea of Lib-
berias, and a great multitude fol-
lowed him, because they saw his
miracles which hee did on them
which were diseased. And Jesus
went vp into a mountain, and
there hee spake with his Disciples.
And Easter (a feast of the Jewes)
was nigh. When Jesus then lift
up his eyes, and saw a great com-
pamy come unto him, hee said unto Philip, Whence shall wee
buy bread, that these may eate? This he said to proove him,
for he himselfe knew what he would doe. Philip answered
him, Two hundred penny-worth of bread are not sufficient for
them, that every man may take a little. One of his Disciples
(Audzet, Simon Peters brother) saith unto him, There is
a Lad which hath five barley loaves and two fishes: but
what are they among so many? And Jesus said, Make the
people sit down. There was much grass in the place. So the
people sat down in number about five thousand. And Jesus
tooke the bread, and when he had given thankes, hee gave to

c3
The fifth Sunday in Lent.

the disciples, and the disciples to them that were set downe, and likewise of the fishes as much as they would. When they had eaten enough, he laid unto his disciples, Gather up the broken meat which remaineth, that nothing be lost. And they gathered it together, and filled twelve baskets with the broken meat of the five barley loaves, which broken meat remained unto them that had eaten. Then those men (when they had seen the miracle that Jesus did) said, This is of a truth the same prophet that should come into the world.

The fifth Sunday in Lent.

The Collect.

We beseech thee, Almighty God, mercifully to look upon thy people, that by thy great goodness they may be governed, and preserved evermore both in body and soul, through Jesus Christ our Lord.

The Epistle.

Hast being an high Priest of good things to come, came by a greater and a more perfect Tabernacle not made with hands, that is to say, not of this building, neither by the blood of goats and calves: but by his own blood he entered in once into the Holy place, and found eternal redemption. For if the blood of oxen and of goats, and the ashes of a yong Goð, when it is sprinkled, purifieth the Unclean, as touching the purifying of the flesh: how much more shall the blood of Christ (Which through the earrant Spirit offered himselfe Without spot to God;) purge your conscience from dead works, for to serve the living God: And for this cause is he the Mediator of the new Testament, that through death which Chanced for redemption of those transgressions that were under the first Testament, they which are called, might receive the promise of eternal inheritance.

The
The Gospel.

If I lay the truth, why do ye not believe me: He that is of God heareth God's words; ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say I see not well that thou art a Samaritan, and hast the devil. Jesus answered, I have not the devil: but I honour my Father, and ye have dishonoured me. If ye seek me, it is good, for the glory of God: If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil: Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than my father Abraham, which is dead? and the prophets are dead: whom maketh thou thy self? Jesus answered, If I honour my self, mine honour is nothing: it is my Father that honoureth me, which ye say is your God, and ye see not him: but I know him, and I keep his saying. Your father Abraham was glad to see my day: and he saw it, and rejoiced. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the Temple.

The Sunday next before Easter.

The Collect.

Mighty and everlasting God, which of thy tender love towards man, hast sent our Saviour Jesus Christ to take upon him our flesh, and to suffer death upon
Sunday next before Easter.

upon the Cross, that all mankind should follow the example of his great humility: mercifully grant, that we both follow the example of his patience, and be made partakers of his resurrection, through the same Jesus Christ our Lord.

The Epistle.

Phil. 2:1

Et the same minde bee in you, that was also in Christ Jesus, which when he was in the shape of God, thought it no robbery to bee equall with God: Neithertheless, hee made himselfe of no reputation, taking on him the shape of a servant, and became like unto men, and was found in his apparell as a man. Hee humbled himselfe, and became obedient unto the death, even the death of the Cross. Wherefore God hath also exalted him on high, and given him a Name, which is above all names, that at the Name of Jesus every knee should bow, both of things in heauen, and things in earth, and things under the earth, and that all tongues should confess, that Jesus Christ is the Lord, unto the praise of God the Father.

The Gospel.

Mat. 26:1

No it came to passe, when Jesus had finished all these sayings, hee said unto his Disciples, Pee know that after two dayes shall bee Easter, and the Sonne of man shall bee delivered over to bee crucified. Then assembled together the chiefest Priests, and the Scribes, and the Elders of the people, unto the Palace of the high Priest (which was called Caiphas) and held a Counsell, that they might take Jesus by subtily, and kill him. But they said, Not on the holy day, lest there bee an uprore among the people, when Jesus was in Bethany in the house of Simon the leper, there came unto him a woman, having an Alabaster boxe of very precious oynment, and poured it on his head as hee ate at the boord. But when his Disciples saw it, they had
Sunday next before Easter.

... indignation, saying, Whereunto serveth this waste? This ointment might have been well sold, and given to the poor. When Jesus understood that, he said unto them, Why trouble ye the woman? for the Son of man hath a good work to do. And he said unto them, Do you therefore judge according to the rule of this world, or according to the rule of God? Then said Jesus, Let him alone: let him alone, till that I may raise him up at the last day. And when Jesus was in Jerusalem, he found a man sick, named Simon, who was taken with a spirit of devil. And Jesus laid his hands on him, and healed him. And when Simon had recovered, he returned to his house. And when the Pharisees saw it, they said unto him, Is this not the man whom thou accusedst of being a sinner? And Jesus answered, and said unto them, If ye had known what manner of spirit Jesus had, and who he was, ye would not have condemned the innocent. For the Son of man is not come to condemn the world, but to save the world. Wherefore, if any man be in sin, let him repent, and believe on the Son of God. For he is the Mediator between God and man, the Son of man. And Jesus spake many things unto them, but they would not hear him. And he said unto them, What shall I more do for you? I will send you the Holy Ghost. And they said unto him, We will believe on thee, and the Son of man. And Jesus said unto them, Verily I say unto you, That which a man soweth, that shall he reap. For he that sinneth, shall reap the fruit of his sin; and he that soweth righteousness shall reap the fruit of his righteousness. And he said, Verily I say unto you, That he that believeth on me shall have everlasting life. And he said, Verily I say unto you, That he that believeth on me shall have everlasting life.
Sunday next before Easter.

drink to new with you in my Fathers kingdom. And they had said grace, they went out unto mount Olivet, said Jesus unto them, All ye shall be offended because of this night: For it is written, I will smite the Sheph and the sheepe of the flocke halfe scattered abroad; but a I am euen as ye, I will goe before you into Galilee. I answered and said unto him, Though all men bee offen because of thee, yet will I not bee offended. Jesus said him. Verily I say unto thee, that in this same night ye shall be as the Corte crow, thou shalt deny me thrice. Peter said to him, PEA, though I should die with thee, yet will I not bee, Likewise also did all the Disciples. Then came Jesus with them unto a Darse place (which is called Gethsemani) and laid them behind the Disciples, set ye here while I goe and yonder. And he took with him Peter and the two sonne Zebedee, and began to warke sorrowfull and heavy. I said Jesus unto them, My soule is heavy even unto death: cary pe here, and watch with me. And he went a lit further, and fell flat on his face, and prayed, saying, O my Father, if it be possible, let this cup passe from me: nevertheless not as I will, but as thou wilt. And he came unto the Disciples, and found them asleep, and laid unto Peter, Why could ye not watch with me one houre? Watch and pray that ye enter not into temptation: The spirit is willing, but the flesh is weake. Hee went away once againe, and praying, saying, O my Father, if this cup may not passe away from mee, except I drink of it, thy will be fulfilled. And hee came and found them asleep againe, for their eyes were heavy. And he left them, and went againe, and prayed the third time saying the same words. Then commeth he to his Disciple and said unto them, Sleepe on now, and take your rest. Behold, the houre is at hand, and the Sonne of man is betray into the hands of sinners: Rize, let vs be going, behold, he at hand that dooth betray mee. While he yet spake, lo, Judas one of the number of the twelve, came, and with him a great multitude with swords and staves, sent from the chief priests and Elders of the people. But he that betrayed him, gave then a token, saying, Whomsoever I kiss, the same.
Sunday next before Easter.

Tune is, ye hold him fast. And forthwith he came to Jesus, and said, Haile Master, and kissed him. And Jesus said unto him, Friend, whereby art thou come? Then came they and laid hands on Jesus, and took him. And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and stroke a servant of the high priest, and smote off his ear. Then said Jesus unto him, Put thy sword into the sheath: for all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now prays to my Father, and he shall give me even now more than twelve legions of angels? But how then shall the Scriptures be fulfilled? For thus it must be. In that same hour said Jesus to the multitude, Ye be come out as it were to a thief, with swords and staves to take me. I sat daily with you teaching in the temple, and ye took me not. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled. And they took Jesus, and led him to Caiphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants to see the end. The chief priests and elders, and all the counsel fought false witness against Jesus, so to put him to death, but found none; yea, when many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it again in three days. And the chief priest arose, and laid unto him, Answerest thou nothing? What is it this bearing witness against thee? But Jesus held his peace. And the chief priest answered, and said unto him, I charge thee by the living God, that thou tell us whether thou be Christ the Son of God. Jesus said unto him, Thou hast said. Nevertheless I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of the sky. Then the high priest rent his clothes, saying, He hath spoken blasphemy, what need we of any more witnesses? Behold, now ye have heard his blasphemy, what think ye? They answered and said, He is
is worthy to die. Then did they spit in his face, and buffeted him with fists. And other smote him in the face with the palm of their hands, saying, Tell us, thou Christ, who is he that smote thee? Peter saith, without in the court, and a Damochell came to him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. When he was gone out into the porch, another servant saw him, and said unto him that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, saying, I do not know the man. After a while came unto him they that stood by, and said unto Peter, Surely thou art one of them, for thy speech betrayeth thee. Then began he to curse and to swear that he knew not the man. And immediately the cock crew, and Peter remembered the word of Jesus, which said unto him, Before the cock crow thou shalt deny me thrice: and he went out, and wept bitterly. When the morning was come, all the chief priests and Elders of the people held a Council against Jesus, to put him to death, and bound him, and delivered him into Pontius Pilate the Deputation. Then Judas, which had betrayed him, seeing that he was condemned, repented himself and brought again the thirty pieces of silver to the chief priests and Elders, and said, I have sinned, in betraying the innocent blood. And they said, What is that to us? See thou to that. And he cast down the silver pieces in the Temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them a potter's field to bury strangers in, Wherefore the field is called Acharadama, that is, The field of blood, until this day. Then was fulfilled that which was spoken by Jeremiah the Prophet, saying, And they took thirty silver pieces, the price of him that was valued, whom they bought of the children of Israel, and gave them for the pots' field, as the Lord appointed me. Jesus stood before the Deputation, and the Deputation asked him, saying, Art thou the King of the Jews? Jesus said unto him, Thou sayest. And when
He was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many witnesses they lay against thee? And he answered him to never a word, inso much that the Deputy marvelled greatly. At that feast the Deputie was wont to deliver unto the people a prisoner whom they would desire. He had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said, Will ye that I give loose unto you Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set downe to give judgement, his wife sent unto him, saying, Have thou nothing to doe with that just man, for I have suffered this day many things in my sleepe, because of him. But the chief priests and elders persuaded the people that they should take Barabbas, and destroy Jesus. The Deputie answered and said unto them, Whether of the twaine will ye that I let loose unto you? They said, Barabbas. Pilate said unto them, What shall I do then with Jesus which is called Christ? They all said unto him, Let him be crucified. Then Pilate said, What evil hath he done? But they cried the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that more business was made, he took water and washed his hands before the people, saying, I am innocent of the blood of this just person, see ye. Then answered all the people, and said, His blood be on us, and on our children. Then let he Barabbas loose unto them, and scourged Jesus, and delivered him to be crucified. Then the soldiers of the Deputie took Jesus into the common hall, and gathered unto him all the company, and they stripped him, and put on him a purple robe, and platted a crown of thrones, and put it upon his head, and a reede in his right hand, and bowed the knee before him, and mocked him, saying, Hail King of the Jews. And when they had spit upon him, they took the reede and smote him on the head, and after that they had mocked him, they took the robe off him againe, and put his owne rayment on him, and ledde him away to crucifie him. And as they came out, they found a man of Cyrene, whom they compelled to go before him.
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(named Simon) him they compelled to bear his cross. And they came unto the place which is called Golgotha (that is to say, a place of dead men's skull) and gave him vinegar mingled with gall, to drink: and when he had tasted thereof, he would not drink. Where they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots, And they lacer and watched him there, and set by over his head the cause of his death written, This is Jesus the King of the Jews. Then were there two thieves crucified with him, one on the right hand, and the other on the left. They that passed by reviled him, wagging their heads, and saying, Thou that destroyest the Temple of God, and dost build it in three days, save thy selfe. If thou be the Sonne of God, come downe from the Cross. Likewise also the high Priests mocking him, with the Scribes and Elders said, Hee saved other, himselfe he cannot save: If hee be the King of Israel, let him now come downe from the Cross, and we will beleue him. Hee trusted in God, let him deliver him now, if he will haue him: For he said, I am the Sonne of God. The thieves also which were crucified with him, cast the same in his teeth. From the first hour was there darkness over all the land, untill the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, Lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ranne, and tooke a sponge, and when he had filled it full of vinegar, he put it on a reede, and gave him to drinke. O ther said, Let bee, let vs see whether Elias will come, and deliver him. Jesus, when hee had cried againe with a loud voice, yeilded by the ghost. And behold, the Veil of the Temple did rent in two parts from the top to the bottome, and the earth did quake, and the stones rent, and granes did open, and many bodies of Saints which slept, arose, and went out of the graves after his resurrection, and came into the holy City, and appeared unto many. When the Centurion,
Munday before Easter.

clott, and they that were with him watching Jesus, saw the earthquake, and those things which happened they feared greatly, saying, Truly this was the Sonne of God. And many women were there (beholding him afarre off) which followed Jesus from Galilee, ministering unto him: among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

Munday before Easter.

The Epistle.

hat is hee this that commeth from Edom, with red coloured clothes of Solta (which is so costly cloth) and commeth in so mightily with all his strength: I am hee that teacheth righteousness, and am of power to helpe: Wherefore then is thy clothing red, and thy rayment like his that teacheth in the vinepreste: I have troden the presset my selfe alone, and of all the people there is not one with mee. Thus will I tread downe mine enemies in my wrath, and set my feete upon them in mine indignation, and their blood shall helping my clothes, and so will I saie all my rayment. For the day of vengeance is assigned in mine heart, and the yeere when my people shall be delivered, is come. I looked about mee, and there was no man to shew mee any helper: I maruell that no man held mee vp. Then I held mee by mine owne arme, and my fereytelte sustaine mee. And thus will I tread downe the people in my wrath, and lay them in my displeasure, and upon the earth will I lay their strength: I will declare the goodnesse of the Lord, yea, and the praise of the Lord, for all that hee hath gIVED Vs, for the great good that he hath done for Israel, which he hath given them of his owne
Munday before Easter.

owne saine, and according to the multitude of his loving kindnesse. For he sade, There no doubte my people, and no thinking children: and so he was their Sainour. In there troubles he was also troubled with them, and the Angel that went forth from his presence, deliuered them. Of very love and kindnesse that he had unto them, he redeemed them: Hee hath bourn them, and carried them by ever since the world began. But after they provoked him to wrath, and vexed his holy mind, he was their enemie, and fought against them himselfe. Yet remembered Israel the old time of Moses and his people, saying, Where is he that brought them from the Water of the sea, With them that fed his Shepe: Where is he that hath given his holy Spirit among them: He led them by the right hand of Moses with his glorious arme, drinking the Water before them, whereby he gave himselfe an everlasting Name. Hee led them in the deepe, as an host is led in the plaine, that they should not stumble, as a came beast goeth in the field, and the break given of God, giuen him rest. Thus (O God) hast thou led thy people, to make thy selfe a glorious Name withall. Looke downe then from heauen, and behold the dwelling place of thy Sanctuary, and thy glory. How is it that thy zealouse, thy strenght, the multitude of thy mercies, and thy loving kindnesse will not be intreated of vs: yet art thou our Father. For Abraham knewe vs not, neither is Israel acquainted with vs. But thou Lord art our Father and Redeemer, and thy Name is Everlasting. O Lord, wherefore hast thou led vs out of the way? Wherefore hast thou hardened our hearts, that wee fear not thee? Wee as one with vs againe for thy servants sake, and for the generation of thine heritage. Thy people have had but a little of thy Sanctuary in possession, for our enemies have troden downe thy holy place. And wee were thine from the beginning, when thou wast not their Lord, for they have not called upon thy Name.
Munday before Easter.

The Gospel.

Mar. 14:8

After two daies was Easter, and the daies of sweet bread. And the highe Priests and the Scribes fought how they might take him by craft, and put him to death. But they sayd, Not in the Feast day, lest any businesse arise among the people. And when hee was in Bethane he in the house of Simon the leper, even as heate at meat, there came a woman having an Alabaster box of ointment, called Mary, that was pure and costly, and shee brake the box and pawned it upon his head. And there were some that were not content within themselves, and said, What needed this waste of ointment? for it might have been sold for more then three hundred pence, and have beene given to the poore: and they grudged against her. And Jesus said, Lecher alone, why trouble ye me? Shee hath done a good woike on mee: for ye have the poore with you alwayes, and whensoeuer ye will, yee may doe them good; but mee have ye not alwayes. Shee hath done that she could, shee came aforeshand to anoint my body to the burying. Verely I saye unto you, wheresoeuer this Gospel shall bee preached thoroowout the whole world, this also that shee hath done, shall bee rehearsed in remembrance of her. And Judas Icariot, one of the twelve, went away into the highe Priests, to betray him unto them. When they heard that, they were glad, and promised that they would give him money. And hee sought how hee might conveniently betray him. And the first day of sweet bread (when they offered the Pascheuer) his disciples sayd unto him, Where wilt thou that we goe and prepare, that thou mayest eat the Pascheuer? And hee sent for the two of his Disciples, and saied unto them, Go ye into the City, and there shall meet you a man bearing a pitcher of water, follow him. And wheresoeuer he goeth in,
Munday before Easter.

Saw ye into the good man of the house. The Master saith, Where is the chief-chamber, where I shall eat the Passover with my disciples? And he will shew you a great parlour prepared and prepared, there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them, and they made ready the Passover.

And when it was evening, he came with the twelve; and as they sat at board, and did eat, Jesus said, Verily I say unto you, one of you that eateth with me shall betray me. And they began to be sorry: and to say to him one by one, Is it I? And another said, Is it I? He answered, and said unto them, It is one of the twelve, even he that dipsheth with me in the platter. The Son of man indeed goeth as it is written of him: but woe unto that man by whom the Sonne of man is betrayed: good were it for that man if he had never beene borne. And as they did eat, Jesus took bread, and when he had given thankes, he brake it, and gave it them; and said, Take, eate, this is my Body. And he took the cup, and when he had given thankes, he gave it them; and they all dranke of it. And he laid it upon them, This is my Blood of the new Testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the Vine, until that day that I drink it new in the Kingdom of God. And when they had said grace, they went out to the mount Olivet. And Jesus saith unto them, All ye shall be offended: because of me this night: for it is written, I will smite the shepherd, and the sheepe shall be scattered: but after that I am risen again, I will goe into Galilee before you. Peter said unto him, Though all men be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cocke crow twice, thou shalt deny me three times. But he spake more vehemently, No, if I should denie thee, I will not deny thee. Like wise also said they all. And they came into a place which was named Gethsemane, and he said to his Disciples, Sit ye here, while I go and pray. And he taketh with him Peter, and James and John, and began to wax abashed, and to be in an agony, and laid it upon them, My soule is heavy euen unto the death.
Munday before Easter.

tarry ye here and watch. And he went forth a little, and fell
downe flat on the ground, and prayed, that if it were possible,
the houre might passe from him. And hee said, Abba, Father,
all things are possible vnto thee take away this cup from me:
evertheless, not as I will, but as thou wilt, be done. And
hee came and found them sleeping, and saith to Peter, Si-
mon sleepest thou? Couldst thou not watch one houre?
Watch ye, and pray, lest ye enter into temptation: the spirit
truely is ready, but the flesh is weak. And againe hee went
aside, and prayed, and spoke the same words. And hee return-
pered and found them asleep againe, for their eyes were heavy;
neither was theie what to answere him. And hee came the
third time, and said to them, Sleepe henceforth, and take
your eafe: it is enough. The houre is come, behold, the Sonne
of man is betrayed into the hands of sinners. Rise up, let us
go: loe, hee that betrayeth mee, is at hand. And immediately
while hee yet spake, commeth Judas (which was one of the
twelue) and with him a great number of people with swords
and staves, from the high Priests, and Scribes, and Elders.
And hee that betrayed him, had given them a general token,
saying, Whomsoever I doe kisse, the same is hee, take and
lead him away willingly. And as soon as hee was come, hee
goeth straightway to him, and saith unto him, Master, Ma-
sster, and kill me. And they laid their hands on him, and
tooke him. And one of them that stood by, drew out a sword,
and smote a servaunt of the high Priests, and cut off his ear.
And Jesus answered and saide unto them, Pee bee come out
as unto a theife with swords and staves, for to take mee:
I was daily with you in the Temple teaching, and wee
tooke mee not: but these things come to passe, that the
Scriptures should be fulfilled. And they all forsooke him,
and ranne away. And there followed him a certaine young
man clothed in linnen upon the bare, and the young men
cought him, and hee left his linnen garment, and fled from
them naked. And they led Jesus away to the high Priest of
all, and with him came all the high Priests and the Elders,
and the Scribes. And Peter followed him a great way off,
even till hee was come into the Palace of the high Priest)
and hee came with the servants, and warmed himselfe at the fire. And the high Priests and all the counsell foughit for witnesse against Jesus to put him to death, and found none: for many bare false witnesse against him, but their witnesse agreed not together. And there arose certaine, and brought false witnesse against him, saying, wee heard him say, I will destroy this Temple that is made with hands, and within three dayes I will build another made without hands. But yet their witnesse agreed not together. And the high Priest stood up amongst them, and asked Jesus, saying, Art thou nothing: How is it that these beare witnesse against thee? But he held his peace, and answered nothing. Against the high Priest asked him, and said vnto him, Art thou Christ the Sonne of the blessed? And Jesus said, I am: And ye shall see the Sonne of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high Priest rent his clothes, and said, What need we any further witnesses, ye have heard blasphemy: What thinke ye: And they all condemned him to be worthy of death. And some began to spit at him, and to cover his face, and to beat him with rods, and to lay unto him, Aread. And the servants buffetted him on the face. And as Peter was beneath in the palace, there came one of the wrenches of the high Priest, and when hee saw Peter warming himselfe, hee looked on him, and said, Wast not thou also with Jesus of Nazareth? And he denied, saying, I know him not, neither woe I what thou sayest. And hee went out into the porch, and the cocke crew. And a damsel (when she saw him) began againe to say to them that stood by, This is one of them. And hee denied it againe. And anon after, they that stood by, said againe vnto Peter, Surely thou art one of them; for thou art of Galilee, and thy speech agreeth thereto. But he began to curse, and to sweare, saying, I know not this man of whom ye speake. And againe the cocke crew. And Peter remembered the word that Jesus had laid unto him, Before the cocke crow twice, thou shalt deny me three times: and hee began to weep.
Tuesday before Easter.

The Epistle.

The Lord God hath opened mine ears, therefore can I not lay nay, neither withdraw my selfe: but I offer my backe unto the sluters, and my cheeks to the nippers. I turne not my face from shame and spitting, and the Lord God shall helpe mee, therefore shall I not bee confounded. I have hardened my face like a flint stone, for I am sure that I shall not come to confusion. Hee is at hand that justifieth mee: who will then goe to lade with mee? Let vs stand one against another. If there be any that will reason with mee, let him come her foorth to me. Behold, the Lord God standeth by me: what is he then that can condemn mee? Loe they shall bee like as an old cloth, the moth shall eate them by. Therefore whoso seareth the Lord among you let him heare the boye of his servant. Who so walketh in darkness, and no light shineth upon him, let him put his trust in the Name of the Lord, and hold him by by his God. But take heed, yee all kindle a fire of the wrath of God, and stire by the coales. Walk on in the glistening of your owne fire, and in the coales that yee have kindled. This commeth untoward you from my hand, namely, that ye shall sleepe in solemly.

The Gospel.

No anon in the dawning, the high priests held a Counsell, with the Elders and the Scribes, and the whole Congregation, and bound Jesus, and led him away, and delivere him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answered, and said unto him, Thou sayest it. And the high priests accused him of many things. So Pilate asked him againe, saying, Answerest thou nothing? Behold how
how many things they lay to thy charge. Jesus answered yet nothing; so that Pilate marvelled. At that feast Pilate did deliver unto them a prisoner, whomsoever they would desire. And there was one that was named Barabbas, which lay bound with them that made insurrection; he had committed murder. And the people called unto him, and began to desire him that he would doe according as hee had ever done unto them. Pilate answered them, saying, Will ye that I let loose unto you the King of the Jewes: for he knew that the high Priests had delivered him of envy. But the high Priests moved the people, that hee should rather deliver Barabbas unto them. Pilate answered againe, and said unto them, What will ye then that I doe unto him, whom ye call the King of the Jewes: And they cried againe, Crucifie him. Pilate said unto them, What evil hath he done: And they cried the more fervently, Crucifie him. And so Pilate willing to content the people, let loose Barabbas unto them, and delivered by Jesus (when hee had scourged him) unto be crucified. And the soldiiers led him away into the common hall, and called together the whole multitude. And they clothed him with purple, and they platted a crown of thrones, and crowned him with thayll, and began to salute him, Halle King of the Jewes. And they smote him on the head with a reed, and did spit upon him, and bowed their knees, and worshipped him. And when they had mocked him, they took off the purple off him, and put his owne clothes on him, and led him out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the field, to bear his Cross. And they brought him to a place named Golgotha, (which is in the interpretation, is the place of dead mens skulls.) And they gave him to drink, wine mingled with myrrhe: but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was about the third hour, and they crucified him. And the title of his cause was written, The King of the Jewes. And they crucified him with two thieves; the one on his right hand, and the other on his left: And the Scripture was fulfilled,
Tuesday before Easter.

fulfilled, which faith, hee was counted among the wicked. And they that went by, rayled on him, wagging their heads, and saying, Ah wretch, thou that destroyest the Temple, and buildest it againe in three dayes, save thy selue, and come down from the Cross. Likewise also mocked him the high priests among themselves, with the Scribes, and said, Hee saved other men, himselfe he cannot save. Let Christ the King of Israel descend down from the cross, that we may see and beleue. And they that were crucified with him, censured him also. And when the sixth hour was come, darkness arose over all the earth, until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? Which is (if one interpret it) My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard that, said, Behold, he calleth for Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let him alone, let us see whether Elias will come and take him downe. But Jesus cried with a loud voice, and gave up the Ghost. And the veil of the Temple rent in two pieces, from the toppe to the bottome. And when the Centurion (which stood before him) saw that hee to cryed, and gave up the Ghost, hee said, Truly this man was the Sonne of God. There were also women a good way off, beholding him: Among whom was Mary Magdalene, and Mary the mother of James the little, and of Joses, and Mary Salome (which also when hee was in Galilee, had followed him, and ministered unto him) and many other women which came up with him to Jerusalem. And now when the Even was come (because it was the day of prepa- ring that goeth before the Sabbath) Joseph of the City of Arimathea, a noble Counsellour, which also looked for the kingdom of God, came and went in boldly unto Pilate, and begged of him the body of Jesus. And Pilate maruellled that he was already dead, and called unto him the Centurion and asked of him whether hee had bene any while dead. And when he knew the truth of the Centurion, he gave the body to Joseph. And he bought an linen cloth, and took him downe, and wrapped him in the linen cloth, and laid him
Wednesday before Easter.

in a Sepulchre that was hewed out of a rocke, and rolled a stone before the doore of the Sepulchre. And Mary Magdalene, and Mary Joses beheld where he was laid.

Wednesday before Easter.

The Epistle.

Heb. 9, 16.

Whereas a Testament, there must also (of necessity) be the death of him that maketh the Testament. For the Testament taketh authority when men are dead: For it is yet of no value, as long as he that maketh the Testament is alive. For which cause also, neither the first Testament was obnaimed without blood. For when Moses had declared all the Commandments to all the people, according to the Law, he took the blood of calves, and offered it, purple wool, and hyssop, and sprinkled both the bookes and all the people, saying, This is the blood of the Testament which God hath appointed unto you. Moreover, he sprinkled the Tabernacle with blood also, and all the ministering vessels. And almost all things are by the Law purged with blood, and without shedding of blood is no remission. It is neede then that the similitudes of heavenly things be purg'd with such things: but that the heavenly things themselves bee purg'd with better Sacrifices then are those. For Christ is not entred into the holy places that are made with hands (which are similitudes of true things) but is entred into very heaven, for to appeare now in the sight of God for vs: not to offer himselfe often, as the high Priest entred into the holy place every yeere with strange blood, (for then he must have often suffered since the world began) but now in the end of the world hath he appeard once, to put sin to flight, by the offering vp of himselfe: And as it is appointed unto all men that they shall once die, and then commeth the judgement: even so Christ was once offered.
Wednesday before Easter.

offered to take away the sinnes of many, and unto them that looke for him, shall he apeare againe without sinne unto salvation.

The Gospel.

Luke 22:1

The feast of sweet bread drew nigh, which is called Easter, and the hie Priests and Scribes sought how they might kill him, for they feared the people. Then entred Satan into Judas, whose surname was Iscariot, which was of the number of the twelve, and hee went his way, and communed with the hie Priests and officers, how hee might betray him unto them. And they were glad, and promised to give him money. And he contented, and sought oppertunity to betray him unto them. When the people were away. Then came the day of Sweet bread, when of necessity the Passeover must be offered. And hee sent Peter and John, saying, Go, and prepare vs the Passeover, that we may eate it. They said unto him, Where wilt thou that we prepare? And hee said unto them, Behold, When ye enter into the Citie, there shall a man meete you, bearing a pitcher of water, him follow into the same house that hee entrecity in, and ye shall lay into the Good-man of the house. The Master saith unto thee, where is the Chest-chamber, where I may eate the Passeover with my Disciples? And he shall shew you a great parlour paued, there make ready. And they went, and found as hee had said unto them, and they made ready the Passeover. And when the houre was come, hee came downe, and the twelve Apostles with him. And hee laid unto them, I have inwardly desired to eate this Passeover with you before that I suffer. For I lay unto you, henceforth will I not eate of it any more, untill it be fulfilled in the Kingsome of God. And hee tooke the Cyppe, and gave thankes, and said, Take this, and divide it among you: for I lay unto you, I will not drinke of the fruit of the vine, untill
Wednesday before Easter.

By till the Kingdom of God come. And he took bread, and when he had given thanks, he brake it, and gave it unto them, saying, This is my body which is given for you: this do in the remembrance of me. Likewise also when he had supped, he took the cup, saying, This cup is the new Testament in my blood, which is shed for you. Yea behold, the hand of him that betrayeth me is with me on the Table. And verily the Sonne of man goeth as it is appointed: but woe unto that man by whom he is betrayed. And they began to enquire among themselves, which of them it was that should doe it. And there was a strife among them, Which of them should seem to bee the greatest. And hee said unto them, The Kings of nations regaine over them, and they that have auhoritie over them, are called gracious: but yee shall not so be. But he that is greatest among you, shall be as the young; and he that is chief, shall bee as he that doth minister. For whether is greater, hee that sitteth at meat, or hee that serveth? Is not hee that sitteth at meat? But I am among you as hee that ministreth. Ye are they which have abidden with me in my temptations. And I appoint unto you a Kingdom, as my Father hath appointed to me; that yee may eate and drinke at my Table in my Kingdom, and sit on Seates indging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to sleee you, as it were wheate: but I have prayed for thee, that thy faith fail not. And when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to goe with thee into prison, and to death. And he said, I tell thee, Peter, the cocke shall not crow this day, till thou hast denied thrice that thou knowest me. And he said unto them, when I sent you without waller, and scrip, chooses, lacked you any thing? And they said, No. Then said he unto them, But now hee that hath a waller, let him take it vp, and likewise his scrip; and hee that hath no waller, let him sell his coat, and buy one. For I say unto you, that ye have the same which is written, must be performed in me. Even among the wicked was he reported: for those things which are written of mee, have an end. And they said, Lord, behold, here are two wallers. And
Wednesday before Easter.

And he said unto them, It is enough. And he came out, and went (as he was wont) to mount Olives. And the discsiples followed him: and when he came to the place, he said unto them, Pray, lest ye fall into temptation. And he was assailed from them about a stones cast, and kneeled downe, and prayed, saying, Father, if thou wilt, remoue this cup from mee: nevertheless, not my Will, but thine bee fulfilled. And there appeared an Angel unto him from heaven, consolating him. And he was in an agonie, and prayed the longer, and his sweat was like drops of blood, trickling downe to the ground. And when he arose from prayer, and was come to his Disciples, he found them sleeping for heaviness, and he said to them, Why sleepe you? Arise, and pray, lest ye fall into temptation. While he yet spake, behold, there came a company, and he that was called Judas, one of the twelve, went before them, and preassed nigh unto Jesus to kiss him. But Jesus said unto him, Judas, betray the Sonne of man with a kisse? When they which about him, saw what would follow, they laid unto him, Shall wee smite with the sword? And one of the band of the high priests, and strooke off his raiment, and said, Suffer yee thus farre for wee touched his ear, hee healed him. Then came the high priests and Rulers of the Temple, which were come to him: Yee be here in the Temple, yee stretched forth your hand, this is even your very hour. Then tooke they him, and led him to the high priests house. But Peter, when they had kindled a fire in the midst, was sitting together, Peter. But when one of the ideties beheld Peter, and looked upon him, hee said unto him, That art thou also with him? And he denied him. And after a little while, Thou art also one of them. And And about the space of an hour.
Thursday before Easter.

saying, Verily this fellow was with him also, for he is of Ga-
tilee. And Peter said, Man, I wot not what thou sayest. And
immediately while he yet spake, the cocke crowed. And the Lord
turned backe, and looked upon Peter, and Peter remembered
the word of the Lord, how he had laid it upon him: Before the
cocke crowed, thou shalt deny me thrice: and Peter went out
and wept bitterly. And the men that took Jesus, mocked
him, and smote him: And when they had blindfolded him,
they struck him on the face, and asked him, saying, Art
thou the King of the Jews? And he said, Ye said it. And many other things
despisedfully laid they against him. And as soon as it was day,
the Elders of the people, and the high Priests and Scribes ran
together, and led him into their Council, saying, Art
thou the Christ? Tell vs. And he said unto them, If I tell you,
ye will not believe me: and if I ask you, you will not
also believe me. Hereafter shall the Sonne of man
be holden in the hand of the power of God. Then said they to
him, When the Sonne of God? He said, Ye say that I
hearken what need we of any further witness, for
I have heard of his owne mouth.

Thursday before Easter.

The Epistle.

This I warne you of, and commen
not, that ye come not together
in a better manner, but after a
right manner, when ye come
together in the Congregation, I
there is diuention among you,
partly believe it. For
the bee sees among you,
by which are perfect among
by bee knowne, When ye
together therefore into one
beaten, for every man begi
and one is hungry, and an
able to eat and drinke i?
Thursday before Easter.

The Congregation of God, and blame them that have not: that shall I say unto you: shall I praise you? In this I praise you not. That which I delivered unto you, I received of the Lord. For the Lord Jesus, the same night in which he was betrayed, took bread, and when he had given vænkes, he brake it, and laid, Take yee, and eate, this is my body which is broken for you: this do ye in the remembrance of me. After the same manner also he took the cup when supper was done, saying, This cup is the new Testament in my blood: this do, as oft as ye drink it in remembrance of me. For as often as ye shall eate this bread, and drink of this cup, ye shall shew the Lord’s death till he come. Wherefore, holcemer shall eate of this bread, and drink of this cup of the Lord unworthily, that be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eate of the bread, and drink of the cup. For he that eateth and drinketh unworthily, eateth and drinketh his own damnation, because he maketh no difference of the Lord’s body, or his cause many are weak and sick among you, and many sleep. For if we had judged ourselves, we should not have been judged. But when we are judged of the Lord, we are chastened, that we should not be damned with the world. Therefore my brethren, when ye come together to eate, tary not another. If any man hunger, let him eate at home, that ye come not together unto condemnation. Other things will I let in order when I come.

The Gospel.

The whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We have found this fellow perverting the people, and forbidding to pay tribute to Cæsar, saying, that he is Christ a King. And Pilate answered them, saying, Art thou the King of the Jews? He answered him, and said, Thou sayest it. Then said Pilate to the chief priests, and to the people,
Thursday before Easter.

people, I finde no fault in this man. And they were the more fierce, saying, Hee moueth the people, teaching thozowd all Jewrie, and began at Galilee, even to this place. When Pilate heard mention of Galilee, hee asked whether the man were of Galilee. And as soon as he knew that hee belonged into Herods jurisdiction, hee sent him to Herod, which was also at Hierusalem at that time. And when Herod saw Jesus, he was exceeding glad, for hee was desirous to see him of a long season, because hee had heard many things of him, and hee trusted to have seene some miracles done by him. Then hee questioned with him many words; but he answered him nothing. The high Priests and Scribes stood forth, and accused him straitly. And Herod with his men of warre delphed him. And when hee had mocked him, hee arrayed him in white clothing, and sent him againe to Pilate. And the same day Pilate and Herod were made friends together; soe before they were at variance. And Pilate called together the high Priests, and the Rulers, and the people, and said unto them, wee have brought this man unto mee, as one that perverteth the people; and behold, I examine him before you, and finde no fault in this man of those things whereof you accuse him, no no; yet Herod. For I sent you unto him, and loe, nothing worthy of death is done unto him: I will therefore chasten him and let him loose. For of necessity wee must have let one loose to them at that feast. And all the people cried at once, saying, Away with him, and deliver vs Barabbas (which for a certaine insurrection made in the Citty, and for an murder, was cast into prison.) Pilate spake againe unto them, willing to let Jesus loose. But they cried, saying, Crucifie him, crucifie him. Hee said unto them the third time, what will ye that he do? I finde no cause of death in him: I will therefore chasten him, and let him goe, and they cried with loud voixes, requiring that he might be crucified. And the voixes of them and of the high Priests prevailed. And Pilate gaue sentence, that it should bee as they required: and hee let loose unto them him, that for insurrection and murder was cast into prison, whom they had desired. And hee delivered unto them Jesus, to doe with him what they would,
Thursday before Easter.

And as they led him away, they caught one Simon of Cyrene coming out of the field, and on him laid they the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which bewailed and lamented him. But Jesus turned aside unto them, and said, Wee daughters of Hierusalem, weepe not for me, but weepe for your selves, and for your chil-

ven: For behold, the days will come, in which they all say, Happy are the barren, and the womb that never

waxeth, and the paps which never gave sucke. Then shall they begin to say to the mountains, Fall on vs: and to

the hills, Cover vs. For if they doe this in a greene tree,

that shall be done in the Assy. And there were two eunuchs doers

d with him to be slaine. And after that they were come to

be place, which is called Calvarie, there they crucified him,

and the eunuchs, one on the right hand, and the other on

the left. Then said Jesus, Father, forgive them, for they

wot not what they doe. And they parted his raiment, and

cast lots: and the people stood and beheld. And the Rulers

mocked him with them, saying, Hee saue other men, let

him save himselfe, if hee be very Christ, the choson of

God. The loundiers also mocked him, and came and offered

him vineiger, and said, If thou be the King of the Jews, save

ehyselfe. And a superscription was written over him with

letters of Greeke, and Latin, and Hebrew, This is the King

of the Jews. And one of the eunuchs which were hanged,

railed on him, saying, If thou be Christ, save thy selfe and vs.

But the other answered, and rebuked him, saying, Fearest

not thou God, seeing thou art in the same damnation: Wee

are righteously punished, for wee receive according to our

deedes: But this man hath done nothing amisse. And hee

laid vsunto Jesus, Lord, remember mee when thou commest

into thy Kingdom. And Jesus laid vs unto him, Verily I

say vs unto thee, To day shalt thou bee with mee in Paradise.

And it was about the sixth houre: and there was a darkenesse

over all the earth, unti the ninth houre, and the Sunne

was darkened, and the vail of the Temple did rent, even

thou ow the middles. And when Jesus had cryed with a loud

voice...
On good Friday.

a lowd boylce, he saide, Father, into thine handes I commend my spirit. And when he had thus said, he gave up the ghost. When the Centurion saw what had happened, he glorified God, saying, Verely this was a righteous man. And all the people that came together to that light, and saw the things which had happened, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things. And behold, there was a man named Joseph, a Counsellor, and he was a good man, and a just: the same had not consented to the counsel and deed of them, which was of Arimathea, a city of the Jews, which same also waited for the kingdom of God: he went unto Pilate, and begged the body of Jesus, and tooke it downe, and wrapped it in a linen cloth, and laid it in a sepulchre that was hewn in stone, wherein no man before had beene laid. And that day was the preparing of the Sabbath, and the Sabbath drew on. The women that followed after, which had come with him from Galilee, beheld the sepulchre, and how his body was laid. And they returned and prepared sweet odours, and ointments: but rested on the Sabbath day, according to the Commandement.

On good Friday.

The Collects.

A Mighty God, wee beseech thee graciously to behold this thy family, for the which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the Cross, who lineth and reigneth: er.

A Mighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: Receive our supplications and prayers which we offer before thee for all estates of men in thy holy Congregation, that every member of the same in his vocation and ministry, may truly and godly serve thee, through our Lord Jesus Christ.

Perchall
On good Friday.

Most High God, who hast made all men, and hatest nothing that thou hast made, nor wouldstest the death of a sinner, but rather that he should be converted and live, have mercy upon all Jewses, Turkes, Infidels, and Hereticks, and take them all ignorance, hardnesse of heart, and contempt of thy Word: and so fetch them home, blessed Lord, to thy flocke that they may be saved among the remnant of the true Israelites, and bee made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth, &c.

The Epistle.

He Law (which hath but a shadow of good things to come, and not the very fashion of things themselves) can never with those sacrifices which they offer peere by peere continually make the commers thereunto perfect. For would not then those sacrifices have ceased to have been offered, because that the offerers once purged, should have no more conscience of sinnes? Nevertheless, in for there mention made of sinnes every year opened and goats cannot take away the commeth into the world, hee saith thou wouldest not have, but a bow Burnt offerings also for sinne hee said I, Loe I am here. In the written of me, that I should when hee saith, Sacrifice and and sinne offerings thou wouldest not allow them (which ye) Then said hee, Loe, I am hee taketh away the first to establish will wee are made holy, en of Jesus Christ once for all. ministring, and offering off
On good Friday.

tion, which can never take away sinnes. But this man, after hee had offered one sacriifice for sinnes, is set downe for ever on the right hand of God, and from henceforth to the thousandth generation. He made his footstool. For with one offering he made perfect for ever them that are sanctified. The Holy Ghost himselfe also beareth vs record, even when hee told before, This is the Testament that I will make vnto them: After those dayes (saith the Lord) I will put my Lawes in their hearts, and in their minds will I write them, and their sines and iniquities will I remember no more. And where remission of these things is, there is no more offering for sinnes. Seeing therefore brethren, that by the meanes of the blood of Jesus, wee have liberty to enter into the holy place, by the new and living way, which he hath prepared for vs through the veil (that is to say) by his flesh: and seeing also that we have an high Priest, which is ruler over the house of God, let vs draw nigh with a true heart in a sure faith, sprinkled in our hearts from an evil conscience, and washed in our bodies with pure water. Let vs keepe the profession of our hope without wavering (for he is faithful that promised) and let vs consider one another, to the intent that wee may provoke one another to love, and to good works, not forsaking the seruice of our Saviour, as the manner of men, but worshipt one another, and so much the more, as the day draweth nigh.

The Gospel.

Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and was with his Disciples. Judas which betrayed him, knew the place. For Jesus often went thither with his Disciples, and his Disciples had thought that this was an other place. Then (after he had receiv'd of the head of men, and ministers of high Priests and Pharisees) came
On good Friday.

came eitheer with lanternes, and firebrands, and weapons. And Jesus knowing all things that should come on him, went forth, and laid unto them, whom seek ye? They answered him, Jesus of Nazareth. Jesus said unto them, I am he. Judas also which betrayed him stood with them. As soon then as he had laid unto them, I am he: they went backward and fell to the ground. Then asked he them again, whom seek ye? They said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if ye seek me, here I am not: one. Then Simon Peter having a sword, drew it, and smote the high priests servant, and cut off his right ear. The servants name was Malchus. Therefore laid Jesus unto Peter, Put up thy sword; the cup which my Father hath given me, shall I not drink? By and by came all the chief priests, and scribes, and elders. And Peter denied Jesus thrice before the cock crew. The servants and chamberdame stood there, which had made a fire of coales, for it was cold, and they warmed themselves. Peter also stood among them. The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly in the world, I ever taught in the Synagogue, and in the Temple, whether I spake any thing, why ask ye me? And he said unto them, He that hath heard me, and hath not believed, is guilty.
what I said unto them: Behold, they can tell what I said, when bee had thus spok'n, one of the ministers which stood by, smote Jesus on the face, saying, Art thou the King of the Jews? Jesus answered him, If I have spoken evil, beare witness of the evil: but if I have well spoken, why smitest thou me? And Annas sent him bound unto Caiaphas the High Priest. Simon Peter stood and warmed himselfe. Then said they vnto him, Art not thou also one of his Disciples? He denied it, and said, I am not. One of the servants of the High Priest (his cousin whose name was Peter) smote off his ear, and laid unto him, Didst thou not see in the garden with him? Peter therefore denied againe, and immediately the Cocke crew. Then led they Jesus from Caiaphas into the hall of Judgement: It was in the morning, and they themselves went not into the Judgement hall, lest they should bee defiled, but that they might eat the Passover. Pilate then went out to them, and said, What accusation bring ye against this man? They answered and said unto him, If hee were not an evill doer, wee would not have delivered him vnto thee. Then said Pilate unto them, Take ye him, and judge him after your owne Law. The Jews therefore said unto him, It is not lawful for vs to put any man to death: that the words of Jesus might be fulfilled which he spoke, signifying what death he should die. Then Pilate entered into the Judgement hall againe, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered, Sayest thou that thy selfe, or didst other tell it thee of mee? Pilate answered, Art thou a Jew? Then spake he, and said, Art thou a King? Then Pilate said, Am I a Jew? Jesus answered, My Kingdome is not of this world. If my Kingdome were of this world, then would my ministers surely fight, that I should not bee delivered unto the Jews: but now is my Kingdome not from hence. Then said Pilate therefore said unto him, Art thou a King? Jesus answered, Thou sayest that I am a King. For this cause was I borne, and for this cause came I into the world, that I should bear witness vnto the truth: And all that are of the truth, hear ye my voice. Pilate said unto him, What is truth?
On Good Friday.

unto him, what thing is truth? And when he had said this, he went out againe unto the Jews, and said unto them, I find in him no cause at all: ye have a custom that I should deliver you one to anse at Easter: will ye see that I loose unto you the King of the Jews? Then cried they all againe, saying, Not him but Barabbas: the same Barabbas was a murderer. Then Pilate took Jesus therefore, and scourged him: and the soldiery wound a crown of thorns, and put it on his head. And they did on him a purple garment, and came unto him, and said, Ha, the King of the Jews: and they smote him on the face. Pilate went forth againe, and laid them down. Behold, I bring him forth to you, that ye may know that I finde no fault in him. Then came Jesus forth, wearing a crown of thorns, and a robe of purple. And he saith unto them, Behold the man. When the Jews therefore, and the ministers said him, they cried, Crucifie him, crucifie him. Pilate saith unto them, Take ye him, and crucifie him, lest I finde no cause in him. The Jews answered him, We have a law, and our law he ought to die, because he made himselfe the Sonne of God. When Pilate heard that saying, he was the more afraid, and went againe into the Judgment Hall, and laid them down Jesus, whence art thou? But Jesus gave him none answere. Then said Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucifie thee, and have power to loose thee? Jesus answered, Thou couldst have no power at all against me, except it were given thee from above. Therefore he that delivered me unto thee, hath the more sinne. And from henceforth sought Pilate means to loose him. But the Jews cried, saying, If thou let him goe, thou art not Cesar's friend: for whosoever maketh himselfe a King, is against Cesar. When Pilate heard that saying, he brought Jesus forth, and sat downe to give Sentence, in a place that is called the Pavement, but in the Hebrew tongue, Gabbatha. It was the preparing day of Easter, about the sixth hour. And he saith unto the Jews, Behold your King. They cried, saying, Away with him, away with him, crucifie him. Pilate said unto them, Take him, and crucifie him.
On good Friday.

unto them, Shall I crucifie your King? The high priest answered, we have no king but Celsar. Then delivered he him to them to be crucified. And they took Jesus and led him away. And he bare his Cross, and went forth into a place which is called the place of dead mens skulls, but in Hebrew Golgotha, where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it upon the Cross. The writing was, Jesus of Nazareth, King of the Jewes. This title read many of the Jewes: for the place where Jesus was crucified, was near to the city. And it was written in Hebrew, Greeke, and Latine. Then said the high priest of the Jewes to Pilate, write not King of the Jewes: but that he said, I am King of the Jewes. Pilate answered, what have I written, that I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made sure parts, to every soldier a part, and also his coat. The coat was without seam, bought upon throughout. They laid therefore among themselves, let us not divide it, but cast lots for it who shall have it, that the Scripture might be fulfilled, saying, They have parted my vailment among them, and for my coat did they cast lots. And the soldiers did such things indeed. There stood by the Cross of Jesus, his mother, and his mothers sister, Mary the wife of Clophyas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple whom he loved, standing, he saith unto his mother, Woman, behold thy sonne. Then said he to the disciple, Woman, behold thy mother. And from that hour, the disciple took her for his owne. After these things, Jesus knowing that all things were now performed, that the Scripture might be fulfilled, hee said, I thirst. So there stood a vessel full of vineger: therefore they filled a sponge with vineger, and bound it about with hyssope, and put it to his mouth. As soone as Jesus then received the vineger, hee said, It is finished, and bowed his head, and gave up the ghost. The Jewes therefore because it was the preparing of the Sabbath, that the bodies should not remaine upon the Cross on the Sabbath day.
Easter Euen.

abbath day was an high day) besought Pilate that their
eggs might bee broken, and that they might bee taken downe.
Then came the Souldiers, and brake the legs of the first, and
of the other which was crucified with him. But when they
 came to Jesus, and said that he was dead alreadie, the brake
of his legs: but one of the Souldiers with a spear thrust
in into the side, and soothe with there came out blood and
water. And he that saw it, bare record, and his record is true;
and he knoweth that he saith true, that ye might believe al-
so. For these things were done that the Scripture should be
fulfilled, We shall not break a boste of him. And againe, an-
other Scripture saith, They shall looke upon him whom they
are pierced. After this, Joseph of Arimathea (which was
disciple of Jesus, but secretly for feare of the Jewes,) be-
ought Pilate that he might take downe the body of Jesus,
and Pilate gave him licence. He came therefore and tooke the
body of Jesus. And there came also Nicodemus (which at the
beginning came to Jesus by night) and brought of Myrrhe
and Aloes mingled together, about an hundred pound
weight. Then tooke they the body of Jesus, and wound it in
linen clothes with the odours, as the manner of the Jewes
is to bury. And in the place where hee was crucified, there
was a garden, and in the garden a new Sepulchre, Wherein
was never man laid. There laid they Jesus therefore, be-
cause of the preparing of the Sabbath of the Jewes, for the
Sepulchre was nigh at hand.

Easter Euen.
The Epistle.

It is better (if the Will of God be to) that ye
suffer for well doing, then so ye shall suffer: for
as much as Christ hath once suffered for
linenes, the just for the unjust, to bring vs to
God, and was killed as pertaining to the
flesh, but was quickened in the Spirit. In
which Spirit hee also went and preached to the spirits that
were in prison, which sometime had beene disobedient, when
the
Easter Euen.

the long suffering of God was once looked for in the dayes of
Roe; while the Arke was a preparing: Wherewith a few, that
is to say, eight soules were saved by the water, like as Bapti-
sisme also now saucieth vs: not the putting away of the filth of
the flesh, but in that a good conscience consenteth to God, by
the resurrection of Jesus Christ which is on the right hand
of God, and is gone into heaven, Angels, Powers, and
Prinches subdued unto him.

The Gospel.

Matth. 27:57.

When the Euen was come, there
came a rich man of Arimathea,
named Joseph, which also was
Jesus disciple. He went unto Pi-
late, and begged the body of Jesus.
Then Pilate commanded the body
to be delivered. And when Jos-
eph had taken the body, he Wrap-
ped it in a cleane linen cloth, and
laid it in his new Tombe, Which
he had heven out euene in the rock,
and rolled a great stone to the doore of the Sepulchre, and de-
parted And there was Mary Magdalene, and the other Ma-
ry sitting over against the Sepulchre. The next day that fol-
loweith the day of preparing, the high Priests and Pharisees
came together unto Pilate, saying, Sir, wee remember that
this deceiver said, while he was yet alive; after three dayes I
will rise againe. Command therefor that the Sepulchre be
made sure untill the third day; lest his Disciples come and
steale him away, and say unto the people, He is risen from the
dead: and the last errour shall be worse then the first. Pilate
laid it unto them, We have a watch: goe your way, make it as
fire appare. So they went, and made the Sepulchre sure
with the watchmen, and sealed the Stone.
EASTER DAY.

At Morning prayer, in stead of the Psalme, O come let vs, &c.
these ANTHEMES shall be sung or said.

Christ rising againe from the dead, now dieth not:
death from henceforth hath no power upon
him. For in that he died, he died but once to put
away sinne: but in that he lieth, he lieth unto
God, And so likewise count your selves dead vs
of sinne, but living into God in Christ Jesus our Lord.

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

The Collect.

Most mighty God, which through thy onely begotten
Son Jesus Christ hast overcome death, and opened
unto us the gate of everlasting life, we humbly beseech
thee, that as by thy special grace preventing vs, thou dost put
in our mindes good desires: So by thy continual help wee
may bring the same to good effect, through Jesus Christ our
Lord, Who liueth, &c.

The Epistle.

For ye are risen againe with Christ, seek those things
which are above, where Christ sitteth on the right
hand of God. Set your affection on heavenly
things, not on earthly things, For ye are dead,
and your life is hid with Christ in God. WhenYe
ever Christ (which is our life) shall awake himself, then shall
ye aiso appeare with him in glory. Doutise therefore your
earthly members, fornication, uncleannesse, unrighteuous lust,
evil concupiscence, and concouitenuitie, Which is worshipping
of idoles: for which things sake, the wrath of God lieth to
come on the children of unbelief, among whom ye walked
sometime, when ye lived in them.

The
Munday in Easter weeke.

The Gospel.

John 20:1

The first day of the Sabbath came Mary Magdalene early (when it was yet dark) unto the Sepulchre, and saw the stone taken away from the grave. Then she ranne and came to Simon Peter, and to the other disciple whom Jesus loved, and fainted unto them, they have taken away the Lord out of the grave, and we cannot tell where they have laid him. Peter therefore went forth, and that other disciple, and came into the Sepulchre. They ran both together, and that other disciple did out-run Peter, and came first to the Sepulchre. And when he had stooped downe, he saw the linnen clothes lying, yet went he not in. Then came Simon Peter following him, and went into the Sepulchre, and saw the linnen clothes lie, and the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple, which came first to the Sepulchre, and he saw and beleevd; so, as yet they knew not the Scripture, that hee should rise againe from death. Then the Disciples went away againe to their owne home.

Munday in Easter weeke.

The Collect.

Almighty God, which through thy only begotten Son Jesus Christ hast overcome death and opened vs the gate of everlasting life, we humbly beseech thee, that as by thy speciall grace preventing vs, thou dost put in our minds good desires: So by thy continuall help we may bring the same to good effect, through Jesus Christ our Lord, who livest, &c.

The Epistle.

Peter opened his mouth and said, Of a truth I perceive that there is no respect of persons with God: but in all people hee that feareth him, and worketh righteousness, is accepted with him. Ye know the preaching that God lent unto the children of Israel, preaching
Munday in Easter weeke.

peace by Jesus Christ, which is Lord over all things, which preaching was published throughout all Jewry (and began in Galilee, after the Baptism which John preached) how God anointed Jesus of Nazareth with the holy Ghost, and with power: which Jesus went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did in the land of the Jews, and at Jerusalem, whom they slew, and hanged on tree. Him God raised up the third day, and showed him openly, not to all the people, but to us witnesses (chosen before of God for the same intent) which did eat and drink with him after he rose from death. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of the quick and the dead. To him give all the Prophets witness, that through his Name, Whosoever believeth in him, shall receive remission of sins.

The Gospel.

Luke 24:13

Behold, two of his disciples went that same day to a certain called Emmaus, which was far from Jerusalem about threescore furlongs, and they talked together of all things that had happened. And it came to pass, while he communed with them, and they were assenting together and reasoning, Jesus himself drew near, and went with them: but their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk and are sad? And the one of them (Whose name was Cleophas) answered, and said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which have chanced there in these days? And he said unto them, What things? And they said unto him, Of Jesus of Nazareth, which was a Prophet mighty in deed and word before God and all the people, and how the High Priests and our Rulers delivered him to be condemned to death.
death, and have crucified him; but we trusted that it had beene
he which should have redeemed Israel. And as touching all
these things, to day is even the third day that they were done.
Yea, and certaine Women also of our company made vs asso-
nied, which came early unto the Sepulchre, and found not
his body, and came, laying, that they had seen a vision of An-
gels, which said that hee was alive. And certaine of them
which were with vs, went to the Sepulchre, and found it
even so as the women had said, but him they saw not. And he
said vnto them, Ofooles and slow of heart, to beleue all that
the Prophets have spoken. Ought not Christ to have suffered
these things, and to enter into his glory? And hee began at
Moses, and all the Prophets, and interpreted vnto them in
all Scriptures which were written of him. And they drew
nigh unto the townes which they went unto, and he made as
though hee would have gone further, and they constrained
him, laying, Abide with vs, for it draweth towards night,
and the day is farre passed. And hee went in to tarry with
them. And it came to passe, as hee eate at meat with them, he
tooke bread and blessed it, and brake, and gave to them. And
their eyes were opened, and they knew him; and he banished
out of their sight. And they laid betwixt themselves, Did
not our hearts burne within vs, while hee talked with vs
by the way, and opened to vs the Scriptures? And they rose
by the same house, and returned to Jerusalem, and found
the eleven gathered together, and them that were with
them, laying, The Lord is risen indeed, and hath appeared
unto Simon. And they told what things were done in the
way, and how they knew him in breaking of bread.

The Collect.

Almighty Father, which hast given thine only
Sonne to die for our sinnes, and to rise againe for
our Injustification: grant vs so to put away the
leaven of malice and wickednesse, that we may
alway
Tuesday in Easter weeke.

May serve thee in pureness of living and truth, thy most excellent Lord.

The Epistle.

Acts 13:26

To men and brethren, children of the generation of Abraham, and Whosoever among you, seest God, to you is this word of salvation sent. For the inhabitants of Jerusalem, and their rulers, because they knew him not, nor yet the voices of the Prophets, which are read every Sabbath day, they have fulfilled them in condemning him. And when they found no cause of death in him, yet desired they Pilate to kill him. And when they had fulfilled all that were written of him, they took him down from the tree, and put him in a sepulchre. But God raised him againe from death the third day, and he was seen many days of them which went with him from Galilee to Jerusalem, which are witnesses unto the people. And wee declare unto you, how that the promise which was made unto the Fathers, God hath fulfilled to their children, even unto us, in that he raised up Jesus, even as it is written in the second Psalm, Thine are my Sonne, this day have I begotten thee. As concerning that he raised him up from death, now no more to return to corruption, he said on this wise, The holy promises made to David, will I give faithfully unto you. Wherefore he saith also in another place, Thou shalt not suffer thy holy One to see corruption. For David (after that he had in his time fulfilled the will of God) fell on sleepe, and was laid to his fathers, and saw corruption. But he whom God raised againe, saw no corruption. See it knowne unto you therefore (ye men and brethren) that through this man is preached unto you forgiveness of sins: and that by him all that believe, are justified from all things, from which ye could not be justified by the Law of Moses. Beware therefore lest that fall on you, Which is spoken of in the Prophets, Behold ye despisers, and wonder, and perish ye: For I Deus wooke in your days, Which ye shall not beleue, though a man declare it unto you.

The
The first Sunday after Easter.

The Collect.

Almighty God, which, etc. (As at the Communion on Easter day.)

The Epistle.


As that is borne of God, overcommeth the world, and this is the victory that overcometh the world, even our faith, who is he that overcometh the world, but he that believeth that Jesus is the Sonne of God: This Jesus Christ is hee that came by water and blood: not by water only, but by water and blood. And it
The 17th Sunday after Easter.

The Spirit that beareth witness, because the Spirit is truth.

2 There are three which beare record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And these are three which beare record in earth, the Spirit, and water, and blood; and these three are one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which hee testified of his Sonne. Hee that believeth on the Sonne of God, hath the witnessse in himselfe: Hee that believeth not God, hath made him a lyer, because hee believeth not the record that God gaven of his Sonne.

This is the record, howe that God hath given to vs eternall life, and this life is in his Sonne. Hee that hath the Sonne, hath life, and hee that hath not the Sonne, hath not life.

The Gospel.

The same day at night, which was the first day of the Sabbaths, when the doores were shut (where the Disciples were assembled together for feare of the Jews) came Jesus and stood in the midst, and said unto them, Peace be unto you. And when he had so said, hee shedeth blood upon them his hands and his sides. Then were the Disciples glad when they saw the Lord. Then said Jesus unto them againe, Peace be unto you. As my Father sent me, even so I send you also. And when he had said these words, he breathed on them, and said unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained.

The 17th Sunday after Easter.

The Collect.

Almighty God, which hast given thine only Sonne to bee unto vs both a sacrifice for sinne, and also an ensample of godlie life, give vs the grace that wee may alwayes most thankfully recieve that his incomparab
The iij. Sunday after Easter.

inesurable benefite, and also dayly endeavoure ourselves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord.

The Epistle.

His is thanke worthy, if a man for conscience toward God endure grieves, and suffer wrong undeserved. For what praise is it, if when yee bee buffeted for your faults, yee take it patiently? But if when ye do well, ye suffer wrong, and take it patiently, then is there thanke with God: for hereunto verily were ye called. For Christ also suffered for vs, leaving vs an example that yee should follow his steps, which did no sinne, neither was there guile found in his mouth, which when hee was reviled, reviled not againe: when hee suffered, he threatened not, but committed the vengeance to him that judgeth righteously. Which his owne selue bare our sinnes in his body on the tree, that wee being delivered from sinne, should live unto righteousnesse, by whose stripes yee were healed. For yee were as sheepe going astray, but are now turned unto the Shepherd and Bishop of your Soules.

The Gospel.

Hrist saith, I am the good Shepherd. A good Shepherd giveth his life for the sheepe. An hired servant, and he which is not the shepherd (neither the sheepe are his owne) seeth the wolfes coming, and leaveth the sheepe, and fleeth, and the wolfes catcheth and slayeth the sheepe. The hired servant fleeth, because hee is a hired servant, and careth not for the sheepe. I am the good Shepherd, and know my sheepe, and am known of mine. As my Father knoweth me, even so know I also my Father: and I give my life for the sheepe. And other sheepe I have, which are not of this fold: them also must I bring, and they shall hear my voice, and there shall be one fold, and one Shepherd.

The
The 11th Sunday after Easter.

The Collect.

Almighty God, which by thy Word dostst all men that lie in error, the light of thy truth, to the intent that they may return into the way of righteousness; grant unto all them that be admitted into the fellowship of Christ's Religion, that they may eschew those things that be contrary to their profession, and follow all such things as be agreeable to the same, through our Lord Jesus Christ.

The Epistle.

Caresly beloved, I beseech you as strangers and Pilgrims, abstaine from fleshly lusts, which lust against the soul, and see that ye have honest conversation among the Gentiles, that whereas they backbite you as evil doers, they may see your good works, and praise God in the day of visitation. Submit your selues therefore every man for the Lords sake, whe- ther it be unto the King, as unto the chiefe head, either unto rulers, as unto them that are sent of him for the punishment of evil doers, but for the land of them that doe well. For so is the Will of God, that with well doing ye may stop the mouths of foolish and ignorant men, as free, and not as having the liberty for a cloake of malicousnesse, but even as the servants of God. Honour all men: Love brotherly fellowship: Fear God: Honour the King.

The Gospel.

Jesus said to his disciples, After a while ye shall not see me, and againe after a while ye shall see me: for I goe to the Father. Then said some of his disciples betweene themselves, What is this that he saith unto vs, After a while ye shall not see me, and againe after a while ye shall see me, and that I goe to the Father? They said therefore, What is this that he saith, After a while ye cannot see what he saith. Jesus perceived that they would ask him, and said unto
The iii. Sunday after Easter.

unto them. Be enquire of this between your selues, because I said, After a while ye shall not see mee: and againe, After a while ye shall see me. Verely, verely I say unto you, Ye shall wreepe and lament, but contrariwise the world shall rejoyce. Ye shall sorrow, but your sorrow shall be turned into joy. A woman when shee travell eth hath sorrow, because her hous eis come: but asoon as she is delivered of the childe, she remembereth no more the anguish, for joy that a man is bozne into the world. And yee now therefore have sorrow: but I will see you againe, and your hearts shall rejoyce, and your joy shall no man take from you.

The fourth Sunday after Easter.

The Collect.

A Mighty God, which doest make the minds of all faithful men to be of one Will, grant unto thy people, that they may love the thing which thou commandest, and desire that Which thou dost promise, that among the sundry and manifold Changes of the world, our hearts may surely there be feed, whereas true joyes are to be found, through Christ our Lord.

The Epistle.

Very good gift, and every perfect gift is from above, and commeth downe from the Father of lights, with whom is no variableness, neither shadow of change. Of his owne will begaue hee vs with the word of truth, that We should bee the first fruitts of his creatures. Wherefore deare brethren, let every man bee swift to heare, slow to speake, slow to wrath: for the wrath of man worketh not that which is righteous before God, Wherefore lay apart all sithine sister, and superfluitie of malicioussister, and receive with meeknesse the world that is graset in you, which is able to save your soules.
The fift Sunday after Easter.

The Gospel.

John 16:5

Jesus said unto his disciples, Now go ye my way unto him that sent me, and none of you asketh me whither I go: but because I have said such things unto you, your hearts are full of sorrow. Nevertheless, I tell you the truth, It is expedient for you that I go away. For if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on me. Of righteousness, because I go to my Father, and ye shall see me no more. Of judgment, because the prince of this world is judged already. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he is come which is the Spirit of truth, he shall lead you into all truth. He shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew unto you. All things that the Father hath are mine: therefore said I unto you, that he shall take of mine, and shew unto you.

The fift Sunday after Easter.

The Collect.

O Lord from whom all good things do come, grant us thy humble servants, that by thy holy inspiration, we may think these things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ.

The Epistle.

Galatians 6:12

Ce that ye doers of the word, and not hearers only, deceiving your own selves. For if any man heareth the word, and declareth not the same by his works, he is like unto a man beholding his bodily face in a glasse: Forasmuch as he hath looked on himself, he goeth his way:
his way, and forgettest immediately what his fashion was. But whoso looketh in the perfect law of liberty, and continueth therein (if he be not a forgetful hearer, but a doer of the work) the same shall be happy in his deeds. If any man among you seem to be devout, and restrained not his tongue, but delivered his owne heart, this man's devotion is in vain. Pure devotion, and undefiled before God the Father, is this, to visit the fatherless and widows in their adversity, and to keep himselfe unspotted of the world.

The Gospel.

Verily, verily I say unto you, Whatsoeuer ye ask in my Name, he will give it you. Hitherto ye have asked nothing in my Name. Ask, and ye shall receive, that your joy may be full. These things have I spoken unto you by Proverbs. The time will come, when I shall no more speake unto you by Proverbs, but I shall shew you plainly from my Father. At that day shall ye ask in my Name, and I say not unto you, that I will speake unto my Father for you: For the Father himselfe loveth you, because ye have loved me, and have believed that I came out from God: I went out from the Father, and came into the world. Again, I leave the world, and goe to the Father. His Disciples said unto him, Lord, now thou talkest plainly, and speakest no Proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee any question, therefore beleeve we that thou teachest from God. Jesus answered them, How yee doe believe: behold the house draweth nigh, and is already come, that yee shall be scattered every man to his owne, and shall leave me alone: And yet am I not alone, for the Father is with me. These words have I spoken unto you, that in me ye might have peace, for in the world yee shall have tribulation; But be of good cheere, I have overcome the world.
The Ascension day.

The Collect.

Rant, we beseech thee, Almighty God, that like as we doe believe thy only begotten Sonne our Lord to have ascended into the heavens: So we may also in heart and minde thither ascend, and with him continually dwell, who lieth and reigneth with thee and the holy Ghost, one God world without end.

The Epistle.

In the former treatise, deare Theophilus, we have spoken of all that Jesus began to doe, and teach, untill the day in which he was taken vp, after that hee through the holy Ghost had given commandements unto the Apostles, whom he had choosen, to whom also hee delivered himselfe alone after his Passion, (and that by many tokens, appearing unto them fourtie days, and speaking of the Kingdom of God, and gathered them together, and commanded them that they should not depart from Hierusalem, but to wait for the promisse of the Father, whereof (faith he) yee have heard of mee. For John truely baptized with water, but yee shall be baptized with the holy Ghost after these fewe days. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore againe the kingdom to Israel? And he laid unto them, It is not for you to know the times or the seasons, which the Father hath put in his owne power. But ye shall receive power after the holy Ghost is come upon you: and ye shall be witnesses unto me, not onely in Hierusalem, but also in Ierusalem, and in Samaria, and even unto the worlds end. And when he had spoken these things, while they beheld, he was taken up on high, and a cloud receiued him by out of their sight. And while they looked stedfastly up toward heaven as he went, behold, two men stood by them in white apparell, which also said, Ye men of Galilee, why stand ye gazing vp into heaven? This same Jesus which is taken up from you into heaven, shall so come, even as ye have seen him goe into heaven.
Sunday after Ascension day.

The Gospel.

\textbf{Mark 16:14.}

\textit{...Then appeared unto them from heaven...}

\textbf{Verse 14.}

\textit{...Then appeared unto them from heaven, and stood over them, and said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name they shall cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was taken up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with miracles following.}

\textbf{Sunday after Ascension day.}

The Collect.

\textbf{Verse 15.}

\textit{O God the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy Kingdom in heaven: We believe thee leaveth hence never comfortless, but sendeth thine Holy Ghost to comfort us, and call us unto the same place where our Saviour Christ is gone before, Who livest and reignest with thee, etc.}

The Epistle.

\textbf{Verse 47.}

\textit{The end of all things is at hand. Be ye therefore sober, and watch unto prayer. But above all things, have fervent love among yourselves: for love shall cover the multitude of sins. Love one another with a sincere heart, and regard not every man after the flesh, but rather esteem one another above yourselves, looking not every man to his own things, but each of you to the other's bettering.}

\textbf{Verse 48.}

\textit{Let not him that is worshiped be worshiped; neither let them that think they stand be assured, but let every man be careful how he standeth. For all of us shall fall before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.}

\textbf{Verse 49.}

\textit{So then every one of us shall give account of himself to God. For it is impossible for sun to enter into dark places; neither can light shine in darkness. But if our gospel be hid, it is hid to them that are lost; but unto us which are called, who according to his glory, do search the depths of things.}

\textbf{Verse 50.}

\textit{For this cause I also suffer these things; for which I am bound in Jonas' chain.}

\textbf{Verse 51.}

\textit{But I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.}

\textbf{Verse 52.}

\textit{Apart from you, my brother, in the presence of God, of Christ Jesus our Lord, and of the elect angels.}

\textbf{Verse 53.}

\textit{Who shall come in judgment, as a light to shine upon them that sit in darkness and upon those that sit in the shadow of death, to guide our feet into the way of peace.}
Munday in Whitunaweke.

et them, the same is he that loueth me. And he that loueth me shall be loved of my Father, and I will love him, and will shew mine own self unto him. Judas saith unto him (not Judas Iscariot) Lord, what is done that thou wilt shew thy self unto vs, and not unto the world? Jesus answered and saith unto him, If a man love me, he will keep my sayings, and my Father will love him, and wee will come unto him, and dwell with him. He that loueth me not, keepeth not my sayings. And the word which ye heare, is not mine, but the Fathers which sent me. These things have I spoken unto you, being yet present with you: but the Comforter which is the Holy Ghost, whom my Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have laid unto you.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your hearts be troubled, neither fear ye. Ye have heard how I said unto you, I goe and come againe unto you. If ye loved me, ye would verily rejoice, because I said, I goe unto the Father: for the Father is greater than I. And now I have told you before it come, that when it is come to passe, ye might believe. Hereafter will I not speake many words unto you: for the prince of this world cometh, and hath nothing in me, but that the world know that I love the Father. And as the Father hath commandements even so doeth I.

Munday in Whitunaweke.

The Collect.

God, which as upon this day

Gethy faithful, &c. As upon Whit

The Epistle.

Peter opened &c. I perceive persons with God I feare him, and I am accepted with him.

God sent oure the children of
Munday in Whit Sunday.

Jesus Christ, which is Lord over all things. Which preac-
ing was published throughout all Jery, and began in Ga-
can after 5 Baptisme which John preached, how God anoi-
ted Jesus of Nazareth with the holy Ghost, and with po-
er, which Jesus went about doing good, and healing all-
were opprest of the devil; for God was with him. And
are witnesses of all things which he did in the land of
Jewes, and at Jherusalem: whom they slew, and hanged
a tree; him God raised by the third day, and shewed him
penuly, not to all the people, but unto vs witnesses chosen
fore of God for the same intent which did eat and drink in
him after he rose from death. And he commanded vs to put
into the people, and to testify that it is he which was or-
ned of God to be the Judge of quicke and dead. To him
all the Prophets witnesse, that through his Name, who
ere beleued in him, shal receive remission of sines. T
Peter yet spake these words, the holy Ghost fell on all t
which heard the preaching. And they of the Circumscri
which beleued, were assayed, as many as came with P
because that on the Gentiles also was lidd out the gift
tly Ghost: For they heard them speake with tongues S
name God. Then answered Peter, Can any man f
, that these should not be baptized, which have rec
Ghost as well as we: And he commanded th
in the Name of the Lord. Then prayed the

The Gospel.

O God loved the world, that He
is only begotten Sonne, that e
beleued in him, should u
everlasting life. For
not his Sonne into the W
name the world, but that h
him might bee saved
beleued on him, is not co
already, because bee i
Tuesday in Whitsun weeke.

And this is the condemnation, that Light is come into the World, and men loved darknesse more then Light, because their deedes were evill. For every one that evill doth, hateth the light, neither commeth to the light, lest his deedes should be reprooved. But hee that doth the truthe, commendeth to the light, that his deedes may be knowne, how that they are wrought in God.

The Collect.

GOD, which as upon this day hast taught the hearts of thy faithfull people, Sr. As upon Whitunday.

The Epistle.

When the Apostles which were at Hierusalem, Acts 3. 14. heard say that Samaria had received the word of God, they sent vnto them Peter and John, which when they were come downe, prayed for them, that they might receive the holy Ghost. For as yet he was come on none of them, but they were baptized onely in the Name of Christ Iesu. Then laid they their hands on them, and they received the holy Ghost.

The Gospel.

Erely, ereely I say vnto you, he that entereth not in by the doore into the sheepfold, but climbeth by some other way, the same is a thieve and a murderer: but he that entereth in by the doore, is the Shepherd of the sheepe: To him the porter openeth, and the sheepe heare his boype, and he calleth his owne sheepe by name, and leadeth them out. And when he hath sent forth his owne sheepe, hee goeth before them, and the sheepe follow him, for they know his boype. A stranger will they not follow, but will see from him: for they know not the boype of strangers. This proverb I spake Iesus vnto them, but they understood not.
not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep. All, even as many as came before me, are thieves and murderers, but the sheep did not hear them. I am the door, by me if any enter in, he shall be safe, and shall go in and out, and finde pasture. A thief cometh not but for to steal, kill, and destroy. I am come that they might have life, and that they might have it more abundantly.

Trinity Sunday.

The Collect.

Omnipotent and everlasting God, which hast given unto us thy servants grace, by the confession of a true faith to acknowledge the glory of the ever- nall Trinity, and in the power of the divine Majesty to worship the same: We beseech thee, that through the steadfastness of this faith, we may evermore be defended from all adversities, which may and shall reign over God, world without end. Amen.

The Epistle.

Reuel. 4.1.

After this I looked and behold, a door was open in heaven, and the first voice which I heard was as it were of a trumpet, saying with me, which said, Come hither, and I will show thee things which must be fulfilled hereafter. And immediately I was in the Spirit, and behold, a seat was set in heaven, and one sat on the seat. And he that sat, was to look upon, like unto a jasper stone, and a sardius stone. And there was a rainbow about the seat, in light like unto an emi-erald. And about the seat were forty and two seats, and upon the seats forty and two elders sitting, clothed in white raiment, and had on their heads crowns of gold. And out of the seat proceeded lightnings and thunderings, and voices. And there were
Trinitie Sunday.

Were setten lampes of fire burning before the seate, which are the seven spirits of God. And before the seate there was a sea of glass like unto crystal, and in the midst of the sea, and round about the seate were four beasts full of eyes, before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face like a man, and the fourth beast was like a flying eagle. And the four beasts had each of them four wings about him, and they were full of eyes within. And they did not rest day or night, saying, Holy, holy, holy, Lord God Almighty, which was and is, and is to come. And when those beasts gave glory and honour and thankes to him that sate on the throne, (which is truth for ever and ever) the four and twenty elders fell down before him that sate on the throne, and worshipped him that is true for ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord our God, to receive glory and honour and power, for thou hast created all things, and for thy wills they are, and were created.

The Gospel:

Here was a man of the Pharis, named Nicodemus, a ruler of the Jews. The same came by night, and said unto me, knowest thou where I come from, God, to doe such miracles? Except God be in me, I cannot do any thing. Neither can a man be born of water, nor of the water of the Spirit. That which is born of the water, and of the Spirit, is true.
The 1. Sunday after Trinitie.

Where it lusteth, and thou hearest the sound thereof, but thou canst not tell whence it commeth, nor whether it goeth: so is every one that is borne of the spirit. Nicodemus answered, and said unto him, How can these things be? Jesus answered, and said unto him, Art thou a Master in Israel, and knowest not these things? Verily, verily I say unto thee, We speak that we know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man ascendeth up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that Whosoever believeth in him, verily shall not perish, but have everlasting life.

The first Sunday after Trinitie.

The Collect.

God the strength of all them that trust in thee, mercifully accept our prayers; and because the weakness of our most frail nature can do no good thing Without thy helpe of thy grace, that in keeping of thy commandements we may please thee both in will and deed, Christ our Lord.

The Epistle.

Dear and beloved, let us love one another, for love commeth of God, and every one that loveth, is born of God; and knoweth God. He thatloveth not, knoweth not God; for God is love. In this appeareth the love of God, that we love one another. Herein is the love of God, that we love one another, because that God sent his only Sonne into the world, that we may have life through him. Herein is the love of God, not that we loved God, but that he loved us, and sent his Sonne into the world.
The 7th Sunday after Trinitie.

Suntoes. Dearely beloved, if God so loved vs, we ought also one to love another. No man hath seen God at any time. If we love one another, God dwelleth in vs, and his love is perfect in vs. Hereby know we that we dwell in him, and he in vs; because he hath given vs of his Spirit. And we have seen, and do testify, that the Father sent the Sonne to be the Saviour of the World. Whosoever confesseth that Jesus is the Sonne of God, in him dwelleth God, and he in God. And we have known, and believed the love that God hath to vs. God is love, and he that dwelleth in love, dwelleth in God, and God in him. Herein is the love perfect in vs, that we should trust in the day of judgement: for as he is, even so are we in this world. There is no feare in love, but perfect love casteth out feare: for feare hath painfulnesse. He that feareth, is not perfect in love. We love him, for he loved vs first. If any man say, I love God, and yet hateth his brother, he is a lyer. For he that loveth not his brother whom he hath seen, love God whom he hath not seen: and this commandement have we of him, that he which loveth God, should love his brother also.

The Gospel.

Here was a certaine rich man, Luke 16. 19. which was clothed in purple and fine white, and fared deliciously every day. And there was a certaine beggar named Lazarus, which lay at his gate full of sores, desiring to be refreshed with the crumbs which fell from the rich mans board, and no man gave unto him: The dogs came also, and licked his sores. And it was so advertised that the beggar died, and was carried by the Angels into Abrahams bosome. The rich man also died, and was buried. And being in hell in torments, he lift up his eyes, and saw Abrahams afarre off, and Lazarus in his bosome, and he cried, and sayd, father Abrahams, have mercy on me, and send
send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham said, Sonne, remember that thou in thy life time receivest thy pleasure, and contrariwise Lazarus receiveth paine: but now he is comforted, and thou art punished. Beyond all this, betweene us and you there is a great space set, so that they which would goe from hence to you, cannot, neither may come from hence to vs. Then he said, I pray thee therefore father, send him to my fathers house, (for I have five brethren) for to warne them, lest they come also into this place of torment. Abraham said unto him, They have Moses and the Prophets, let them heare them. And he said, Nay father Abraham, but if one come unto them from the dead, they will repent. He said unto him, If they heare not Moses and the Prophets, neither will they heare, though one rise from death again.

The ij. Sunday after Trinitie.

The Collect.

Did make vs to have a perpetuall feare and love of thy holy Name, for thou never failest to helpe and governe them whom thou dost by vs in thy steadfast love. Grant this, O God.

The Epistle.

1.Joh. 3.13

Miserell not, my brethren, though the world hate you. Wee know that wee are translated from death unto life, because we love the brethren. He that loueth not his brother, abideth in death. Whosoever hateth his brother, is a murderer. And ye know that no man slayeth man, eternall life abiding in him. Hereby perceiue wee love, because he gave his life for vs, and wee ought to give our lives for the brethren. But whoso hath this world, good, and seeth his brother have neede, and shutteth up his companion from him, how dwelleth the love of God in him?
Theij. Sunday after Trinitie.

My babes, let us not love in word, neither in tongue: but in deed and verity, hereby we know that we are of the verity, and can quiet our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Dearely beloved, if your heart condemn us not, then have we trust to Godward, and whatsoever we ask, we receive of him, because we keepe his Commandements, and doe those things which are pleasant in his sight. And this is his Commandement, that we beleue in the Name of his Sonne Jesus Christ, and love one another, as hee gau Commandement. And see that keepest his Commandements, dwelleth in him, and heem in him: and hereby we know that he abideth in vs, even by the Spirit which he hath gien vs.

The Gospel.

Certaine man ordained a great Supper, and bade many, and sent his servant at Supper time, to say to them that were bidden, Come, for all things are now ready. And they all at once began to make excuse. The first laid unto him, I have bought a farme, and I must needs goe and see it. I pray thee have me excused. And another said, I have bought five yoke of oxen, and I goe to proove them. I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. And the servant returned, and brought his master word againe thereof. Then was the goodman of the house displeased, and said to his servant, Goe out quickly into the streets and quarters of the Citie, and bring in hither the poore and seeble, and the halt and blinde. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto his servant, Goe out into the high wapes and hedges, and compass them to come in, that my house may be filled. For I say unto you, that none of these men which were bidden, shall taste of my Supper.
The iiij. Sunday after Trinitie.

The Collect.

O Lord, we beseech thee mercifully to heare vs, and unto whom thou hast given an heart to pray, grant that by thy mighty power wee may be defended, through Jesus Christ our Lord.

The Epistle.

2 Pet. 3. 5.

Submit your selves every man one to another, knit your selves together in lowliness of mind: For God resistent the proud, and giveth grace to the humble. Submit your selves therefore under the mighty hand of God, that he may exalt you when the time is come. Cast all your care upon him, for he careeth for you. Be sober, and watch: for your adversary the devil, as a roaring Lyon walketh about, seeking whom hee may devour: Whom resist stedfast in the faith, knowing that the same afflictions are appointed unto your brethren that are in the world. But the God of all grace which hath called you by his grace to his eternall glory by Christ Jesus, shall his owne selfe (after that you have suffered a little affliction) make you perfect, sattie, strong, and stable you. To him be glory and dominion for ever and ever. Amen.

The Gospel.

Luk. 15. 1.

They rebuked him all the Publicans and Sinners, so to heare him. And the Pharisees and Scribes murmured, saying: He receiveth Sinners, and eateth with them. But hee put soothe this Parable unto them, saying, What man among you, having an hundred sheepe (if hee lose one of them) both not leave ninety and nine in the wildernesse, and goeth after that which is lost, but till hee finde it? And when hee hath found it, hee layeth it on his shoulders with joy: and alleone as hee commeth home,
The iiij. Sunday after Trinitie.

Home, he calleth together his followers and neighbours, laying before them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either What woman, having ten groats, if she lose one, doth not light a candle and sweep the house, and seek diligently till she find it; and when she hath found it, she calleth her neighbours and her friends together, saying, Rejoice with me, for I have found the groat which I lost. Likewise I say unto you, that there is joy in the presence of the angels of God over one sinner that repenteth.

The iiij. Sunday after Trinitie.

The Collect.

O God the protector of all that trust in thee, without whom nothing is able; increase and multiply upon us thy mercies, that thou being our ruler and guide, we may so passe through things temporal, that we finally lose not the things eternall: Grant this, heavenly Father, for Jesus Christ, thy Son, Lord.

The Epistle.

Rom. 8:18.

Suppose that the afflictions of this life are not worthy of the glory which shall be shewed upon us. For the fervent desire of the creature itself, looking when the sons of God shall appear, because the creature is subdued to vanity against the will thereof, but for his will which hath subdued the same in hope. For the same creature shall be delivered from the bondage of corruption, into the glorious liberty of the sons of God. For we know that every creature groaneth with us also, and travaileth in pain, even unto this time: not only it, but we also which have the first fruits of the Spirit, groan in our bodies, and wait for the adoption of the children of God, even the deliverance of our bodies.
The Fifth Sunday after Trinity.

The Gospel.

Luke 6:36. Be ye merciful, as your Father also is merciful. Judge not, and ye shall not be judged. Condemne not, and ye shall not be condemned. Forgive, and ye shall be forgiven. Give, and it shall be given unto you: good measure, and pressed downe, and shaken together, and running over shall men give into your bosomes. For with the same measure that ye mete withall, shall other men mete to you againe. And he put forth a similitude unto them, Can the blinde leade the blinde? Doe they not both fall into the ditch? The disciple is not above his Master. Every man shall bee perfect, even as his Master is, why seest thou a mote in thy brothers eye, but considerest not the beam that is in thine owne eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye. When thou seekest not the beam that is in thine owne eye? First, thou hypocrite, cast out the beam out of thine owne eye, then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

The v. Sunday after Trinitie.

The Collect.

Blest Lord, wee beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Congregation may tostally serve thee in all godly quietness, through Jesus Christ our Lord.

The Epistle.

1 Pet. 3:8. Be ye all of one minde, and of one heart, love as brethren, bee pitiful, bee courteous, (meek,;) not rendring euill for euill, or rebeuke for rebuke: but contemnible blesse, knowing that yee are thereunto called, even that yee should bee heires of the blessing. For yee that doth long after life, and lonenes to see good days, let him refrains his
his tongue from euili, and his lips that they speake no guile.  
Let him eschew evil and doe good, let him lecke peace and  
enfume. For the eyes of the Lord are over the righteous,  
and his eares are open unto their prayers. Again, the face  
of the Lord is over them that doe evil. Moreover, who is  
hee that will harme you, if yee follow that which is good?  
Psea, happy are you if any trouble happen unto you for  
righteounesse sake. Be not ye afraid for any terror of them,  
nor be ye troubled: but sanctifie the Lord God in your  
hearts.

The Gospel.

I came to passe, that when the  
people preached upon him to heare  
the word of God, hee stood by the  
take of Genzareth, and saw two  
chippes stand by the lakes side, but  
the Fishermen were gone out of  
them; they were washing their nets.  
And he entered into one of the ships  
(which pertained to Simon) and  
prayed him that hee would shuift  
out a little from the land. And hee  
sate downe and taught the people out of the ship. When hee  
had left speaking, he laid unto Simon, L Aunch out into  
the deepe, and let slip your nets to make a draught. And  
Simon answered, and laid unto him, Master, wee have  
laboured all night, and have taken nothing: Nevertheless,  
at thy commandement I will looke foolish the nets. And  
when they had so done, they incaused a great multitude of  
theses. But their net brake, and they beleeved to theyr  
folowers which were in the other ship, that they should come  
and helpe them. And they came and filled both ships, that  
they lumke againe. When Simon Peter saw this, hee sat  
downe at Jesu knees, laping, Lord go from me, for I am a  
sinfull man. For he was astonished and all that were with him  
at the draught of chipes which they had taken: and so was  
also
The vj. Sunday after Trinitie.

also James and John the Stones of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not: from henceforth thou shalt catch men. And they brought the ships to land, and forsooke all, and followed him.

The vj. Sunday after Trinitie.

The Collect.

O God which hast prepared to them that love thee, such good things as passe mans understanding, pour into our hearts such love towards thee, that we loving thee in all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord.

The Epistle.

Rom. 6:3.

Now ye not, that all we which are baptized in Jesus Christ, are baptized to die with him: we are buried then with him by baptism into death, that likewise as Christ was raised from death by the glory of the Father, even so we also should walk in a new life. For if we be grafted in death like unto him, even so shall we be partakers of his holy Resurrection: knowing this, that our old man is crucified with him also, that the body of sinne might utterly be destroyed, that henceforth we should not be servants unto sinne. Wherefore if we be dead with Christ, we believe that we shall also live with him: knowing that Christ our Lord was raised from death, death hath no more power over him. For as touching that he died, he died concerning sinne once: and as touching that he liveth, he liveth unto God. Likewise consider ye also, that ye are dead as touching sinne, but are alive unto God through Jesus Christ our Lord.
The vij. Sunday after Trinity.

The Gospel.

Jesus said unto his Disciples, Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye cannot enter into the Kingdom of heaven. Ye have heard that it was said unto them of old time, Thou shalt not kill: Whosoever killeth, shall be in danger of judgement. But I say unto you, that Whosoever is angry with his brother without cause, shall be in danger of judgement. And Whosoever saith unto his brother, Raca, shall be in danger of a Councell: But Whosoever saith, Thou fool, shall be in danger of hell fire. Therefore, if thou offerest thy gift at the Altar, and there rememberest that thy brother hath ought against thee, leave there thine offering before the Altar, and go, and first reconcil thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him, lest at any time the adversary deliver thee to the Judge, and the Judge deliver thee to the minister, and then thou be cast into prison. Verily I say unto thee, Thou shalt not come out thence, till thou hast paid the uttermost farthing.

q The vij. Sunday after Trinity.

The Collect.

O, God of all power and might, which art the author and giver of all good things, graffe in our hearts the love of thy Name, encrease in vs true religion, nourish vs with all goodness, and of thy great mercie keepe vs in the same, through Jesus Christ our Lord.

The Epistle.

Speaketh greatly, because of the infirmity of your flesh. As ye have given your members servants to uncleanliness, so to iniquity from one iniquity to another: even so now give over your members servants unto righteousness, that ye may be sanctified. For when ye were servants of...
The viij. Sunday after Trinity.

of sinne, ye were void of righteousness. What fruit had ye seen in those things whereof ye are now ashamed: for the end of those things is death. But now are ye delivered from sinne, and made the servants of God, and have your fruit to be saucetised, and the end everlastinge life. For the reward of sinne is death, but eternall life is the gift of God, through Jesus Christ our Lord.

The Gospel.

Mark 8. 1.

In those days, when there was a very great company, and had nothing to eat, Jesus called his disciples unto him, and said unto them, I have compassion on the people, because they have been with me three days, and have nothing to eat; and if I send them away fasting to their own houses, they shall faint by the way: for divers of them came from farre. And his disciples answered him, Where should a man buy bread here in the wilderness, to satisfie these? And hee asked them, How many loaves have ye? They said, Seven. And he commanded the people to sit downe on the ground. And hee tooke the seven loaves, and when he had given thanks, he brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes: and when he had blessed, he commanded them also to be set before them. And they did eate, and were sufficed, and they tooke up of the broken meat that was left, seven baskets full. And they that did eate were about four thousand. And he sent them away.

The viij. Sunday after Trinity.

The Collect.

God whose providence is never deceived, wee humbly beseech thee, that thou wilt put away from vs all hurtful things, and give those things which be profitable for vs, through Jesus Christ our Lord.
he viij. Sunday after Trinitie.

The Epistle.


Beth'en, we are debtors, not to the flesh to live after the flesh: For if ye live after the flesh, ye shall die. But if ye through the Spirit mortifie the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage to fear any more: but ye have received the Spirit of adoption, whereby cry Abba, Father. The same Spirit witnesseth our spirit: We are the sons of God. If we be sons, then are we heirs, the heirs (I mean) of God, and heirs annexed Christ, so that we suffer with him, that we may also be glorified together with him.

The Gospel.

Matt. 7. 15.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravenous wolves: ye shall know them by their fruits. Do men gather grapes of thorns? or figges of thistles? Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit. Good tree cannot bring forth bad fruit, neither can a bad tree bring forth good fruits. Every tree that bringeth not forth good fruit is hewn down and cast into the fire, wherefore by their fruit ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven: but he that doeth the will of my Father which is in heaven, he shall enter into the Kingdom of heaven.

The ix. Sunday after Trinitie.

The Collect.

Rant to us, Lord, we beseech thee, the Spirit torule and do always such things as be righteous, that wee which cannot be without thee, may by thee be able to live according to thy will, through Jesus Christ our Lord.
B

Retyrn, I would not that ye should be igno-

rant, bow that our fathers were all under the

cloud, and all passed through the sea, and were

all baptised under Moses in the cloude, and in

the sea, and did all eate of one spirittuall meate,

and did all drinke of one spirittuall drinke: and

they dranke of the spirittuall Roche that followed them,

which Roche was Chrift. But in many of them had God

no delight: for they were ouerthrown in the wilder-nesse.

These are ensamples to vs, that we should not lust after evil

things, as they lusted: and that we should not be worship-

pers of images, as were some of them, according as it is

written: The people sate downe to eate and drinke, and

rode by to play. Neither lett vs be defiled with fornication, as

some of them were desiled with fornication, and fell in one

day thire and twenty thousand. Neither lett vs tempt Chrift,

as some of them tempted, and were destroyed of serpents.

Neither lett vs chuse any, as some of them murmured, and were

destroyed of the destroyer. All these things happened unto

them for examples: but are written to vs in remem-

brance, whom the ends of the world are come vpon. Where-

fore let him that thinketh hee standeth take heed lest hee fall.

There hath none other tentation taken you, but such as fol-

loweth the nature of man. But God is faithfull, which shall

t not suffer you to be tempted above your strength, but shall in

the midst of temptation make a way, that ye may be able to

bear it.

The Gospel.

Elus laid vnto his Disciples, There was a

certaine rich man which had a steward, and

the same was accused vnto him that hee had

wasted his goods. And hee called him, and

layd vnto him, how is it that I heare this of thee? Givt ac-

counts of thy stewardship, for thou mayst be no longer steward. The steward said vnto

himselfe, what shall I doe? for my master taketh alwa-

y from me the stewardship. I cannot dig, and to beg I am

 ashamed
The x. Sunday after Trinitie.

The Collect.

Let thy merciful ears, O Lord, be open to the prayers of thy humble servants: And that they may obtain their petitions, make them to ask such things as shall please thee, through Jesus Christ our Lord.

The Epistle.

Concerning spiritual things, brethren, I would not have you ignorant. Ye know that ye were Gentiles, and were not circumcised, being made the partakers of the elements of the world. Wherefore I declare unto you, that no man speaking by the Spirit of God, saith that Jesus is the Lord, but by the Holy Ghost. There are diversities of gifts, yet one Spirit. And there are differences of administrations, and yet one Lord. And there are divers manners of operations, and yet one God, which worketh all in all. The gift of the Spirit is given to every man to edifie withal. For to one is given through the Spirit the utterance of Wisedome, to another is given the utterance of Knowledge by
The x. Sunday after Trinitie.

by the same spirit, to another is given faith by the same spirit; to another the gift of healing by the same spirit; to another power to do miracles; to another to prophesie, to another judgement to discern spirits, to another divers tongues, to another the interpretation of tongues: And these all worketh the same spirit, dividing to every man a severall gift, even as he will.

The Gospel.

And when he was come thither to Hierusalem, he beheld the Temple, and wept on it, saying, If thou hadst knowne those things which belong unto thy peace, even in this thy day, thou wouldest take heed: but now are they hid from thine eyes. For the dayes shall come upon thee, that thine enemies shall cast a banke about thee, and compass thee round, and keep thee in on every side, and make thee even with the ground, and thy children which are in thee; And they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation. And he went into the Temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, Thy house is the house of prayer, but ye have made it a den of thieves. And he taught daily in the Temple.

The xj. Sunday after Trinitie.

The Collect.

O God, which declarest thy Almighty power, most chiefly in the giving mercy and pith: Give unto us a abundantly thy grace, that wee running to thy promises, may be made partakers of thy heavenly treasure, through Jesus Christ our Lord.
The Epistle.

I preached unto you, which ye have also accepted, and in which ye continue, by which ye are also saved: I doe you to wit after what manner I preached unto you, if ye keepe it, except yee haue beleued in baue: for first of all, I deliuered unto you that which I received, how that Christ died for our sinnnes, agreeing to the Scriptures, and that he was burried, and that he rose againe the third day according to the Scriptures, and that he was seene of Cephas, then of the twelue: after that, he was seene of moe then five hundred brethren at once, of which many remaine unto this day, and many are fallen asleepe. After that appeared he to James, then to all the Apostles, and last of all he was seene of me, as of one that was bose out of due time. For I am the least of the Apostles, which am not worthy to be called an Apostle, because I have persecuted the Congregation of God. But by the grace of God I am that I am: and his grace which is in me, is not in baue. But I laboured more abundantly then they all: yet not I, but the grace of God which is with mee. Therefore whether it were I, or they, so we preached, and so yee haue beleued.

The Gospel.

Christ told this parable unto certaine which trusted in themselves that they were perfect, and despised other. Two men went vp into the Temple to pray, the one a Pharisee, and the other a Publicane. The Pharisee stood and prayed thus with himselfe: God I thanke thee that I am not as other men are, extortioners, unjust, adulterers, or as this publicane. I fast twice in the weekes, I give tithes of all that I possess. And the Publicane standing afarre off, would not lift vp his eyes to heaven, but smote his beast, saying, God be mercifull to me a sinner. I tell you, this man departed home to his house justified more then the other. For every man that exalteth himselfe, shall be brought low: and he that humbleth himselfe, shall be exalted.


The xij. Sunday after Trinity.

The Collect.

Almighty and everlasting God, which art always more ready to heare, then we to pray, and art wont to give more then either we desire or deserve: powre downe upon vs the abundance of thy mercie, for-giving vs those things whereof our conscience is afraid, and givynge into vs that, that our prayer dare not presume to aske, through Jesus Christ our Lord.

The Epistle.

1. Cor. 3.4.

Wee trust haue wee through Christ to Godward, not that we are sufficient of our selves to think any thing as of our selves; but if we be able unto any thing, the same commeth of God, which hath made vs able to minister the new Testament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. If the ministration of death, through the letters figured in stones was glorious, so that the children of Israel could not behold the face of Moses for the glory of his countenance (which glory is done away;) why shall not the ministration of the Spirit be much more glorious: for if the ministration of condemnation be glorious, much more doth the ministration of righteousness exceede in glory.

The Gospel.

Mark 7.31.

Thus departed from the coasts of Tyre and Sidon, and came unto the Sea of Galilee, through the midsts of the coasts of the tenne cities. And they brought him one that was deafe, and had an impediment in his speech: and they prayed him to put his hand upon him. And when hee had taken him aside from the people, hee put his fingers into his tongue, and looked up to heauen, and sign'd, and sayd, and sayd straightway his
The xiij. Sunday after Trinitie.

his eares were opened, and the string of his tongue was loosed, and he spake plaine. And he commanded them that they should tell no man. But the more hee forbade them, so much the more a great deale they published, saying, Hee hath done all things well, hee hath made both the deale to heare, and the dumb to speake.

The xiij. Sunday after Trinitie.

The Collect.

A Mighty and mercifull God, of whose onely gift it commeth that thy faithfull people doe unto thee true and laudable service: Grant we beseech thee, that wee may so runne to thy heavenly promises, that wee fail not finally to attaine the same, through Jesus Christ our Lord.

The Epistle.

O Abraham and his seed were the promises made. He faith not. In his seeds, as of many: but in thy seed, as of one, which is Christ. This I say, that the Law which began afterward beyond foure hundred and thirtie yeeres, doth not disannul the Testament that was confirmed afore of God unto Christward, to make the promise of none effect. For if the inheritance come of the Law, it commeth not now of promise: But God gave it to Abraham by promise, wherefore then serveth the Law? The Law was added because of transgression (till the Seed came, to whom the promise was made) and it was ordained by Angels in the hand of a Mediator. A Mediator is not a Mediator of one; but God is one. Is the Law then against the promise of God? God forbid. For if there had been a Law given which could have given life, then no doubt righteousness should have come by the Law. But the Scripture concludeth all things under curse, that the promise by the faith of Jesus Christ should be given to them that believe.

The
The Gospel.

Hear ye the words of the Lord, which He spake unto the people. For I tell you that many Prophets and Kings have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them. And behold, a certain man stood by and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the Law? how readest thou? And he answered and said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thy selfe. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he willing to dulle him selfe, said unto Jesus, And who is my neighbour? Jesus answered and said, A certain man descended from Jerusalem to Jericho, and fell among thieves, which robbed him of his garments, and wounded him, and departed, leaving him half dead. And it chanced that there came downe a certaine Priest that same way, and when he saw him, he passed by. And likewise a Levite (when he went nigh to the place) saw him, and looked on him, and passed by. But a certaine Samaritane, as he journeyed, came unto him, and when he saw him, he had compassion on him, and went to him, and bound his wounds, and poured in oyle and wine, and set him on his owne beast, and brought him to a common inn, and made provision for him. And on the mornow when he departed, he toke out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come againe, I will repays thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said unto him, He that shewed mercy on him. Then said Jesus unto him, Go ye and do thou likewise.
The xiii. Sunday after Trinity.

The Collect.

A Mighty and Everlasting God, give unto us the increase of faith, hope and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord.

The Epistle.

Gal. 5. 16.

And walk in the Spirit, and fulfill not the lusts of the flesh. For the flesh lusteth contrary to the Spirit, and the Spirit contrary to the flesh. These are contrary one to another, so that ye cannot do whatsoever ye would. But if ye be led of the Spirit, then are ye not under the Law. The deeds of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatries, witchcraft, hatred, variances, emulations, wrath, strife, seditions, heresies, envying, wrath, drunkenness, and such like. I tell you before as I have told you in times past, that they which commit such things, shall not inherit the Kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, meekness, faithfulness, gentleness, temperance: against such there is no law. And truly that which is Christ's, have crucified the flesh, with the affections and lusts.

The Gospel.

Luke 17. 11.

It came to pass, that as Jesus went to Jerusalem, that he passed through Samaria, and Galilee. And as he entered into a certain town, there met him ten men, that were lepers, which stood afar off, and cried, saying, Master, have mercy on us. And when he saw them, he said unto them, Go, shew your selves unto the priests. And it came to pass, that as they went, they were cleansed.
The xv. Sunday after Trinitie.

when he saw that he was cleansed, turned back againe, and with a loud voyce praised God, and fell downe on his face at his feete, and gave him thanks. And the same was a Sama-
ritane. And Jesus answered and said, Are there not ten clenc-
sed? But where are those nine? There are not found that re-
turned againe to give God praise, save onely this stranger.
And he said vnto him. Arise, goe thy way, thy faith hath
made thee whole.

q The xv. Sunday after Trinitie.

The Collect.

Cepe we beseech thee, O Lord, thy Church, with thy perpetuall mercy: And because the frailtie of
man without thee cannot but fall, keepe us ever by
thy helpe, and lead us to all things profittable to our
saluation, through Jesus Christ our Lord.

The Epistle.

Gal. 4:17.

Celee how large a letter I have writ-
ten vnto you with my owne hand. As
many as desire with outward appear-
ance to please carnally, the same con-
strainte you to be circumcised, onely lest
they should suffer persecution for the
Crosse of Christ. For they themselues
which are circumcised, keepe not the
Law, but desire to have you circumc-
sed, that they might rejoice in your
flesh. God forbid that I should rejoice, but in the crosse of our
Lord Jesus Christ, whereby the world is crucified vnto me,
and I vnto the world. For in Christ Jesus, neither Circumci-
sion anasleth any thing at all, nor uncircumcision, but a new
creature. And as many as walk according unto this rule,
peace be on them & mercy, and upon Israel, that pertaineth to
God. From henceforth let no man put me to businesse: for I
beare in my body the marke of the Lord Jesus. Brethren, the
grace of our Lord Jesus Christ be with your Spirit. Amen.

The
The xvi. Sunday after Trinitie.

The Gospel.

O man can serve two masters: for either he shall hate the one, and love the other, or else loathe to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Be not careful for your life, what ye shall eat or drink, nor yet for your body, what raiment ye shall put on. Is not the life more than the food? and the body more than the body of raiment?

Behold the fowles of the ayre, for they sow not, neither do they reap, nor gather into the barnes, and your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking carefull thought, can addde one cubic into his stature? And why care ye for raiment? Consider the Lillies of the field how they grow, they labour not, neither do they spin: and yet I say unto you, that even Solomon in all his Royalty was not clothed like one of these. Wherefore if God so clothe the grass of the field, which though it stand to day, is to morrow cast into the fornice, shall he not much more doe the same for you, O ye of little faith? Therefore take no thought, saying, what shall we eat, or what shall we drink, or wherewith shall we be clothed? After all these things do the Gentiles seek. For your heavenly Father knoweth that ye have need of all these things. But rather seek ye first the kingdom of God, and the righteousness thereof, and all these things shall be added unto you. Care not then for the morrow, for to morrow day shall care for it seke. Sufficient into the day is the trauaille thereof.

The xvii. Sunday after Trinitie.

The Collect.

O God, we beseech thee, let thy continual pity cleanse and defend thy Congregation; and because it cannot continue in safety without thy favour, preserve it evermore by thy helpe and goodnesse, through Jesus Christ our Lord.
1 nexv. Sunday after Trinity.

The Epistle.

I desire that you faint not because of my tribulations that I suffer for your sakes, which is your praise. For this cause I bow my knees unto the Father of our Lord Jesus Christ, which is father of all that is called father in heaven and earth, that He would grant you according to the riches of his glory, that ye may be strengthened with might by His Spirit, in the inner man, that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, might be able to comprehend with all saints, what is the breadth, length, depth, and height, and to know the excellent love of the knowledge of Christ, that ye might be filled with all fulness, which commeth of God. Unto him that is able to doe exceeding abundantly above all that we ask or think, according to the power that worketh in us, be praise in the Congregation by Christ Jesus, throughout all generations from time to time. Amen.

The Gospel.

And it came to pass, that Jesus went into a city called Naim, and many of his Disciples were with him, and much people. When he came nigh to the gate of the city, behold, there was a dead man carried out, which was the only sonne of his mother, and she was a widow, and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, weepe not. And he came nigh and touched the Coffin: and they that bare him stood still. And he said, Young man, I lay unto thee, Arise. And he that was dead, sat up, and began to speake. And he delivered him to his mother. And there came a feare on them all, and they gave the glory unto God, saying, A great Prophet is risen among us, and God hath visited his people. And this rumour of him went forth througout all Judea, and througout all the regions which he came about.
The xvij. Sunday after Trinิตie.

The Collect.

Lord, wee pray thee, that thy grace may alwayes prevent and follow vs, and make vs continually to be given to all good workes, through Jesus Christ our Lord.

The Epistle.

(whiche is a prisoner of the Lords) Ephes 4.1:

\[\text{host you that you walke worthy of the vocation wherewith ye are called, with all lowlinesse and meekenesse, with humblenesse of minde, forbearing one another through love, and be diligent to kepe the unity of the spirit, through the bond of peace, being one body and one spirit, even as ye are called in one hope of your calling. Let there be but one Lord, one faith, one baptism, one God and Father of all, Which is above all, and through all, and in you all.}\]

The Gospel.

Chanced that Jesus went into the house of one of the chief Pharisees, to eate bread on the Sabbath day, and they watchted him. And behold, there was a certaine man before him which had the drople. And Jesus answered and spake unto the Lawyers and Pharisees, saying, Is it lawfull to heale on the Sabbath day? And they held their peace. And he tooke him, and healed him, and let him goe, and answered them, saying, Which of you shall have an Ass, or an Ox fallen into a pit, and wil not straightway pull him out on the Sabbath day? And they could not answer him againe to these things. He put forth also a similitude to the gheists, when he marked how they pleased to bee in the highest rooms, and said unto them, when thou art hidden to a wedding of any man, it not downe in the highest room, lest a more honourable man then thou bee hidden of him, and he that bade him and thee, come and lay to thee, Glue this man room; and thou begin with shame to take the lowest room. But rather when thou art hidden, goe and sit
Thexviiij. Sunday after Trinity.

in the lowest room, that when he that bade thee commeth, he may say unto thee, Friend, sit by higher; then shalt thou have worship in the presence of them that sit at table with thee. For whosoever exalteth himself, shall be brought low, and he that humbleth himself, shall be exalted.

The xviiij. Sunday after Trinity.

The Collect.

For, we beseech thee, grant thy people grace to avoid the infections of the devil, and with pure heart and mind to follow thee the only God, through Jesus Christ our Lord.

The Epistle.

Thank ye my God alwayes on your behalfe, for the grace of God which is given you by Jesus Christ, that in all things ye are made rich by him in all utterance, and in all knowledge, by which things the testimony of Jesus Christ was confirmed in you, so that ye are behinde in no gift. Waiting for the appearing of our Lord Jesus Christ, which shall also strengthen you to the end, that ye may be blameless in the day of the coming of our Lord Jesus Christ.

The Gospel.

When the Pharisees had heard that Jesus had put the Sadducees to silence, they came together, and one of them which was a Doctor of the Law, asked him a question, tempting him, and saying, Master, which is the greatest Commandement in the Law? Jesus said unto him, Thou shalt love the Lord thy God with all thine heart, and with all thy


The xix. Sunday after Trinitie.

The Collect.

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

The Epistle.

In my say, and tell it through the Lord, that ye henceforth walk not as other Gentiles walk, in vanity of their mind, while they are blinded in their understanding, being farre from a godly life; by the means of the ignorance that is in them; and because of the blindness of their hearts: which being past repentance, have given themselves over unto uncleannesse to worke all manner of uncleannesse, even with greediness. But ye have not to learn Christ, if so be that ye have heard him, and have been taught in him, as the truth is in Jesus (as concerning the conversation in times past) to lay from you the old man, which is corrupt according to the deceitful lusts, and to be renewed in the spirit of your mind, and to put on the new man, which after God is created righteousnesse, and true holinesse. Wherefore put away lying, and speake every man truly unto his neighbour, for judging
The xx. Sunday after Trinitie.

as we are members one of another. Be angry, but sinne not. Let not the Sun goe downe upon your wrath, neither give place to the backbiter. Let him that stoleth steal no more, but let him labour with his hands the thing that is good, that hee may give unto him that needeth. Let no filthy commu-nication proceed out of your mouth, but that which is good to edifie, withall, as oft as need is, that it may minister grace unto the hearers. And greene not the holy Spiri-t of God, by whom ye are sealed unto the day of redemption. Let all bitterness, and rage, and malice, and cursed speaking be put away from you, with all malitiousness.

Be ye courteous one to another, mercifull, forgiving one another, even as God for Christ"s sake hath forgiven you.

The Gospel.

Mat. 9. 1. Thus entered into a ship and passed over, and came unto his owne cite. And behold, they brought to him a man sick of the palsey, lying in a bed. And when Jesus saw the faith of them, he saith to the sick of the palsey, Sonne, be of good cheere, thy sines be for-given thee. And behold, certaine of the Scribes said within themselves, This man blesphemeth.

And when Jesus saw their thoughts, he saith, Wherefore thinke ye evil in your hearts? Whether is it easier to say, Thy sines be forgiven thee; or to say, Arise and walke? But that ye may know that the Sonne of man hath power to forgive sines in earth: Then saith he to the sick of the palsey, Arise, take up thy bed, and goe into thy house. And he arose and departed to his house. But the people that saw it, marvailed, and glorified God, which had given such power unto men.

The xx. Sunday after Trinitie.

The Collect.

Lighthed and mercifull God, of thy bountifull Goodness kepe vs from all things that may hurt vs: that wee being ready both in body and soule, may with free hearts accomplish those things that
The xx. Sunday after Trinitie.

that thou wouldest have done, through Jesus Christ our Lord.

The Epistle.

As yeed therefore how ye walke circu-

(pectly, not as unwise, but as Wise-

emen, redeeming the time, because the days are evil.

wherefore ye be ye not unwise, but understand

what the will of the Lord is, and be not drunk-

ken with wine, wherein is excess; but be ye

filled with the spirit, speaking to your selves in

panes, and spiritual songs, singing and making

melodie to the Lord in your hearts, giving thanks alwayes for

all things unto God the Father, in the Name of our Lord Je-

sus Christ, submitting your selves one to another in the feare

of God.

The Gospel.

Jesus said, The kingdom of heaven is like this:

to a man that was a King, which made a mar-

riage for his sonne, and sent forth his ser-

vants, to call them that were bidden to the

wedding: and they would not come. Again,

he sent forth other servants, saying, Tell

them which are bidden, Behold, I have prepared my dinner,

mine oxen and my fatlings are killed, and all things are rea-

die: come unto the marriage. But they made light of it,

and went their ways, one to his farme place, another to

his Merchandize, and the remnant tooke his servants, and

increased them shamefully, and sold them. But when the

King heard thereof, he was wroth, and sent forth his men of

warre, and destroyed those murderers, and burnt up their

citie. Then said he unto his servants, The marriage

deed is prepared, but they which were bidden, were not wo-

thy. Go ye therefore out into the high ways, and as many as

ye finde, bid them to the marriage. And the servants

went forth into the high ways, and gathered together all,
as many as they could finde, both good and bad: and

the wedding was furnished with guests. Then the King

came in to see the guests, and when he spied there a man

which
The xx. Sunday after Trinitie.

as we are members one of another. Be angry, but sinne not. Let not the Sun goe downe upon your wrath, neither give place to the backbiters. Let him that stole stole no more, but let him labour with his hands the thing that is good, that hee may give unto him that needeth. Let no filthy communication proceed out of your mouth, but that which is good to edifie withall, as oft as need is, that it may minister grace unto the hearers. Andgreeue not the holy Spirit of God, by whom ye are sealed unto the day of redemption. Let all bitterness, and flaming wrath, and railing, and cursed speaking be put away from you, with all malignitie. We pe courteous one to another, mercyfull, forgiving one another, even as God for Christes sake hath forgiven you.

The Gospel.

Thus entred into a ship and passed over, and came into his owne cite. And behold, they brought to him a man sicke of the palsy, lying in a bed. And when Jesus saw the faith of them, hee said to the sick of the palsy, Sonne, be of good cheere, thy sinnes bee forgiven thee. And behold, certaine of the Scribes said within themselves, This man blasphemeth. And when Jesus saw their thoughts, hee said, Wherefore thinke ye evil in your hearts; whether is it easier to say, Thy sinnes bee forgiven thee; or to say, Arise and walke: But that ye may know that the Sonne of man hath power to forgive sinnes in earth: Then said he to the sick of the palsy, Arise, take up thy bed, and goe unto thy house. And he arose and departed to his house. But the people that saw it, maruellled, and glorified God, which had given such power unto men.

The xx. Sunday after Trinitie.

The Collect.

A mighty and mercyfull God, of thy bountiefull goodnesse keepe vs from all things that may hurt vs: that wee being ready both in body and soule, may with free hearts accomplish those things that
The xx. Sunday after Trinitie.

That thou wouldst have done, through Jesus Christ our Lord.

The Epistle.

Take heed therefore how ye walk circumspectly, not as vanity, but as wise men, understanding the time, because the days are evil.

Wherefore be ye wise, be not drunk with wine, wherein is excess; but be filled with the Spirit, speaking to your neighbours in psalms and hymns, and spiritual songs, singing and making melody to the Lord in your hearts, giving thanks always for all things unto God the Father, in the Name of our Lord Jesus Christ, submitting your wills one to another in the fear of God.

The Gospel.

Elias said, The kingdom of heaven is like this to a man that was a king, which made a marriage for his son, and sent forth his servants, to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner, mine oxen and mine fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farme place, another to his merchandize, and the remnant took his servants, and insulted them shamefully, and slew them. But when the king heard thereof, he was wroth, and sent forth his minister, and burned down their city. Then said he unto his servants, The marriage is prepared, but they which were bidden, were not worthy. Go ye therefore out into the high ways, and as many as ye find, bid them to the marriage. And the servants went forth into the high ways, and gathered together all, as many as they could find, both good and bad: and the wedding was furnished with guests. Then the king came in to see the guests; and when he saw there a man which
The xxj. Sunday after Trinitie.

which had not on a wedding garment, hee said unto him, friend, how camest thou in hither, not having a wedding garment? And he was even speechlesse. Then said the King to the ministers, Take and binde him hand and foot, and cast him into outer darkness, there shall be weeping and gnashing of teeth. For many be called, but few are chosen.

The xxj. Sunday after Trinitie.

The Collect.

Blest be thy merciful Lord, to thy faithfull people, pardon and peace, that they may be cleansed from all their lines, and serve thee with a quiet minde, through Jesus Christ our Lord.

The Epistle.

In breschen, be strong through the Lord, and through the power of his might. Put on all the armour of God, that ye may stand against all the assaults of the devil. For we wrestle not against flesh and blood, but against power, against worldly rulers, even governors of the darkness of this world, against spiritual wickedness in heavenly things. Wherefore take unto you the whole armour of God, that ye may be able to resist in the evil day, and stand perfect in all things. Stand therefore, and your loynes girt with the truth, having on the breastplate of righteousness, and having shoes on your feet, that you may be prepared for the Gospel of peace. Above all take the shield of faith, wherewith ye may quench all the fiery darts of the wicked, and take the helmet of saluation, and the sword of the Spirit, which is the word of God. And pray always with all manner prayer and supplication in the Spirit, and watch thereunto with all intentness and supplication, for all Saints, and for me, that vederence may be given unto me, that I may open my mouth freely, to utter the secrets of the Gospel, (whereof I am a messenger in bonds) that therein I may speak freely as I ought to speake.
The xxij. Sunday after Trinity.

The Gospel.
Here was a certain ruler, whose sonne was sicke at Capernaum. Alas as the same heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come downe and heale his sonne, for he was euen at the point of death. Then said Jesus vnto him, Except ye see signes and wonders, ye will not beleue.

The ruler said vnto him, Sir, come downe or ever that my sonne die. Jesus saith vnto him, Go ye thy way, thy sonne liueth. The man beleued the word that Jesus had spoken vnto him, and he went his way. And as he was going downe, the servants met him, and told him, saying, Thy sonne liueth. Then enquired he of them the houre when he began to amend. And they said vnto him, Yesterday at the seuenthe houre the fever left him. So the father knew that it was the same houre in the which Jesus said vnto him, Thy sonne liueth. And he beleued, and all his householde. This is againe the second miracle that Jesus did when he was come out of Judea into Galilee.

The xxij. Sunday after Trinity.

The Collect.

O Lord, we beseech thee to keep thy householde the Church in continuall godlineesse, that through thy protection it may be free from all adversitie, and devotedly given to serve thee in good worke, to the glory of thy Name, through Jesus Christ our Lord.

The Epistle.

Thanke my God. With all remembrance of you alyways in all my prayers for you, and pray with gladnessesse, because ye are come into the fellowship of the Gospel, from the first day untill now: and am surelly certeined of this, that he which hath begun a good worke in you, shall performe it, untill the day of Jesus Christ, as it behoveth.
bcommeth me that I shalbe judge of you all, because I have
you in my heart, forasmuch as ye are all companions of grace
with me, even in my bonds, and in the defending and esta-
blishing of the Gospel. For God is my record, how greatly I
long after you all, from the very heart root in Jesus Christ.
And this I pray, that your love may increase yet more and
more in knowledge, and in all understanding, that ye may ac-
cept the things that are most excellent, that ye may be pure,
and such as offend no man, until the day of Christ, being filled
with the fruit of righteousness, which commeth by Jesus
Christ, unto the glory and praise of God.

The Gospel.

Peter said unto Jesus, Lord, how oft shall I
forgive my brother, if he sin against me seven
times seven times: Jesus saith unto him, I lay
not unto thee, Until seven times seven times.
Therefore is the Kingdom of heaven likened unto a certain
man that was a King, which would take accounts of his ser-
nants. And when he had begun to reckon, one was brought
unto him, which ought him ten thousand talents: but so as
much as he was not able to pay, his Lord commanded him
to be sold, and his wife and children, and all that he had, and
payment to be made. The servant fell downe, and besought
him, saying, Sir, have patience with me, and I will pay thee
all. Then had the Lord pitie on that servant, and looke him,
and forgave him the debt. So the same servant went out, and
found one of his fellows which ought him an hundred pence:
and he laid hands on him, and tooke him by the throat, say-
ing, Pay that thou owes. And his fellow fell downe, and
besought him, saying, Have patience with me, and I will pay
thee all. And he would not, but he went and cast him into prison,
till he should pay the debt. So when his fellows saw what
was done, they were very sorry, and came and told unto their
Lord all that had happened. Then his Lord called him, and
said unto him, O thou ungracious servant, I forgave thee all
that debt when thou beseekest me: shouldst not thou also
have had compassion on thy fellow, even as I had pitie on
thee?
The xxij. Sunday after Trinitie.

And his Lord was wroth, and delivered him to the Gaolers, till hee should pay all that was due unto him. So likewise shall my heavenly Father doe also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The xxij. Sunday after Trinitie.

The Collect.

Od our refuge and strength, which art the author of all godliness, be ready to heare the devout prayers of thy Church: and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord.

The Epistle.

Re: the followers together of me, and looke on them which walke, even so as ye have vs for an example. For many walke of whom I have told you often, and now tell you weeping, that they are the enemies of the Cross of Christ, whose end is damnation, whose belly is their god, and glory to their shame, which are worldly minded. But our conversation is in heaven, from whence we looke for the Saviour, even the Lord Jesus Christ, which shall change our vile body, that it may be like unto his glorious body, according to the working, whereby he is able also to subdue all things unto himselfe.

The Gospel.

Then the Pharisees went out and took counsel how they might ensnare him in his words. And they sent out unto him their Disciples with Herods servants, saying, Master, we know that thou art true, and teachest the way of God truly, neither carest thou for any man: for thou regardest not the outward appearance of men. Tell vs therefore, how thinkest thou? Is it lawfull that tribute bee given unto Caesar, or not? But Jesus perceiving their wickednesse, said, Why tempt ye me, ye hypocrites? Shew me the tribute money: and they took him a penny. And
The xxiiij. Sunday after Trinitie.

He said unto them, whose is this image and superscription? They said unto him, Cæsars. Then said he unto them, Give therefore unto Cæsar, the things which are Cæsars, and unto God, those things which are Gods. When they heard these words, they marvelled, and left him, and went their way.

The xxiiij. Sunday after Trinitie.

The Collect.

Did we beseech thee, alforde thy people from their offences, that through thy bountiful goodness we may be delivered from the bands of all those snares, which by our frailty we have committed. Grant this, &c.

The Epistle.

Colossians 1:3.

We give thanks to God the Father of our Lord Jesus Christ, always for you in our prayers, for we have heard of your faith in Christ Jesus, and of the love which ye have to all Saints, for the hopes sake which is laid up in store for you in heaven. Of which hope ye have heard before by the true word of the Gospel, which is come unto you, even as it is into all the world, and is fruitful, as it is also among you, from the day in which ye heard of it, and had experience in the grace of God through the truth, as ye learned of Epaphras our dear fellow servant, which is for you a faithful minister of Christ, which also declared unto us your love which ye have in the spirit. For this cause we also, even since the day we heard of it, have not ceased to pray for you, that the God of our Lord Jesus Christ, the Father of glory, would give to you the spirit of wisdom and revelation in the knowledge of him, the eyes of your minds being enlightened; that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power, towards them that believe, according to the power that worketh in you within you, to usward mighty for the coming of his glory. To whom be glory for ever. Amen.
The xxv. Sunday after Trinity.

The Gospel.

While Jesus spake unto the people, behold, there came a certain ruler and worshipped him laying his maimed hand upon him, and said, "If I may touch but even his saddle, I shall be safe." But Jesus turned him about, and when he saw her, he said, "Daughter, be of good comfort, thy faith hath made thee safe." And the woman was made whole even in the same time. And when Jesus came into the ruler's house, and saw the ministers and people making a noyse, he said unto them, "Get thee hence, for the maid is not dead, but sleepeth." And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and said, "Daughters, arise." And the damosell arose. And thus noyse was abroad in all that land.

The xxv. Sunday after Trinity.

The Collect.

O Lord, the wisest of thy faithful people, that thou plentifully bringest forth the fruit of good works, may of thee be plentifully rewarded, through Jesus Christ our Lord. Amen.

The Epistle.

Blest, is the time commeth, saith the Lord: that I will raise by the righteous Branch of David, which King shall beare rule, and he shall prosper with quietness, and shall let by equity and rightoustnesse againe in earth. In his time shall Juda be saved, and Israel shall dwell without fear. And this is the Name that they shall call him, even the Lord our rightoustnesse. And therefore behold, the time commeth, saith the Lord,
Lord, that it shall be no more said, The Lord liueth, which brought the children of Israel out of the land of Egypt: but the Lord liueth, which brought you forth and led the feeo of the house of Israel out of the North land, and from all countries where I have scattered them, and they shall dwell in their owne land againe.

The Gospel.

Then Jesus lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may easie: This he said to prooue him, for hee himselfe knew what he would doe. Philip answered him, Two hundred pence-Worth of bread are not sufficient for them, that every man may take a little.

One of his Disciples (Andrew Simon Peter's brother) said unto him, There is a lad here, which hath five barley loanes and two fishes, but what are they among so many: And Jesus said, Make the people sit downe. There was much grass in the place. So the men sat downe in number about five thousand. And Jesus took the bread, and when hee had given thankes he gave to his Disciples, and the Disciples to them that were set downe, and likewise of the fishes as much as they would. When they had eaten enough, he saith unto his Disciples, Gather up the broken meate which remaineth, that nothing bee lost. And they gathered it together, and filled twelve baskets with the broken meate of the five barley loanes, which broken meate remained unto them that had eaten. Then those men (when they had seene the miracle that Jesus did) said, This is of a trueth the same Prophet that should come into the world.

If there be any moe Sundayes before Advent Sunday, to supply the fame shall be taken the Service of some of those Sundayes, that were omitted betweene the Epiphany, and Sepuagefima.
Saint Andrewesday.

The Collect.

A Mighty God, which didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Sonne Jesus Christ, and followed him without delay; grant unto vs all, that we being called by thy holy word, may sozith with gite over our selves obediently to fulfill thy holy Commandements, through the same Jesus Christ our Lord.

The Epistle.

If thou acknowledge with thy mouth that Jesus is the Lord, and beleue in thy heart that God raised him by from death, thou shalt be safe. For to beleue with the heart is sufficeth, and to knowledge with the mouth, maketh a man safe. For the Scripture saith, Whosoever beleueth on him, that shall be confounded. There is no difference between the Jew and the Gentile: For one is Lord of all, which is rich unto all that call upon him. For who soever doth call on the Name of the Lord, shall be safe. How then shall they call on him, on whom they have not beleuen? How shall they beleue on him, of whom they have not heard? How shall they hear without a Preacher? And how shall they preach without they be sent? As it is written, How beautiful are the feet of them which bring tidings of peace, and bring tidings of good things. But they have not all obeyed to the Gospel. For Elay saith, Lord, Who hast beleuen our sayings. So then faith commeth by hearing, and hearing by the word of God. But I ask, Have they not heard? No doubt their sound went out into all lands, and their words into the ends of the world. But I demand
S. Thomas the Apostle

demand whether Israel did know o? no: First Moses saith. I will provoke you to enmity by them that are no people, by a foolish nation I will anger you. Slap after that is bold, and faith, I am found of them that fought me not, I am manifest unto them that asked not after me. But against Israel they faith. All day long have I stretched forth my hands unto a people that believe not, but speaketh against me.

The Gospel.

Mat. 4. 18.

S Jesus walked by the Sea of Galilee, he saw two brethren, Simon which was called Peter, and Andrew his brother, casting a net into the Sea (for they were fishes) and he faith unto them, Follow me, and I will make you to become fishes of men. And they straightway left their nets, and followed him. And when he was gone forth from thence, he saw other two brethren, James the sonne of Zebedee, and John his brother, in the ship with Zebedee their father, mending their nets, and he called them. And they immediately left the ship and their father, and followed him.

S. Thomas the Apostle.

The Collect.

Almighty and everlasting God, which for the most confirmation of the Faith, didst suffer thy holy Apostle Thomas to be doubtfull in thy Sonne resurrection: grant us so perfectly, and without all doubt to believe in thy Sonne Jesus Christ, that our Faith in thy sight never be reprooned. Hearc us, O Lord, through the same Jesus Christ, to whom with thee the holy Ghost, be all honour, &c.

The Epistle.

Now are ye not strangers, nor forreiners, but citizens with the Saints, and of the household of God. Ye are built upon the foundation of the Apostles and Prophets, Jesus Christ himselfe being the head corner stone; in whom what building
The Conversion of S. Paul.

For ever coupled together, it growth into an holy Temple of the Lord, in whom ye all are built together, to be an habitation of God through the holy Ghost.

The Gospel.

Thomas one of the twelve, which is called Didymus, was not with them when Jesus came. The other Disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I see in his hands the print of the nayles, and put my finger into the print of the nayles, and thrust my hand into his side, I will not believe. And after eight days, againe his Disciples were within, and Thomas with them. Then came Jesus when the doores were shut, and stood in the midst, and said, Peace be unto you. And after that, he said to Thomas, Behold my finger, and see my hands, and behold my side, and be not faithlesse, but believing. Thomas answered and said unto him, My Lord, and my God. Jesus said unto him, Thomas, because thou hast seen mee, thou hast beleued. Blessed are they that have not seen, and yet have beleued. And many other signes truly did Jesus in the presence of his Disciples, which are not written in this booke. These are written, that ye might beleue, that Jesus Christ is the Sonne of God, and that (in beleuing) ye might have life through his Name.

The Conversion of S. Paul.

The Collect.

O God which hast taught all the world through the preaching of thy blessed Apostle S. Paul, grant we beleech thee, that we which have his wonderful Conversion in remembrance, may follow and fulfill thy holy doctrine that he taught, through Jesus Christ our Lord.
And Saul yet breathing out threatenings and slaughters against the disciples of the Lord, went unto the high priest, and desired of him letters to carry to Damascus, to the Synagogues, that if he found any of this way (were they men or women) he might bring them bound to Jerusalem. And when he had journeyed, it was once as he was come nigh to Damascus, suddenly there shined round about him a light from heaven, and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, What art thou Lord? And the Lord said, I am Jesus whom thou persecutest. It is hard for thee to kick against the pricks. And he fell both trembling and astonied, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. The men which journeyed with him, stood amazed, hearing a voice, but seeing no man. And Saul arose from the earth, and when he had opened his eyes, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat, nor drink. And there was a certain disciple at Damascus named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold I am here Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and seek in the house of Judas after one called Saul of Tarsus. For behold he prayeth, and hath sene in a vision, a man named Ananias, coming in unto him, and putting his hands on him, that he might receive his sight. Then Ananias, as he had answered, Lord, I have heard by many of this man, how much evil he hath done to thy Saints at Jerusalem. And here be hath authority of the high priests to bind all that call on thy Name. The Lord said unto him, Go, thy way, for he is a chosen vessel unto me, to becast my Name before the Gentiles, and Kings, and the children of Israel. For I will shew him how great things he must suffer for my Name's sake. And Ananias went his way, and entered into the house, and put his hands on him, and said, Brother Saul, the Lord that
The purification of S. Mary.

that appeared unto thee in the way as thou cam'st, beth sent me, that thou mightest receive thy sight, and be filled with the holy Ghost. And immediately there fell from his eyes as it had been scales, and he received sight, and arose, and was baptized, and received meat, and was comforted. Then was Saul certaine days with the disciples which were at Damascus. And straightway he preached Christ in the Synagogues, how that he was the Sonne of God. But all that heard him were amazed, and said, Is not this he that spoiled them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the high Priests: But Saul increased the more in strength, and confounded the Jewes which dwelt at Damascus, affir-ming that this was very Christ.

The Gospel.

Pert answered, and said unto Jesus, Behold, wee have forsaken all, and followed thee, What shall we have therefore? Jesus said unto them, Verely I say unto you, that when the Sonne of man shall sit on the seat of his Majesty, ye that have followed me in the regeneration, shall sit also upon twelve seats, and judge the twelve tribes of Israel. And every one that forsaketh house, or brethen, or sister, or father, or mother, or wife, or children, or lands for my Name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

The Purification of Saint Mary

the Vergine.

The Collect.

Almighty and everlasting God, we humbly beseech thee, O Master, that as thy only begotten Son was this day presented in the Temple in substance of our flesh: so grant that we may be presented unto thee with pure and cleane minds, by Jesus Christ our Lord.

L 3

The
Saint Matthias day.

The Epistle.

The same that is appointed for the Sunday.

The Gospel.

When the time of her purification, (after the Law of Moses) was come, they brought him to Jerusalem, to present him to the Lord (as it is written in the Law of the Lord: Every man-child that first openeth the matrix, shall be called holy to the Lord) and to offer (as it is said in the Law of the Lord) a pair of Turtle doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simon, and the same man was just and godly, and looked for the consolation of Israel, and the holy Ghost was in him. And an answer were had he received of the holy Ghost, that he should not see death, except he first saw the Lord Christ. And he came by inspiration into the Temple.

The Collect.

Almighty God, which in the place of the traitour Judas, didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; grant that the Church being always preserved from false Apostles, may be ordered and guided by faithful and true pastors, through Jesus Christ our Lord.

The Epistle.

In those days Peter stood up in the midst of the disciples, and said, (The number of names that were together, were about an hundred and twenty.) Ye men and brethren, this Scripture must needs have been fulfilled, which the holy Ghost, through the mouth of David spake before of Judas, which was guide to them that took Jesus. For he was
was numbered with us, and had obtained fellowship in this ministry. And the same also (now possessed a plot of ground with the reward of iniquity) and when he was numberd, burst asunder in the middles, and all his bowels gushed out. And it was known to all the inhabitants of Jerusalem, (so much that the same field is called in their mother tongue, Acheldama, that is by way, The bloody field, For it is written in the book of Psalmes, Let his habitation be void, and no man dwell in it; and his bishoprick let another take. Whosoever of these men which have companied with us (all the time that the Lord Jesus had his conversation among us, beginning at the Baptisme of John, unto that same day that he was taken up from us) multitude observed, to be a witness against us of his resurrection. And they appointed two: Joseph, which was called Barabas (Whose surname was Judas) and Matthias. And when they prayed, they said, Thou, Lord, which knowest the hearts of all men, (show whether of these two thou hast chosen, that he may take the room of this Dimsion and Apostleship, from which Judas by transgression fell, that he might goe into his owne place. And they gave forth their lots; and the lot fell on Matthias, and he was counted with the eleven Apostles.

The Gospel.

Matt. 11:25

B that time Jesus answered, and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast shewed them unto babes: Merely, Father, even so was it thy good pleasure. All things are given unto me of my Father: and no man knoweth the Sonne but the Father; neither knoweth any man the Father, but the Sonne, and he to whomsoever the Son will open him. Come unto me, all ye that labour and are laden, and I will ease you. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls: for my yoke is easy, and my burden is light.
Annunciation of the Virgin Mary.

The Collect.

We beseech thee, Lord, powre thy grace into our hearts, that as we have knowne Christ thy Son's incarnation by the message of an Angel: so by his Croste and Passion wee may be brought unto the glory of his Resurrection, through the same Christ our Lord.

The Epistle.

Isai 7:10. God spake once againe to Ahaz, saying, Require a token of the Lord thy God, whether it be toward the depth beneath, or toward the height above. Then said Ahaz, I will require none, neither will I tempt the Lord. And he said, Hearken to me, ye of the house of David: Is it not enough for you that ye be grievous unto men, but ye must grieve my God also? And therefore the Lord shall give you a token: Behold, a Virgin shall conceive and bear a Son, and thou his mother shall call his name Emmanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

The Gospel.

Luke 1:26. And in the sixth moneth the Angel Gabriel was sent from God into a city of Galilee named Nazareth, to a Virgin espoused to a man, whose name was Joseph, of the house of David, and the Virgin's name was Mary. And the Angel went in unto her, and said, Hail! full of grace, the Lord is with thee. Blessed art thou among women. When she saw him, she was astonished at his saying, and cast in her mind what manner of salutation that should be. And the Angel said unto her, Fear not, Mary, for thou hast found grace with God: Behold, thou shalt conceive in thy womb, and bear a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of
Saint Markes day.

of the highest. And the Lord God shall give unto him the seat of his father David, and he shall reign over the house of Jacob for ever, and of his Kingdom there shall be none end. Then said Mary to the Angel, how shall this bee, seeing I know not a man? And the Angel answered, and said unto her, The holy Ghost shall come upon thee, and the power of the highest shall overshadow thee. Therefore also that holy thing which shall be borne, shall be called the Sonne of God. And behold, thy cousin Elizabeth, shee hath also conceived a sonne in her old age, and this is the sixth moneth, which was called barren: for with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord, be it done to me according to thy word. And the Angel departed from her.

Saint Markes day.

The Collect.

 Almighty God, which hast instructed thy holy Church with the heavenly doctrine of thy Evangelist S. Marke, give us grace, that we be not like children, carried away with every blast of vaine doctrine : but firmly to be established in the truth of thy holy Gospel, through Jesus Christ our Lord.

The Epistle.

For every one of us is given grace according to the measure of the gift of Christ, wherefore he saith, When hee went up on high, he led captivity captive, and gave gifts unto men. That hee ascended, what meaneth it, but that hee also descended first into the lower parts of the earth? Hee that descended, is even the same also that ascended by above all heavens, to fulfill all things. And the very same made some Apostles, some Prophets, some Evangelists, some Shepherds, and teachers, to the edifying of the Saints, to the worke and administration, even to the edifying of the body of Christ, till we all come to the unity of the Faith, and knowledge of the Sonne of God, unto a perfect man, into the measure of the
the full perfect age of Christ: that we henceforth should be
no more children, walking and carried about with every
wind of doctrine, by the witness of men, through faschines,
whereby they lay in wait for vs to deceive vs. But let vs fol-
low the truth in love, and in all things grow in ym whicb
is the head, even Christ: in whom if all the body be coupled
and knit together throughout every join, whereby one
ministereth to another (according to the operation, as every
part hath his measure), he increaseth the body unto the edif-
ing of it selke through love.

The Gospel

Joh. 15:1

Am the true Vine, and my Father is
an husbandman. Every branch that
beareth not fruit in me, he will take
away: and every branch that bea-
reth fruit, will he purge, that it may
bring forth more fruit. Now are ye
cleared through the word which I have
spoken unto you. Abide in me, and I
in you. As the branch cannot bear
fruit of it selfe, except it abide in the Vine: no more can ye,
except ye abide in me. I am the Vine, ye are the branches.
He that abideth in me, and I in him, the same bringeth forth
much fruit. For without me ye can do nothing. If a man
abide not in me, he is cast forth as a branch, and is withered,
and men gather them, and cast them into the fire, and they
burne. If ye abide in me, and my words abide in you, as ye
what ye will, and it shall be done for you. Herein is my Fa-
ther glorified, that ye bear much fruit, and become my Dis-
ciples. As the Father hath loved me, even so also have I
loved you: continue you in my name. If ye keep my Com-
mandements, ye shall abide in my love, even as I have kept
my Father’s Commandements, and abide in his love. These
things have I spoken unto you, that my joy might remain
in you, and that your joy might be full.

Saint
S. Philip and James day.

The Collect.

A Mighty God, whom truly to know is everlasting life: grant us perfectly to know thy Sonne Jesus Christ to be the way, the Truth, and the Life, as thou hast taught S. Philip and other the Apostles, through Jesus Christ our Lord.

The Epistle.

James the servant of God, and of the Lord Jesus Christ, sendeth greeting to the twelve Tribes which are scattered abroad. My brethren, count it for an exceeding joy, when ye fall into divers temptations: knowing this, that the triyng of your faith gendereth patience, and let patience have her perfect worke, that ye may be perfect and found, lacking nothing. If any of you lacke wisedome, let him aske of him that giveth it, even God, which giveth to all men indifferently, and calleth no man in the teeth, and it shall be given him. But let him aske in faith, and waue not. For he that doubteth, is like a waue of the Sea, which is toke of the winds, and tossed with violence: neither let that man think, that he shall receive any thing of the Lord. A waueing minded man is unstable in all his wayes. Let the brother which is of lowe degree, rejoyce when he is exalted. Againe, let him that is rich, rejoyce when he is made low: For even as the flower of the grasse shall hee passe away. For as the Sunne riseth with heat, and the grasse withereth, and his flower falleth away, and the beauty of the fashion of it perisheth: even so shall the rich man perish in his wayes. Happy is the man that endureth temptation: for when he is tried, he shall receive the Crown of life, which the Lord hath promised to them that love him.
No Jesus said unto his Disciples, Let not your hearts be troubled. Ye believe in God, believe also in me. In my Father's House are many mansions. If it were not so, I would have told you. I go to prepare a place for you: And if I go to prepare a place for you, I will come againe, and receive you even unto my selfe, that where I am, there may ye be also. And whither I goe, ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how is it possible for vs to know the way: Jesus saith unto him, I am the way, and the Truth, and the Life. No man commeth to the Father but by mee. If ye have known me, ye have known my Father also: And now ye know him, and have seen him. Philip saith unto him, Lord, shew vs the Father, and it sufficeth vs. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen my Father: How sayst thou then, Shew vs the Father? Belieuenoth thou, that I am in the Father, the Father in me? The words that I speak unto you, I speake not of myselfe: but the Father that dwelleth in me, is he that doth the Works. Belieuen me that I am in the Father, and the Father in me: or else belieuen me for the works sake. Verily, verily I saye unto you, He that belieueth on me, the works that I do, the same shall he do also: and greater works than these shall he do, because I goe unto my Father, and whatsoever ye ask in my Name, that will I do, that the Father may be glorified by the Sonne. If ye that unke anything in my Name, I will do it.

S. Barnabas the Apostle.

The Collect.

O Almighty, which hast endued thy holy Apostle Barnabas with singular gifts of the holy Ghost: let us not be destitute of thy manifold gifts, nor yet of grace, to vie them alway to thy honour
honour and glory, through Jesus Christ our Lord.

The Epistle

1stings of these things came unto the ears of the Congregation which was in Hierusalem. And they sent forth Barnabas that he should goe unto Antioch. Which when hee came, and had seene the grace of God, was glad, and exhorted them all, that with purpose of heart they would continually cleare unto the Lord. For hee was a good man, and full of the Holy Ghost, and of faith, and much people was added unto the Lord. Then departed Barnabas to Tarsus to seeke Saul: and when he had found him, hee brought him unto Antioch. And it chanced that a whole yeere they had their conversation with the Congregation there, and they taught much people, insomuch that the Disciples of Antioch were the first that were called Christians. In those daies came Prophets from the City of Hierusalem unto Antioch. And ther stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world: which came to passe in the Emperour Claudius daies. Then the Disciples, every man according to his ability, purposed to send succour unto the brethren which dwelt in Judea: Which thing they also did, and sent it to the Elders by the hands of Barnabas and Saul.

The Gospel

This is my Commandement, that ye love onee together as I have loved you. Greater love hath no man then this, that a man bestow his life for his friends. Yee are my friends, if yee doe whatsoever I command you. Henceforth call I not you servants: for the servant knoweth not what his lord doeth: but yee have I called friends, for all things that I have heard of my Father, I have opened unto you. Yee have not chosen me, but I have chosen you, and ordained you to go
S. John Baptist.

and bring forth fruit, and that your fruit should remaine; that whatsoever ye aske of the Father in my Name, he may give it you.

Saint John Baptist.

The Collect.

A

Mighty God, by whose providence thy servant John Baptist was wonderfully borne, and sent to prepare the way of thy Son our Saviour by preaching of penance: make us so to follow his doctrine and holy life, that we may truly repent, according to his preaching, and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake, through Jesus Christ our Lord.

The Epistle.

Ely 40.1.

Be of good cheer my people. Say Prophets, comfort my people, saith your God, comfort Jerusalem at the heart, and tell her that her travaile is at an end, that her offence is pardoned, that she hath received of the Lord's hand sufficient correction for all her sinnen. A voice cried in the wilderness, Prepare the way of the Lord in the wilderness, make straight the path of our God in the desert. Let all valleys be exalted, and every mountain and hill be made low. What so is crooked, let it be made straight, and let the rough be made plaine fields. For the glory of the Lord shall appear, and all flesh shall see it. For why: the mouth of the Lord hath spoken it. The same voice spake, Now cry. And the Prophet answered, what shall I cry? That all flesh is grassle, and that all the goodliness thereof is as the flower of the field. The grassle is withered, the flower falleth away. Even so is the people as grassle, when the breath of the Lord bloweth upon them. Nevertheless whether the grassle wither, or that the flower fade away, yet the word of our God endureth for ever. Go ye unto the high hill (O Sion) thou that bringest good tidings, lift up thy voice with power, O thou Preacher Jerusalem; lift it up without fear, and say
Saint John Baptists day.

Luke 1:57

The Gospel.

Elizabeth's time came that she should be delivered, and she brought forth a son. And her neighbors and her cousins heard all how the Lord had showed great mercy upon her; and they rejoiced with her. And it came to pass, that in the eighth month the child shall come to the womb of his mother. And his mother answered and said, Not so; but his name shall be called John. And they said unto her, There is none of thy kindred that is named after this name. And she answered and said, It is as the Lord hath said unto me. And the child grew, and waxed strong in spirit, and was in the inne of his mother until the day of his baptism. And the child was full of the Holy Ghost; and he began to declare the works of God. Praise be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up a horn of salvation unto his espoused servant David, even as he promised by the mouth of his holy prophets, which were since the world began. That we should be saved from our enemies, and from the hand of all that hate us: That he would deal mercifully with our fathers, and remember his holy covenant:
Saint Peters day.

that hee would persoune the oath which hee swaare to our fa-
ther Abraham so to give vs, That we being delievered out of
the hands of our enimies, might serve him without feare all
the daies of oure life, in such holinesse and righteousnesse, as
are acceptable for him. And thou Childe shalt bee called the
Prophet of the highest: for thou shalt goe before the face of
the Lord to prepare his waies, To giue knowledge of salua-
tion unto his people, for the remission of sines, through the
tender mercie of our God, whereby the day spring from on
high hath visited vs. To giue light to them that sit in dark-
ness, and in the shadow of death, and to guide our feet into
the way of peace. And the Childe grew, and waxed strong in
spirit, and was in the Wildernesse, till the day came when he
should rede him selfe into the Israelites.

Saint Peters day.
The Collect.

A

Lift thy hand, which by thy Sonne Jesus Chrift
hast giuen to thy Apostle S. Peter, many excellent
giftes, to command and him earnestly to feed thy flock
make. We beseech thee, all Bishops and Pastors
diligently to preach thy Holy Word, and the people obediently
to follow the same, that they may receive the crown of ever-
lasting glory, through Jesus Chrift our Lord.

The Epistle.

Acts 12.1.

At the same time, Herod the King stretched
forth his hands to be certaine of the Congre-
gation, and he killed James the brother
of John with the sword: And because it
pleas'd the Jews, he proceeded further,
and tooke Peter also. Then were the daies
of sweet bread. And when he had caught him,
he put him in prison also, and delivered him to some quater-
ions of soldiers to be kept, fasting after Easter to bring him
forth to the people. And Peter was kept in prison, but prayer
was made without ceasing of the Congregation unto God
for him: And when Herod would have brought him out unto
the people, the same night slept Peter between two soldiers
bound
Saint Peter's Day.

bound with two chains, and the keepers before the door kept the prison. And beside the Angel of the Lord was there present, and a light shined in the habitation, and he knote Peter on the side, and stirred him up, saying, Arise up quickly: And his chains fell from his hands. And the Angel said unto him, Gird thy selfe, and bind on thy bands. And so he did. And he said unto him, Cast thy garment about thee, and follow me. And he came out and followed him, and was not that it was true which was done by the Angel, but thought he had seen a vision. When they were past the first and second watch, they came unto the iron gate that leadeth into the City, which opened to them by the owne accord: and they went out, and passed thro' one streete, and south with the Angel departed from him. And when Peter was come to himselfe, he said, Now I know of a surety, that the Lord hath sent his Angel, and hath delivered mee out of the hand of Herod, and from all the waiting of the people of the Jews.

The Gospel.

When Jesus came into the coasts of the City, which is called Celea, Philippi, he asked his Disciples, saying, Whom doe men say that I the Sonne of man am? They said, Some say that thou art John Baptist; some Elias, some Jeremiah, or one of the Prophets. He saith unto them, But whom say ye that I am? Simon Peter answered and said, Thou art Christ, the Sonne of the living God. And Jesus answered and said unto him, Happy art thou Simon the Sonne of Jonas: for flesh and blood hath not opened that unto thee, but my Father which is in heaven. And I say unto thee, that thou art Peter, and upon this rocke will I build my Congregation, and the gates of hell shall not prevail against it. And I will give unto thee the keyes of the Kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.
The Collect.

Lord, O mercifull God, that as thine holy Apostle James, leaving his father and all that he had, without delay was obedient unto the calling of thy Sonne Jesus Christ, and followed him: So we forlaying all worldly and carnall affections, may be evermore ready to follow thy Commandements, though Jesus Christ our Lord.

The Epistle.

And those days came Prophets from the City of Hierusalem unto Antioch. And there stood by one of them named Agabus, and signified by the Spirit, that there should bee great dearth shewenout all the world, which came to passe in the Emperor Claudius days.

Then the Disciples every man according to his ability, purposed to send succour unto the Brethren which dwelt in Jurcy: which thing they also did, and sent it to the Elders by the hands of Barnabas and Saul. At the same time Herod the King stretched forth his hands to take certaine of the Congregation. And he killed James the brother of John with the sword: and because he saw it pleased the Jews, he proceeded further, andooke Peter also.

The Gospel.

Then came to him the mother of Zeb- dees children, With her honnes, Worship- ping him, and desiring a certaine thing of him. And hee laid unto her, What wouldest bee? Shee laid unto him, Grant that these my two honnes may sit, the one on thy right hand, and the other on the left in thy Kingdom. But Jesus answered, and said, bee not what yee aske. Are yee able to drinke of the cup that I shall drinke of: and to bee baptized with the baptisme that I am baptized with: They laid unto him, we are. bee laid unto them, bee shall drinke indeed of my cup, and bee baptized with the baptisme that I am baptized with: but
S. Bartholomew Apostle.

but to sit on my right hand and on my left, is not mine to give, but it shall chance unto them that it is prepared for of my Father. And when the ten heard this, they disbaled at the two brethren. But Jesus called them unto him, and said, Here know that the Princes of the Nations have dominion over them, and they that are great men, exercise authority upon them. It shall not be so among you. But Whosoever will be great among you, let him be your minister, and Whosoever will be chief among you, let him be your servant: Even as the Sonne of man came not to be ministered unto, but to minister, and to give his life a redemption for many.

Saint Bartholomew Apostle.

The Collect.

Almighty and everlasting God, which hast given grace to thine Apostle Bartholomew, truly to believe to preach thy word: grant, we beseech thee, unto thy Church, both to love that he believed, and to preach that he taught, through Christ our Lord.

The Epistle.

In the hands of the Apostles were many signs and wonders wrought among the people: and they were all together with one accord in Solomon's porch. And of other durt no man joys him selfe to them: nevertheless, the people magnified them. The number of them that believed in the Lord both of men and women, grew more and more, in so much that they brought the sick into the streets, and laid them on beds and couches, that at the least way the shadow of Peter when he came by, might shadow some of them. There came also a multitude out of the cities round about, unto Hierusalem, hanging sick folks, and them that were vexed with unclean spirits: and they were healed every one.

Acts 5:1
Saint Matthew Apostle.

The Gospel.

No there was a strife among them, which of them should seeme to be the greatest. And he said unto them, The Kings of the Nations reigne over them, and they that have authoritie upon them, are called gracious Lords; but ye shall not so be. But he that is greatest among you, shall be as the young, and he that is chief, shall he as he that doth minister. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as one that ministreth. Ye are they which have hidden me with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eate and drinke at my table in my kingdom, and sit on seates judging the twelve tribes of Israel.

Saint Matthew Apostle.

The Collect.

 Almighty God, which by thy blessed Sonne didst call Matthew from the receit of custome, to be an Apostle and Evangelist, grant vs grace to forsake all covetous desires and inordinate love of riches, and to follow thy said Sonne Jesus Christ, who liveth and reigneth, etc.

The Epistle.

Seeing that we have such an office, even as God hath had mercy on vs, we goe not out of kind, but have cast from vs the cloakes of vnholeness, and walke not in crassitenesse, neither handle we the word of God deceitfully, but open the truth, and report our selues to every mans conscience in the sight of God. If our Gospel be yet hid, it is hid among them that are lost, in whom the god of this world hath blinded the minde of them which beleue not, lest the light of the Gospel of the glory of Christ (which is the image of God) should shine upon them. For we preach not our selues, but
but Christ Jesus to be the Lord, and our lives our servants for Jesus sake. For it is God that commandeth the light to shine out of darkness, which hath shined in our hearts, for to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

The Gospel.

No as Jesus passed forth from thence, he saw a man (named Matthew) sitting at the receipt of Custom; and he said unto him, follow me. And he arose and followed him. And it came to pass, as Jesus sat at meat in his house, behold, many Publicans and sinners that came, sat down with Jesus and his disciples. And when the Pharisees saw it, they said unto his disciples, why eateth your Master with Publicans and sinners? But when Jesus heard that, he said unto them, They that be strong need not the Physician, but they that are sick. Go ye rather and learn what that meaneth: I will have mercy and not sacrifice. For I am not come to call the righteous, but sinners to repentance.

Saint Michael and all Angels.

The Collect.

Verlawing God, which hast ordained, and constituted the services of all Angels and men in a wonderful order: mercifully grant that they which alway doe thee service in heaven, may by thy appointment succour and defend vs in earth, through Jesus Christ our Lord.

The Epistle.

Here was a great battle in heaven; Michael and his Angels fought with the Dragon, and the Dragon fought with his Angels, and prevailed not, neither was their place found any more in heaven. And the great Dragon that old sedent, called
called the devil and Satan, was cast out, which deceived all the world. And he was cast into the earth, and his angels were cast out also with him. And I heard a loud voice, saying, In heaven is now made salvation and strength, and the kingdom of our God, and the power of his Christ. For the accuser of our brethren is cast down, which accused them before God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death. Therefore rejoice ye heavens, and ye that dwell in them. Woe unto the inhabitants of the earth, and of the sea, for the devil is come down to you, having great wrath, because he knoweth that he hath but a short time.

The Gospel.

Matt. 18:1. 

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye turn and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humbleth himself as this child, the same is the greatest in the kingdom of heaven. And whosoever receiveth such a child in my name receiveth me. But whoso offendeth one of these little ones which believe in me, it were better for them that a millstone were hanged about their neck, and that they were drowned in the depth of the sea. Woe unto the world because of offences! Necessity it is that offences come, but woe to him by whom they come! Wherefore, if thine hand offend thee, cut it off: it is better for thee that one of thy members should perish, than that thy whole body should be cast into hell. And if thine eye offend thee, pluck it out: it is better for thee that one of thy members should perish, than that thy whole body should be cast into hell. It is better for thee that one of thy members should be cut off, and be cast into hell, than that thy whole body should be cast into the fire. And salt is good: but if salt have lost his savour, whence shall it be salted? Have salt in yourselves, and have peace among you.
S. Luke the Evangelist.

to bee cast into hell fire. Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their Angels doe always behold the face of my Father which is in heaven.

S. Luke the Evangelist.

The Collect.

 Almighty God which callest 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 diseales of our soules, through thy Sonne Jesus Christ our Lord.

The Epistle.

What thou in all things, suffer afflictions, doe the worke thoroughly of an Evangelist, fulfill thine office unto the vertemof. We sober. For I am now ready to bee offered, & the time of my departing is at hand. I have fought a good fight, I have fulfilled my course. I have kept the faith. From henceforth there is laid up for me a crown of righteousness, which the Lord that is a righteous Judge shall give me at that day, not to me only, but to all them that love his comming. Do thy diligence that thou mayest come shortly unto me. For Demas hath for taken me, and love this present world, and is departed hie to Thessalonica. Crescens is gone to Galatia, Titus to Dalmatia, onely Lucas is with me. Take Mark and bring him with thee, for he is profitable unto mee for the ministeration. And Erchus have I sent unto Ephesus. The epistle that I left at Troada with Carpus, when thou commest, bring with thee, and the booke, but especialy the parchement, Alexander the Coppersmith did me much evil, the Lord reward him according to his deeds: of whom be thou ware also, for he hath greatly withstood our words.

The
The Gospel.

The Lord appointed other seven (and two) also, and sent them two and two before him into every city and place whither he himselfe would come. Therefore he said unto them, The harvest is great, but the labourers are few. Pray see therefore the Lord of the harvest to send forty labourers into his harvest. Go your wayes, behold, I send you forth as lambs among wolves. Wear no wallet, neither scrip, nor shoes, and salute no man by the way. Into whatsoever house ye enter, first say, Peace be to this house. And if the sonne of peace be there, your peace shall rest upon it: if not it shall returne to you againe. And in the same house tarry still, eating and drinking such as they give; for the labourer is worthy of his reward.

The Collect.

Almighty God, which hast builded thy Congregation upon the foundation of the Apostles and Prophets, Jesus Christ himselfe being the head corner stone: Grant us so to be joyned together in unity of spirit by their doctrine, that we may be made a holy Temple acceptable unto thee, through Jesus Christ our Lord. Amen.

The Epistle.

Iud 1.

Iude the servant of Jesus Christ the brother of James, to them which are called and sanctified in God the Father, and preserved of Jesus Christ: mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needfull for me to write unto you, to shew you that ye should continually labour in the faith, which was once given unto the Saints. For there are certaine godly men, earnestly unrept, of whom it was written also...
Simon and Jude Apostles.

Time unto such judgment: they turne the grace of our God into wantonness, and deny God (which is the only Lord and our Lord Jesus Christ. My minde is therefore to put you in remembrance, for as much as ye once knew this, how that the Lord (after that he had deliuered the people out of Egypt) destroyed them which after beleued not. The angels also which kept not their first estate, but left their owne habitation, hee hath reserved in ever-lasting chains under darkness, unto the judgement of the great day. Even as Sodome and Gomorrah, and the cities about them which in like manner sealed themselves with fornication, and followed strange flesh are set forth for an example, and suffer the puage of eternall fire. Likewise these being deuiled by deviunes desile the flesh, despite rulers, and speake evill of them that are in authotitie.

The Gospel.

John 15:17

His command I have, that ye love one another. If the world hate you, ye know it hated me before it hated you. If ye were of the world, the world would love his owne: howbeit, because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember, the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you. If they have kept my sayings, they will keepe yours also. But all these things will they do unto you for my Name sake, because they have not known him that sent me. If I had not come and spoken unto them, they should have had no sinne: but now have they nothing to colke their sinne withall: he that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they should have had no sinne; but now have they both scene and hated, not onely me, but also my Father. But this was to be a fulfiillment that is written in their law. They hate me
All Saints' Day.

The Collect.

A. Loughte God, which hast knit together thy elect in one Communion and fellowship, in the mysticall body of thy Sonne Christ our Lord; grant by grace so to follow thy holy Saints in all vertuous and godly living, that wee may come to those unspakable toyes, which thou hast prepared for them that unfairedly love thee, through Jesus Christ our Lord, Amen.

The Epistle.

B. Chold, I John saw another Angel ascend from the riling of the Sunne, which had the Seale of the living God, and hee cried with a loud voysce to the soure Angels, (to whom power was given to hurt the earth, and the sea) saying, Hurt not the earth, neither the sea, neither the trees, till we have sealed the seruants of our God in their foreheads. And I heard the number of them which were sealed, and there were sealed an hundred and forty and foure thousand of all the tribes of the children of Israel.

Of the tribe of Juda, were sealed twelve thousand.
Of the tribe of Reuben, were sealed twelve thousand.
Of the tribe of Gad, were sealed twelve thousand.
Of the tribe of Aser, were sealed twelve thousand.
Of the tribe of Nephtalim, were sealed twelve thousand.
Of the tribe of Manasses, were sealed twelve thousand.
Of the tribe of Simeon, were sealed twelve thousand.
Of the tribe of Levi, were sealed twelve thousand.
Of the tribe of Issachar, were sealed twelve thousand.
Of the tribe of Zabulon, were sealed twelve thousand.
All Saints day.

Of the tribe of Joseph, were sealed twelve thousand,
Of the tribe of Benjamin, were sealed twelve thousand,
After this I beheld, and loe, a great multitude (which no
man can number) of all nations, and people, and tongues
stood before the Seat, and before the Lambe, clothed with
long white garments, and palmes in their hands, and cryed
With a loud voyce, saying, Salutation be ascribed to him that
sitteth upon the Seat of our God, and unto the Lambe. And
all the Angels stood in the compasse of the Seat, and of the
Elders, and the foure beasts, and fell before the Seat on their
faces, and worshipped God, saying, Amen: Blessing, and glo-
ry, and wisdome, and thankes, and honour, and power, and
might be vnto our God for evermore. Amen.

The Gospel.

Math. 5, 1.

Elis reeling the people, went up into a mountaine, and when he was
set, his Disciples came to him.
And after that he had opened his
mouth, he taught them, saying,
Blessed are the poore in spirit, for
theirs is the kingdome of heauen.
Blessed are they that mourne, for
they shall receive comfort. Blessed
are the meek, for they shall receive
the inheritance of the earth. Blessed are they which hunger
and thirst after righteousness, for they shall be satisfied. Blis-
sed are the mercifull, for they shall obtaine mercy. Blessed are
the pure in heart, for they shall see God. Blessed are the peace-
makers, for they shall be called the children of God. Blessed
are they which suffer persecution for righteousness sake, for
theirs is the kingdome of heauen. Blessed are ye when men
revile you, and persecute you, and shall falsely say all maner of
crime laying against you for my sake. Rejoyce and be glad, for
great is your reward in heauen. For so persecuted they the
Prophets which were before you.
The order for the Administration of the Lords Supper, or holy Communion.

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

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

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

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

The Communion.

O FATHER which art in heaven, hallowed bee thy Name. Thy Kingdome come. Thy will be done in earth as it is in heaven. Give vs this day our dayly bread.
The Communion.

bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

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

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

Minister.

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

People.

Lord have mercy upon us, and incline our hearts to keepe this Law.

Minister.

Thou shalt not make to thy selfe any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow downe to them, nor worship them. For if the Lord thy God be a jealous God, and visit the sinnes of the fathers vpon the children, into the third and fourth generation of them that hate me, and shew mercy vnto thousand, in them that love me, and keepe my Commandements.

People.

Lord have mercy vpon us, and incline our hearts, &c.

Minister.

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

People.

Lord have mercy vpon us, and incline our hearts, &c.

Minister.

Remember that thou keepe holy the Sabbath day. Sixe days shalt thou labour, and doe all that thou hast to doe, but the
The Communion.

The seventh day is the Sabbath of the Lord thy God. In six thou shalt do no manner of work, thou, and thy sonne, and thy daughter, thy manservant, and thy maidservant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the Sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

People.

Lord have mercy upon vs, and incline our hearts, &c.
Minister.

Honour thy father and thy mother, that thy days may be long in the land, which the Lord thy God giveth thee.
People.

Lord have mercy upon vs, and incline our hearts, &c.
Minister.

Thou shalt do no murder.
People.

Lord have mercy upon vs, and incline our hearts, &c.
Minister.

Thou shalt not commit adultery.
People.

Lord have mercy upon vs, and incline our hearts, &c.
Minister.

Thou shalt not steal.
People.

Lord have mercy upon vs, and incline our hearts, &c.
Minister.

Thou shalt not bear false witness against thy neighbour.
People.

Lord have mercy upon vs, and incline our hearts, &c.
Minister.

Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his Ox, nor his Ass, nor any thing that is his.
People.

Lord have mercy upon vs, and write all these thy Laws in our hearts, we beseech thee.
Then shall follow the Collect of the day, with one of these two Collects following for the King, the Priest standing vp, and saying,

Let us pray.

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

Allmighty and everlasting God, wee be taught by thy holy word, that the hearts of Kings are in thy rule and government, and that thou dost dispose and turne them as it seemeth best to thy godly wisdome: Wee humbly beseech thee so to dispose and governe the heart of Charles thy servant our King and Governor, that in all his thoughts, words, and works, hee may ever seeke thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godinenesse: Grant this, O mercifull Father, for thy deare Sonnes sake Jesus Christ our Lord. Amen.

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

I beleue in one God, the Father Almightie, Maker of Heauen and Earth, and of all things visible and invis-ible: and in one Lord Jesus Christ, the onely begotten Sonne of God, begotten of his Father before all Worlds; God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made: who for vs men, and for our salvation
The Communion.

salvation came downe from heauen, and was incarnate by the holy Ghost of the Virgin Mary, and was made man and was crucified also for vs under Pontius Pilate. Hee 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 judge both the quick and the dead: whose Kingdom shall have no end. And I beleue in the holy Ghost, the Lord and giver 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 beleue one Catholike and 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 Creed, if there be no Sermon, shall follow one of the Hymnies already set forth, or hereafter to be set forth by common authority.

After such Sermon, Hymnily, or exhortation, the Curate shall declare unto the people whether there bee any Holy-days, or Fasting-days the weeke following, and earnestly exhort them to remember the poor, saying one or more of these sentences following, as he thinketh most convenient by his discretion.

Matt. 5.

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

Matt. 6.

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

Matt. 7.

Whosoever ye would that men should doe unto you, even so doe unto them: for this is the Law and the Prophets.

Matt. 7.

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heauen: but hee that doeth the will of my Father which is in heauen.


Zacheus stood forth, and laid vp unto the Lord. Behold Lord, the halfe of my goods I give to the poore, and if I have done any wrong to any man, I restore fourte fold.
The Communion.

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 stocke, and eateth not of the milke of the stocke.

If we have sowned unto you spiritual things, is it a great matter if we shall reap unto worldly things? Doe pee not know, that they which minster about holy things, live of the sacrifice: and they which wait of the Altar, are partakers with the Altar: Even so hath the Lord also ordained, that they which preach the Gospel should live of the Gospel.

He that soweth little, shall reap little: and he that soweth plenteously, shall reap plenteously. Let every man doe according as he is disposed in his heart, not grudging, or of necessity, for God loveth a cheerful giver.

Let him that is taught in the word, minster unto them that teacheth in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap.

While we have time, let us do good unto all men, and specially unto them that are of the household of faith.

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

Charge them which are rich in this world, that they be ready to give, and glad to distribute, laying by in store for themselves a good foundation against the time to come, that they may attain eternal life.

God is not bounteous, that he will forget your works and labour that proceeded of love, which loving ye have shewed for his Names sake, which have ministered unto the Saints, and yet doe minster.

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

Who so hath this worlds good, and seeketh his mother have need, and shutteth by his compassion from him, how dwelleth the love of God in him?

Give almes of thy goods, and turne never thy face from any poore man, and then the face of the Lord shall not bee turned away from thee.

Bee
The Communion.

Dee mercyfull after thy lover. If thou hast much, give plentifully. If thou hast little, do thy diligence gladly to give of that little: for to gatherest thou thy feele a good reward in the day of necessity.

He that hath little upon the poore, lendeth unto the Lord: and looketh what he layeth out, it shall be paid him againe.

Blessed bee the man that provideth for the sickle and needle: the Lord shall deliver him in the time of trouble.

Then shall the Church-wardens, or some other by them appointed, gather the donation of the poore, and put the same into the poore man's box: and upon the offering days appointed, every 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 Christ's Church instituted herein earth.

Almighty and everlasting God, which by thy holy Apostile hast taught vs to make prayers and supplications, to give thanks for all good we humbly beseech thee, most mercifully (to accept our almes, and) to receive these our prayers, which we offer unto thy Divine Patience, beseeching thee to inspire continually the Universe Church with the spirit of truth, justice, and concord: and grant that all they that do confess thy holy Name, may agree in the truth of thy holy Word, and live in justice and godly love. We beseech thee also to save and defend all Christian Kings, Princes and Governor of this Island: and specially thy servant Charles our King, that under him we may be godly and quietly governed; and grant unto his whole Counsell, and to all that be put in authority under him, that they may truly and indifferently minister Justice, to the punishment of wickedness and vice, and to the maintenance of God's true Religion and vertue. Give grace (O heavenly Father) to all Bishops, Pastours, and Curates; that they may be blessed by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: and to all thy people give heavenly grace; and
The Communion.

and specially to this Congregation here present, that with meeke heart and due reverence they may hear & receive thy Holy Word, truly serving thee in holy and reverent all the daies of their life. And we most humbly beseech thee of thy goodnesse, O Lord, to comfort & succour all them which in this transitory life be in trouble, sorrow, neede, sicknesse, or any other adversitie; grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

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

To come together at this time (dearely beloved brethren) to seeke at the Lord's Supper, unto the whiche in Gods behalfe I did you all that be here present, & beseech you for the Lord Jesus Christ's sake, that ye will not refusal to come thereto, being so louingly called and bidden of God himselfe. See know how greuous and unkinde a thing it is, when a man hath prepared a rich feast, decked his table with all kinde of provision, so that there lacketh nothing but the guests to sit down, and yet they which be called (without any caule) most unthankfully refuse to come. Which of you in such a case would not bee moured? Who would not thinke a great inurce and wrong done into him? Wherefore most dearely beloved in Christ, take ye good heed, lest ye withholding your selves from this holy Supper, provoke Gods indignation against you. It is an easie matter for a man to say, I wilt not communike, because I am other wise letted with worldly businesse. But the excusse be not so easily accepted and allowed before God. If any man say, I am a greuous sinner, and therefore am afraid to come: Wherefore then doe ye not repent and amend? When God calleth you, bee you not ashamed to say you will not come: when you should returne to God, will you excuse your selves and lay that you be not ready: consider earnestly with your selves, how little such fained excuses shall awaie before God. They that refused the feast in the Gospel, because they had bought a Farine, or would try their yokes of Oren, or because they were married, were not so excused, but coun
For my part am here present, and according to mine office, I bid you in the name of God, I call you in Christ's behalf, I exhort you, as you love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your health: Even so it is your duty to receive the Communion together in the remembrance of his death, as he himself commanded. How if you will in no wise thus doe, consider with your selves how great inure you doe unto God, and how sore punishment hangeth over your heads for the same. And whereas you offend God so sore in refusing this holy banquet, I admonish, exhort, and beseech you, that unto this unkindnesse yee will not adde any more: Which thing yee shall doe, if yee stand by as gazers and lookers on them that doe communicate, and be not partakers of the same yee suffer. For what thing can this bee accounted else, then a further contempt of kindesse to say nay when ye be called: but the guilt is much greater when men stand by, and yet will neither eat nor drink this holy Communion with other. I pray you what can this be else, but even to have the mysteries of Christ in derision? It is said unto all, Take yee and eate, take and drink ye all of this. Doe this in remembrance of me, with what face then doe ye hear these words? What will this be else, but a neglecting, a despising, and mocking of the Testament of Christ, wherfore rather then yee should so doe, depart yee hence, and give place to them that bee godly disposed. But when you depart, I beseech you ponder with your selves from whom ye depart. Ye depart from the Lords Table, ye depart from your brethren, and from the banquet of most heavenly food. These things is ye earnestly consider, ye shall by God's grace returne to a better mind: for the obtaining whereof we shall make our humble petitions, while we shall receive the holy Communion.
The Communion.

And sometime shall this be said also at the discretion of the Curate.

Dear and beloved, so as much as our duty is to render to Almighty God our heavenly Father most hearty thanks, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance, as it is declared unto us, as well by God's word as by the holy Sacrament of his blessed Body and blood, the which being so comfortable a thing to them which receive it worthily, and so dangerous to them that will presume to receive it unworthily: my duty is to exhort you to consider the dignity of the holy mystery, and the great peril of the unworthy receiving thereof, and so to search and examine your own consciences, as you should come holy and clean 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 received as worthy partakers of such an heavenly Table. The way and means thereunto is: First, to examine your lines and conversations by the rule of God's Commandments, and wherein sooner ye shall perceive your selves to have offended, either by will, word or deed, there bewail your own sinfull lines, and confess your selves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as be not only against God, but also against your neighbours, then you shall reconcile your selves unto them, ready to make restitution and satisfaction according to the uttermost of your powers, for all injuries and wrongs done by you to any other, and likewise being ready to forgive other that have offended you, as you would have to be forgiven of your offences at God's hand: for otherwise the receiving of the holy Communion doth 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 God's mercy, and with a quiet conscience: therefore if there be any of you which by the means aforesaid cannot quiet his own conscience, but requireth further comfort, or counsel, then let him come to mee, or some other discreet and learned Minister of God's Word, and open
his griefe, that hee may receive such ghostrly counsell, advice;
and comfort, as his conscience may bee relieved, and that by
the ministry of Gods Word he may receive comfort, and the
benefit of absolution, to the quieting of his conscience, and
anoyding of all scruple and doubtsfullesse.

Then shall the Priest say this exhortation.

Carefully beloved in the Lord, ye that minde to come
to the holy Communion of the Body and Blood of
our Saviour Christ, must consider what S. Paul
wrote to the Corinthians, how he exhorteth all
persons diligently to trie and examine themselves, before
they presume to eate of that Bread, and drinke of that Cup.
For as the benefit is great, if with a true penitent heart and
lively faith, wee receive that holy Sacrament (for then we
spiritually eate the flesh of Christ, and drinke his blood, then
wee dwell in Christ, and Christ in vs, wee are one with Christ,
and Christ with vs;) So is the danger great, if we receive the
same unworthily. For then wee bee guilty of the Body and
Blood of Christ our Saviour: wee eate and drinke our owne
damnation, not considering the Lords Body, wee kindle
Gods Wrath against vs; wee provoke him to plague vs with
diverse diseases, and sundry kinds of death. Therefore if any
of you bee a blasphemuer of God, an hinderer, or slanderer of his
Word, an adulterer, or bee in malice or enuie, or in any other
grievous crime, devaile your sinnes, and come not to this
holy Table, lest after the taking of that holy Sacrament, the
devill enter into you, as hee entred into Judas, and filled you
full of all iniquities, and bying you to destruction both of body
and soule. Judge therefore yourselves (brethren) that ye be
not judged of the Lord. Repent you truly for your sinnes
past: have a lively and steadfast faith in Christ our Saviour.
Amend your lives, and be in perfect charitie with all men, so
shall ye be meete partakers of those holy mysteries. And a-
bove all things, ye must give most humble and hearty thanks
to God the Father, the Sonne, and the holy Ghost, for the re-
demption of the world, by the death and Passion of our Sau-
our Christ, both God and man, who did humble him selfe even
to the death upon the Cross, for vs miserable sinners, which
The Communion.

lay in darkness and shadow of death, that he might make us the children of God, and erast us to everlasting life. And to the end that we would alway remember the exceeding great love of our Father, and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us: her hath instituted and ordained holy mysteries, as pledges of his love, and continual remembrance of his death, to our great and endless comfort. To him therefore with the Father, and the holy Ghost, let us give (as we are most bounden) continual thankes, submitting our selves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. Amen.

q. Then shall the Priest lay to them that come to receive the holy Communion.

Do that doe truly and earnestly repent you of your sines, and bee in love and charity with your neighbours, and intend to lead a new life, following the Commandements 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, weekly kneeling upon your knees.

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

Almighty God, Father of our Lord Jesus Christ, maker of all things, Judge of all men, wee knowledge and bewail our manifold sines and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine Majesty, provoking most unjust thy wrath and indignation against us. We doe earnestly repent, and be heartily
The Communion.

Heartily sorre for these our buddings, the remembrance of them is grievous unto vs, the burden of them is intolerable. Have mercy upon vs, have mercy upon vs, most mercifull Father, for thy Sonne our Lord Jesus Christes sake, forgive vs all that is past, and grant that wee may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name, through Jesus Christ our Lord. Amen.

Then shall the Priest or the Bishop (being present) stand vp, and turninge himselfe to the people, say thus, Almighty God our heavenly Father, who of his great mercy hath promised forgiveness of sinnes to all them which with hearty repentance and true faith turne unto him: have mercy upon you, pardon and deliver you from all your sinnes, conforme and strengthe then you in all goodnesse, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

Then shall the Priest also say, 

Cheare what comfortable words our Saviour Christ saith unto all that truly turne to him.

Come unto me all ye that travaile and are heavily laden, and I will refresh you. So God loved the world, that he gave his only begotten Sonne, to the end that all that beleue in him, should not perish, but have life everlasting.

Cheare also what S. Paul saith.

This is a true saying, and worthy of all men to be receiued, that Jesus Christ came into the world to save sinnes.

Cheare also what S. John saith.

If any man sinne, wee have an Advocate with the Father, Jesus Christe the righteous, and he is the propitiation for our sinnes.

After which the Priest shall proceede, saying, Life by your hearts. Answer, We lift them up unto the Lord. Priest.

Let vs give thankes unto our Lord God. Answer, It is meet and right so to doe.
The Communion.

Priest.

It is very meet, right, and our bounden duty, that wee should at all times, and in all places, give thankes unto thee, O Lord, holy Father, Almighty everlasting 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.

Upon Christmas day, and seven days after.

Becaute thou diddest give Jesus Christ thine only Sonne to bee borne as this day for vs, who by the operation of the holy Ghost, was made very man of the substance of the Virgin Mary his mother, and that without spot of sinne, to make vs cleane from all sinne. Therefore With Angels and Archangels, &c.

Upon Easter day, and seven days after.

Although we bound to praise thee, for the glorious resurrection of thy Sonne Jesus Christ our Lord: for he is the very Paschal Lambe Which was offered for vs, and hath taken away the sin of the world, who by his death hath destroyed death, and by his rising to life againe, hath restored vs to everlasting life. Therefore With Angels, &c.

Upon the Ascension day, and seven days after.

Through the most dearly beloved Sonne Jesus Christ our Lord, who after his most glorious resurrection manifestly appeared to all his Apostles, and in their sight ascended by into heaven, to prepare a place for vs, that where he is, thither might we also ascend, and reigne with him in glory. Therefore With Angels and Archangels, &c.

Upon Whitsunday, and nine days after.

Through Jesus Christ our Lord, according to whom most true promise the holy Ghost came down this day from heaven with a sudden great sound, as it had beene a mighty wynde in the likenesse of serue tongues,
The Communion.

tongues, lighting upon the Apostles, to teach them, and to
lead them to all events, giving them both the gift of divers
languages, and also boldness with fervent zeal, constantly to
preach the Gospel unto all nations, whereby wee are brought
out of darkness and error, into the clear light and true
knowledge of thee, and of thy Sonne Jesus Christ. There-
fore with Angels, &c.

Upon the Feast of Trinities only.

It is very meete, right, and our bounden duty to
that we should at all times and in all places give
thankes to thee, O Lord, Almighty and ever-
lasing God, which art one God, one Lord, not
one only person, but three persons in one sub-
stance. 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 inequality. Therefore, &c.

After which Prefaces, shall follow immediately.

Therefore with Angels, and Archangels, and with
all the company of heaven, we laud and magni-
sie thy glorious Name, evermore praising thee,
and saying, Holy, holy, holy Lord God of hosts.
Heaven and earth are full of thy glory. Glory be
to thee, O Lord most high.

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

We do not presume to come to this thy Table
(O mercifull Lord) trusting in our own righ-
teousness, but in thy manifold and great mer-
cies. We be not worthy so much as to gather by
the crumbs under thy Table. But thou art the
same Lord, whose property is always to have mercy: grant
vs therefore, gracious Lord, to eat the flesh of thy deare
Sonne Jesus Christ, and to drinke his blood, that our sinful
bodies may bee made cleane by his body, and our soules Was-
thed through his most precious blood, and that we may etern-
more dwell in him, and he in vs. Amen.

Then
The Communion.

Then the Priest standing vp, shall say as followeth.

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Then the Priest standing vp, shall say as followeth.
The Communion.

And the Minister that delivereth the Cup, shall say,

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul into everlasting life: and drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

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

O Lord and heavenly Father, we thy humble servants entirely desire thy Fatherly goodnesse, mercifullly to accept this our sacrifice of praise and thanksgiving, most humbly beseeching thee to grant, that by the merits and death of thy Sonne Jesus Christ, and through faith in his blood, we and all thy whole Church may obtaine remission of our sinnes, and all other benefits of his Passion. And here we offer and present unto thee, O Lord, our selves, our soules and bodies, to bee a reasonable, holy, and liuely sacrifice unto thee, humbly beseeching thee, that all wee which bee partakers of this holy Communion, may be fulfilled with thy grace and heavently benediction. And although wee be unworthy, through our manifold sinnes, to offer unto thee any sacrifice: yet wee beseech thee to accept this our bounden duty and service, not Weighing our merites, but pardoning our offences, through Jesus Christ our Lord, by whom, and with whom, in the unity of the holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

Or this.

Almighty and everliving God, we most heartily thanke thee, for that thou dost vouchsafe to feed vs, which have duly received those holy mysteries, with the spirituall food of the most precious body and blood of thy Sonne our Saviour Jesus Christ, and dost assuré vs thereby of thy favoure and goodnesse towards vs, and that wee be very members incorporate in thy mysticall body, which is the blessed company of all faithfull people, and be also heeres through hope.
The Communion.

hope, of thy everlasting Kingdom, by the merits of the most precious death and passion of thy deare Son: we now most humbly beseech thee, O heavenly Father, to assist us with thy grace, that we may continue in that holy fellowship, and doe all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord, to whom with thee and the holy Ghost, be all honour and glory, world without end. Amen.

Then shall be said or sung.

Lory be to God on high, and on earth peace, good will towards men. Wee praise thee, wee bless thee, wee worship thee, wee glorifie thee, wee give thanks to thee for thy great glorie. O Lord God, heavenly King, God the Father Almighty, O Lord, the only begotten Sonne Jesu Christ, O Lord God, Lambe of God, Sonne of the Father that takest away the sins of the world, have mercy upon vs. Thou that takest away the sins of the world, have mercy upon vs. Thou that takest away the sins of the world, receive our prayer. Thou that art at the right hand of God the Father, have mercy upon vs. For thou onely art holy, thou onely art the Lord, thou onely O Christ, with the holy Ghost, art most high in the glorie of God the Father. Amen.

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

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Sonne Jesu Christ our Lord: and the blessing of God Almighty, the Father, the Sonne, and the holy Ghost, be amongst you, and remaine with you alwayes. Amen.
The Communion.

Collects to be said after the offertory, when there is no Communion, every such day one, and the same may be said also as often as occasion shall serve, after the Collects either of Morning & Evening prayer, Communion, or Litanies, by the discretion of the Minister.

A mighty Lord, and everlasting God, vouchsafe we beseech thee, to direct, sanctify, and govern, both our hearts and bodies in the ways of thy Lawes, and in the works of thy Commandments, that through thy mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

A mighty Lord, and everlasting God, that the words, which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may being foorth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. Amen.

A mighty Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercie obtaine everlasting life, through Jesus Christ our Lord. Amen.
The Communion.

Almighty God, the fountain of all wisdom, which knowest our necessities before we ask, and our ignorance in asking; we beseech thee to have compassion upon our infirmities, and those things which for our unworthiness we dare not, and for our blindness we cannot ask, bountifully to give us of the worthiness of thy Sonne Jesus Christ our Lord. Amen.

Almighty God, which hast promised to heare the petitions of them that ask in thy Sonnes Name, we beseech thee mercifully to encline thine ears to us that have made now our prayers and supplications unto thee, and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessities, and to the setting forth of thy glory, through Jesus Christ our Lord. Amen.

On the Holy dayes (if there bee no Communion) shall be said all that is appointed at the Communion, untill the end of the Homily, concluding with the generall prayer, (for the whole estate of Christ's Church militant here in earth) and one or more of these Collects before rehearsed, as occasion shall serue.

And there shall beno celebration of the Lords Supper, except there be a good number to communicate with the Priest, according to his discretion.

And if there be not 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 Priest.

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

And
The Communion.

And to take away the superstition, which any person hath or might have in the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten at the Table with other meages, but the best and purest Wheat bread that conveniently may be gotten. And if any of the Bread and Wine remain, the Curate shall have it to his own use.

The Bread and Wine for the Communion, shall be provided by the Curate and the Churchwardens at the charges of the Parish, & the Parish shall be discharged of such sums of money or other dues, which hitherto they have paid for the same by order of their houses cvery Sunday.

And note that every Parishioner shall communicate at the least three times in the year, of which Eater to be one, and shall also receive the Sacraments and other Rites, according to the order in this book appointed. And yearely at Eater every Parishioner shall reckon with his Parson, Vicar, or Curate, or his or their deputie or deputys, and pay to them or him all Ecclesiastical dues, accountably due, then and at that time to be paid.

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The Ministration of Baptisme, to be used in the Church.

It appeareth by ancient Writers, that the Sacrament of Baptisme in the old time was not commonly ministr'd, but at two times in the yeere: At Easter, and Whitenside. At which times it was openly ministr'd in the presence of all the Congregation. Which custom now being growne out of vs, (although it cannot for many considerations bee well restored againe) it is thought good to follow the same, as neere as conveniently may be. Wherefore the people are to bee admonished, that it is most convenient that Baptisme should not be administered but upon Sundayes and other Holy-dayes when the most number of people may come together, as well for that the Congregation there present may testify the receiving of them that be newly baptized, into the number of Christ's Church, as also because in the 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 bee ministr'd in the English tongue. Neuertheless (if necessity so require) children may at all times be baptized at home.

When there are children to be baptized upon the Sunday or Holy-day, the Parents shall give knowledge ouer night, or in the Morning afore the beginning of Morning prayer to the Curate. And then the Godfathers, Godmothers, and people, with the children must be ready at the font, either immediately after the last Lesson at Morning prayer, or else immediately after the last Lesson at Evenning prayer, as the Curate by his discretion shall appoint. And then standing there, the Priest shall ask whether the children bee baptized or no. If they answer.

No: Then shall the Priest say thus,
Publique Baptism.

Dearly beloved, so long as all men be conceived and born in on, and that our Saviour Christ faith, none can enter into the kingdom of God, except he be regenerate and born anew of water and of the holy Ghost: I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to these children that thing which by nature they cannot have, that they may be baptized with water and the holy Ghost, and received into Christ's holy Church, and be made likely members of the same.

Then shall the Priest say,

C Let us pray.

Almighty and everlasting God, which of thy great mercies didst save Noe and his family in the Ark from perishing by water, and didst safely lead the children of Israel through the Red Sea, figuring thereby thy holy Baptism: and by the Baptism of thy wellbeloved Son Jesus Christ, didst sanctify the flood Jordan, and all other waters to the mystical washing away of sin; we beseech thee for thine infinite mercies, that thou wilt mercifully look upon these children, sanctify them, and wash them with the holy Ghost, that they being delivered from thy wrath, may be received into the Ark of Christ's Church, and being sealed in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally they may come to the land of everlasting life, there to reign with thee world without end, through Jesus Christ our Lord. Amen.

Almighty and immortal God, the aide of all that need, the helper of all that flee to thee for succour in the life of them that believe, and the resurrection of the dead: we call upon thee for these Infants, that they coming to thy holy Baptism, may receive remi-
 publique Baptisme.

In their times by spiritual regeneration. Here methera (O Lord) as thou hast promised by thy wellbeloved Sonne, laying, Ask, and you shall have, secke, and you shall finde, knocke, and it shall be openes unto you. So give now vs that ask, let vs that secke, finde, open the gate vs that knocke, that these Infants may enjoy the everlasting benediction of thy heavenly washing, and may come to the everlastall Kingdom which thou hast promised by Christ our Lord.

Amen.

Then shall the Priest say,

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

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

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

Friends, you heare in this Gospel the words of our Saviour Christ, that hee commanded the children to be brought unto him: how he blamed those that would haue kept them from him: how he exhausted all men to follow their innocence. You perceiue how by his outward gesture and decree, he declared his good will towards them: for he embraced them in his armes, he laid his hands upon them, and blessed them. Doubt ye not therefore, our earnestly believe, that hee will likewise favourably receive these present Infants, that hee will embrace them with the armes of his mercie, that hee will give unto them the blessing of eternall life, and make them partakers of his everlasting Kingdom. Wherefore we being thus persuaded of the good Will of our heavenly Father towrard these Infants, declared
Publique Baptisme.

by his Sonne Jesus Christ, and nothing doubting but that hee favorably alloweth this charitabyle worke of ours, in bringing these children to his holy Baptisme, let vs faithfully and denuently gie thanke unto hym, and say,

A Mighty and everlasting God, Heavenly Father, we gie thee humble thanks, that thou hast boughfas to call vs to the knowledge of thy Grace and Faith in thee: Increase this knowledge and confirm this faith in vs evermore: Give thy Holy Spirit to these infants, that they may be born againe, and be made heirs of everlasting Salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

Then the Priest shall speake unto the Godfathers and Godmothers on this wise.

Wortheloved friends, yee have brought these children here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive them, to lay his hands upon them, to bleste them, to releas them of their sines, to give them the Kingdom of heaven, and everlasting life. Yee have heard also that our Lord Jesus Christ hath promised in his Gospel, to grant all these things that ye have 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 ye their sureties, that they will forsake the devil and all his workes, and constantly beleue Gods holy word, and obediently keepe his Commandements.

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

Doest thou forsake the devil and all his workes, the vain pomp and glory of the world, with all courteous desires of the same, the carnall desires of the flesh, so that thou wilt not follow nor be led by them?

I forsake them all.

Answer.

Minister.
Doest thou beleue in God the father Almighty, maker of heaven and earth? And in Jesus Christ his only begotten Sonne our Lord? And that he was conceived by the holy Ghost, borne of the Virgin Mary, that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went downe into hell, and also did rise againe the third day, that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come againe at the end of the world to judge the quicke and the dead: And doest thou beleue in the holy Ghost, the holy Catholike Church, the Communion of Saints, the remission of sines, the resurrection of the flesh, and everlasting life after death? Answere.

All this I stedfastly beleue. And it is my duty and oblidgation to be a望去;

Minister. And to be a望去

Wilt thou be baptized in this faith? Answere. Glads to oblige you.

That is my desire.

Then saith the Priest say...

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

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

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

Grant that whosoever is here dedicated to thee by our office and ministry, may also be endowed with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and governe all things, world without end. Amen.

Almighty everliving God, whose most dearely beloved Sonne Jesus Christ, for the forgivenes of our sines, did shed out of his most precious love both water and blood, and gaue commandement

O 3 to
to his Disciples that they should goe teach all Nations, and
baptize them in the Name of the Father, the Sonne, and of
the holy Ghost: Vnder, wee beseech thee, the applications
of thy Congregation, and grant that all thy Servants Whose
shall bee baptized in this Water, may receive the fruits of thy
Grace, and ever remaine in the number of thy faithfull and
elect children, through Jesus Christ our Lord. Amen.

Then the Priest shall take the childe in his hands and ask the name,
and naming the childe, shall dip it in the water, so it bee directly and
warily done, saying,

N. I 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 upon it,
saying the foresaid words.

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

Then the Priest shall make a Cross on the Childes forehead,
saying,

We receive this Childe into the Congregation of
Christes Flocke, and doe signe him with the signe of
the Cross, in token that hereafter hee shall not bee
ashamed to confess the Faith of Christ crucified,
and manfully to fight under his banner, against Sinne, the
World, and the devil, and to continue Christes faithfull soldiers
and servant unto his lives end. Amen.

Then shall the Priest say,

Seeing now, dearely beloved brethren, that these
children bee regenerate and grafted into the body
of Christes Congregation, let vs give thanks unto
God for these benefits, and with one accord make
our prayers unto Almighty God, that they may lead the rest
of their life according to this beginning.

Then shall be said,

Our Father which art in heaven, &c.
Publique Baptisme.

Then shall the Priest say,

Then shall the Priest say,

Ec yeeld thee hearty thankes, most mercifull Fa-

Then shall the Priest say,

ther, that it hath pleased thee to regenerate this

Then shall the Priest say,

Infant with thy holy Spirit, to receive him for

Then shall the Priest say,

thine owne childe by adoption, and to incorporate

Then shall the Priest say,

him into thy holy Congregation. And humbly we be
deeth thee to grant, that he being dead unto sine, and living unto

Then shall the Priest say,

righteousness, and being buried with Christ in his death,

Then shall the Priest say,

may crucifie the old man, and utterly abolish the whole body

Then shall the Priest say,

of sine, that as he is made partaker of the death of thy Son,

Then shall the Priest say,

so hee may bee partaker of his resurrection, so that finally

Then shall the Priest say,

With the residue of thy holy Congregation, he may bee inher-

Then shall the Priest say,

eitour of thine everlasting Kingdome, through Christ our

Then shall the Priest say,

Lord. Amen.

Then shall the Priest say,

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

Then shall the Priest say,

Dazmuch as these children have promised by you
to forlacke the deuill and all his woorkes, to beleue
in God and to levere him: you must remember that
it is your parts and dutties to see that these In-
fants be taught, so loone as they shall be able to learn, What
a solerne bow, promise, and profession they have made by you.

Then shall the Priest say,

And that they may know these things the better, yee shall
call upon them to heare Sermons, and chiefly you shall pro-
vide that they may learn the Creed, the Lords prayer, and
the ten Commandements in the English tongue, and all other
things which a Christian man ought to know and beleue to
his soules health, and that these children may bee vertuously
brought vp to leade a godly and a Christian life, remembering
alwaies that Baptisme doeth represent unto vs our professi-
on, which is, to follow the example of our Saviour Christ,
and to be made like unto him, that as he die, and rose againe
so ought we which are baptized, die from sine, and rise
againe unto righteousness, continuallly mortifying all our
evill and corrupt affections, and daily proceeding in all vertue
and godlinesse of living.
Private Baptism.

The Minister shall command that the children be brought to the Bishop to be confirmed of him, so soon as they can say in their vulgar tongue, the Articles of the Faith, the Lords prayer, and the ten Commandments, and be further instructed in the Catechism, for that purpose, accordingly as it is there expressed.

Of them that are to be baptized in private houses in time of necessity, by the Minister of the Parish, or any other lawful Minister that can be procured.

The Pastors and Curates shall often admonish the people, that they defer not the Baptism of Infants any longer than the Sunday, or other Holy day next after the Child be born, unless upon a great and reasonable cause declared to the Curate, and by him approv'd.

And also they shall warne them, that without great cause, and necessity, they procure not their children to be baptized at home in their houses. And when great neede shall compell them so to doe, then Baptism shall be administered on that fashion.

First, let the lawful Minister, and them that be present, call upon God for his grace, and say the Lords prayer, if the time will suffer. And then the Child being named by some one that is present, the said lawful Minister shall dip it in water, or pour water upon it, saying these words:

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

And let them not doubt, but that the child so baptized, is lawfully and sufficiently baptized, and ought not to be baptized againe. But yet nevertheless, if the child which is after this first baptized, doe afterward liue, it is expedient that it be brought into the Church, to the intent that if the Priest or Minister of the same Parish did him selfe baptize that child, the Congregation may be certified of the true forme of Baptism by him privately before used: or if the child were baptized by any other lawful Minister, then the Minister of the Parish, where the child was borne or Christened, shall examine and trie, whether the child be lawfully baptized or no. In which case, if those that bring any child to the Church, doe answer that the same child is already baptized, then shall the Minister examine them further, saying,
Private Baptism.

By whom was the childe baptized?
Who was present when the childe was baptized?
And because some things, essential to this Sacrament, may happen to be omitted through fear or hate in such times of extremity: therefore I demand further of you;
With what matter was the childe baptized?
With what words was the childe baptized?
Whether thinke you the childe to bee lawfully and perfectly baptized?

And if the Minister shall finde by the answers of such as bring the childe, that all things were done as they ought to bee: then shall not hee Christen the childe againe, but shall receive him as one of the flocke of the true Christian people, saying thus,

Certifie you, that in this case all is well done, and according unto the order concerning the baptism of this childe, which being borne in original sinne, and in the wrath of God, is now by the later of regeneration in Baptisme, receiued into the number of the children of God, and heres of everlasting life: for our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth beseeche 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 Jesus saw it, he was displeased, and said unto them, Suffer the children to come unto me, and forbidd them not, for to such belongeth the Kingdom of God. Verily I say unto you, Whosoeuer receiveth the Kingdom of God as a little child, the same shall not enter therein. And when he had taken them up in his armes, he put his hands upon them and blessed them.

After the Gospel is read, the Minister shall make this exhortation uppon the words of the Gospel.

Friends, ye haue in this Gospel the words of our Saviour Christ, that hee commanded the children to be brought unto him, how he blamed those that would have kept them from him, how he exhorted all
Private Baptisme.

all men to follow their innocence. Ye perceiue how by his outward gesture and deed, hee declared his good will toward them: Forhee imbraced them in his armes, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favorably received this presente Infant, that he hath imbraced him with the armes of his mercie, that he hath given unto him the blessing of everlasting life, and made him partaker of his everlasting Kingdom. Wherefore wee being thus persuaded of the good will of our Heavenly Father, declared by his Sonne Jesus Christ, towards this Infant, let vs faithfully and devoutly give thanks unto 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,

C Our Father which art in heaven, &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 devil and all his works, the same pompam and glory of the world, with all the courteous 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 childe profess this faith, to beleue in God the Father Almighty, maker of heaven and earth: And in Jesus Christ his only begotten Sonne our Lord: and that hee was conceiued by the holy Ghost, born of the Virgin Mary, that hee suffered under Pontius Pilate, was crucified, dead and buried, that he went downe into hell, and also did rise againe the third day, that hee ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence he shall come againe at the end of the world
Private Baptism.

World to judge the quick and the dead? And doe you in his name believe in the holy Ghost, the holy Catholique Church, the Communion of Saints, the Remission of Sins, Resurrection, and everlasting life after death?

Answer. All this I, edfastly believe.

Let vs pray.

Almighty, and everlasting God, heavenly Father, wee give thee humble thanks for those hath vouchsafed to call vs to the knowledge of thy grace and faith in thee. Increase this knowledge, and confirm this faith in vs evermore. Give thy holy Spirit to this infant, that he being borne againe, and being made heir of everlasting salvation, through our Lord Jesus Christ, may continue thy servant, and attaine thy promise, through the same our Lord Jesus Christ thy Sonne, who liveth and reigneth with thee in the unity of the same holy Spirit everlastingly. Amen.

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

As much as this child hath promised by you to forsake the devil, and all his works, to believe in God, and to serve him: you must remember that it is your part and duty, to see that this infant be taught, so soon as he shall be able to learn what a solemn vow, promise, and profession he hath made by you. And that he may know these things the better, you shall call upon him to heare Sermons, and chiefly you shall proude that hee may learne the Creed, the Lords prayer, and the ten Command
Private Baptisme.

Commandements, in the English tongue, and all other things which a Christian man ought to know and believe to his soules health, and that this childe may bee reverently brought vp, to leade a godly and a Christian life, remembering allway that Baptisme doth represent unto vs our profession, which is, to follow the example of our Saviour Christ, and be made like unto him, that as hee died and rose againe for vs, so should wee which are baptized, die from sinne, and rise againe into righteousness, continually witnessing all our evil and corrupt affections, and daily proceeding in all vertue and godlineesse of living.

And so forth, as in publique Baptisme.

But if they which bring the Infants to the Church, doe make such unceraine answers to the Priests questions, as that it cannot appeare that the Child was baptized with water, in the Name of the Father, and of the Sonne, and of the holy Ghost: which are essentiaall parts of Baptisme: then let the Priest baptize it in forme abowe written, concerning publique Baptisme; sauing that at the dipping of the Child in the Font, he shall use this forme of words.

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

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

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

Secondly, for as much as Confirmation is ministered to them that be baptized, that by Impoision of hands and prayer, they may receive strength and defence against all temptations to sinne, and the assaults of the world and the devil, it is most meet to be ministered when children come to that age, that partly by the frailty of their owne flesh, partly by the assaults of the world and the devil, they begin to bee in danger to fall into sundry kinds of sinne.

Thirdly,
Thirdly, for that it is agreeable with the usage of the Church in times past: whereby it was ordained that Confirmation should be ministered to them that were of perfect age, that they being instructed in Christ's Religion, should openly profess their own faith, and promise to be obedient unto the will of God.

And that no man shall think that any detriment shall come to children by deferring of their Confirmation, he shall know for truth, that it is certain by God's word, that children being baptized, have all things necessary for their salvation, and be undoubtedly sauced.

A Catechisme, that is to say, an instruction to be learned of every child, before he be brought to be confirmed by the Bishop.

Question.

What is your name?

Answer.

N. or M.

Question.

Who gave 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 Kingdom of heaven.

Question.

What did your Godfathers and Godmothers then for you?

Answer.

They did promise and vow these three things in my name: First, that I should forsake the devil and all his works, the pompes and vanities of the wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith, and thirdly, that I should keep God's holy Will and Commandments, and walk in the same all the days of my life.

Question.
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Question.
Doest thou not thinke that thou art bound to beleue and
to doe as they have promised for thee?
Answere.
Yes verely: and by Gods helpe so I wil. And I heartily
thanke our heauenly Father, that he hath called mee to this
state of sauation, through Jesus Christ our Saviour. And
I pray God to giue me his grace, that I may continue in the
same vnto my lines end.

Question.
Rehearse the Articles of thy beliefe.
Answere.
Belieue in God the Father Almightie, maker
of heaven and earth. And in Jesus Christ his
only Sonne our Lord, which was conceived by
the holy Ghost, boone of the Virginie Mary, suf-
fered under Pontius Pilate, was crucified, dead
and buried, hee descened into hell, the third day hee rose aga-
aine from the dead, hee ascended into heaven, and sitteth at
the right hand of God the Father Almightye: From thence
hee shall come to judge the quicke and the dead. I belieue in
the holy Ghost, the holy Catholique Church, the Commu-
nion of Saints, the forgiveneselle of sines, the resurrection of
the body, and the life everlasting. Amen.

Question.
what doest thou chiefly learne in these Articles of thy be-
liefe?
Answere.
First, I learne to beleue in God the Father, who hath
made me and all the world.
Secondly, in God the Sonne, who hath redeemed me and
all mankinde.
Thirdly, in God the holy Ghost, who sanctifieth me, and
all the elect people of God.

Question.
You said that your Godfathers and Godmothers did pro-
mise for you, that you should keepe Gods Commandements.
Tell me how many there be:
Answere.
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Answere.

Question.

which be they?

Answere.

I. Thou shalt have none other Gods but me.
   Thou shalt not make to thy selfe any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow downe to them, nor worship them. For I the Lord thy God am a jealous God, and visit the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keepe my Commandements.

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

III. Remember that thou keepe holy the Sabbath day. Six dayes shalt thou labour and do all that thou hast to doe, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt doe no manner of worke, thou and thy sonne, and thy daughter, thy manservant, and thy maidservant, thy cattle, and the stranger that is within thy gates. For in six dayes the Lord made heaven and earth, the sea, and all that is therein is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

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

V. Thou shalt doe no murder.

VI. Thou shalt not committ adultery.

VII. Thou shalt not steal.

VIII. Thou shalt not bear false witness against thy neighbour.

IX. Thou shalt not covet thy neighbours house, thou shalt not
The Catechisme.

not euer thy neighbours wife, nor his servant, nor his maid, nor his Dre, nor his Ate, nor any thing that is his.

Question.
what doest thou chiefly learne by these Commaundements?

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

Question.
what is thy dutie towards God?

Answer.
My dutie towards God is to beleue in him, to feare him, and to love him with all my heart, with all my soule, with all my soule, and with all my strenght. To worlhip him, to give him thankes, to put my whole trust in him, to call upon him, to honour his holy name and his word; and to serve him truely all the daies of my life.

Question.
what is thy dutie towards thy neighbour?

Answer.
My dutie towards my neighbour is, to love him as my selfe, and to doe to all men, as I would they should doe unto mee. To love, honour, and succour my father and mother. To honour and obey the King and his ministers. To submit my selfe to all my Gouernours, teachers, spiritual Pashers and Masters. To order my selfe lowly and reverently to all my betters. To hurt no body by word or deed. To bee true and just in all my dealing. To beare no malice nor hatred in my heart. To keep my hands from picketing and stealing, and my tongue from euill speaking, lying and slanderous. To keepe my body in temperance, soberness, and chastitie. Not to court or desire other mens goods, but to leave and labour truly to get mine owne living, and to doe my dutty in that state of life, unto the which it shall please God to call me.

Question.
My good childe know this, that thou art not able to doe these things of thy selfe, no; to walke in the commandements of God, and to serve him, without his special grace, whiche thou
The Catechisme.

Thou must learne at all times to call for by diligent prayer. Let me heare therefore if thou canst lay the Lords prayer.

Answere.

Owe Father which art in heauen, Hallowed bee thy Name. Thy Kingdome come. Thy will be done in earth as it is in heauen. Give vs this day our daily bread. And forgive vs our trespasses, as we forgive them that trespass against vs. And leade vs not into temptation: but deliver vs from evil. Amen.

Question.

What desirest thou of God in this prayer?

Answere.

I desire my Lord God our heauenly Father, who is the giver of all goodnesse, to send his grace vnto me, and to all people, that wee may worship him, serve him, and obey him as we ought to doe. And I pray vnto God, that he will send vs all things that be needfull both for our soules and bodies, and that hee will be mercifull vnto vs, and forgive vs our sinnes, and that it will please him to save and defend vs in all dangers ghostly and bodily, and that hee will keepe vs from all sinne and wickednesse, and from our ghostly enemye, and from everlastinge death. And this I trust he will doe of his mercy and goodnesse, through our Lord Iesus Christ. And therefore I say, Amen. So be it.

Question.

Owe many Sacraments hath Christ ordained in his Church?

Answere.

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

Question.

What meane you by this word Sacrament?

Answere.

I meane an outward and visible signe, of an Inward and Spirituall grace, given vnto vs, ordained by Christ himselfe,
The Catechisme.

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.

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

What is required of persons to be baptized?
Answer.
Repentance, whereby they forsake sinne: and faith, whereby they steadfastly believe the promises of God, made to them in that Sacrament.

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

Why was the Sacrament of the Lords Supper ordained?
Answer.
For the continual remembrance of the Sacrifice of the death of Christ, and the benefits which we receive thereby.

P 2
Question.
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Question.
What is the outward part or signe of the Lord's 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 verily and indeed taken and received of the faithful in the Lord's Supper.

Question.
What are the benefits whereof we are partakers thereby?
Answer.
The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Question.
What is required of them which come to the Lord's Supper?
Answer.
To examine themselves whether they repent them truly of their former sins, sedulously purposing to lead a new life, have a lively faith in God's mercy through Christ, with a thankfull remembrance of his death, and be in charity with all men.

So soon as the children can say in their mother tongue the Articles of the Faith, the Lord's prayer, the ten Commandments, and also can answer to such questions of this short Catechism, as the Bishop (or such as he shall appoint) shall by his discretion appoint them in: then shall they be brought to the Bishop by one that shall be their Godfather, or Godmother, that every child may have a witness of his Confirmation. And the Bishop shall confirmethem on this wise.
Confirmation, or laying on of hands.

Minister.

Our help is in the Name of the Lord.

Answer.

which hath made heaven and earth.

Minister.

Blessed be the Name of the Lord.

Answer.

Henceforth world without end.

Minister.

Lord hear our prayers.

Answer.

And let our cry come unto thee.

C Let us pray.

Almighty and everlasting God, who hast vouchsafed to regenerate these thy servants by water and the holy Ghost, and hast given unto them forgiveness of all their sines: strengthen them, we beseech thee, O Lord, with the holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace, the Spirit of wisdom and understanding, the Spirit of Counsel and ghostly strength, the Spirit of knowledge and true godliness, and fulfill them (O Lord) with the Spirit of thy holy fear. Amen.

Then shall the Bishop lay his hand upon every child, seriously, saying,

Defend, O Lord, this child with thy heavenly grace, that he may continue thine forever, and daily increase in thy holy Spirit more and more, until he come unto thy everlasting Kingdom. Amen.

Then shall the Bishop say,

C Let us pray.

Almighty and everlasting God, which maketh thy both to will, and to doe those things that bee good and acceptable unto thy Father. Wee make our humble supplications unto thee for these children, upon whom (after the example of the holy Apostles)
Then the Bishop shall bless the children,
laying thus,

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

The Curate of every Parish, or some other at his appointment, shall
diligently upon Sundays and Holy dayes, halfe an houre before
Evensong openly in the Church, instruct and examine so many
Children of his Parish sent unto him, as the time will serue, and as he
shall thinke convenient, in some part of this Catechisme.

And all Fathers, Mothers, Masters, and Dames, shall cause their chil-
dren, servants & prentises (which have not learned their Catechisme)
to come to the Church at the time appointed, and obediently to
heare, and bee ordered by the Curate, untill such time that they have
learned all that is here appointed for them to learrne. And when loco-
er the Bishop shall give knowledge for children to be brought be-
fore him to any convenient place for their Confirmation, then shall
the Curate of every Parish, either bring or fend in writing the names
of all thoese children of his Parish, which can say the Articles of the
Faith, the Lords prayer, and the ten Commandements, and also how
many of them can answere to the other questions contained in this
Catechisme.

And there shall none bee admitted to the holy Communion, untill
such time as he can say the Catechisme, and be confirmed.
The forme of solemnization of Matrimony.

First, the bannes must be asked three severall Sundayes or Holydayes in the time of Service, the people being present after the accustomed maner.

And if the persons that should be married, dwell in divers Parishes, the Banes must be asked in both Parishes; and the Curate of the one Parish shall not solemnise 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,

Caresely beloved friends, we are gathered together here in the light of God, and in the face of his Congregation, to yonge 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 unto vs the mysticall union that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of St. Paul to be honourable among all men, and therefore is not to be enterprised nor taken in hand prodigally, lightly, or wantonly, to facilitate mens carnall lusts and appetites, like brute beasts that have no understanding, but reverence, discreetly, advisedly, soberly, and in the fear of God, duly considering the causes for which Matrimony was ordained. One was the procreation of children to be brought vp in the fear and nurture of the Lord, and praise of God. Secondly, it was ordained for a remedy against sinne, and to avoid fornication, that such persons as have not the gift of continency, might...
Of Matrimony.

might marry, and keep themselves undesiled members of Christ's body. Thirdly, for the mutual societie, helpe, and comfort, that the one ought to have of the other, both in prosperitie and adversitie, into the which holy estate these two persons present come now to bee ioyned. Therefore if any man can shew anyjust cause, why they may not lawfully bee ioyned together, let him now speake, or else hee hereafter for euer hold his peace.

And also speaking vnto the persons that shall bee married, he shall say.

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

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

N. If thou hast this woman to thy wedded wife, to live together after Gods ordinance, in the holy estate of Matrimony; wilt thou love her, comfort her, honour, and keep her in sickness and in health; and forsaking all other, keep thee only vnto her, so long as you both shall live?

The man shall answer:

I will.

Then shall the Priest say vnto the woman,

N. If thou hast this man to thy wedded husband, to live together after Gods ordinance, in the holy estate of Matrimony; wilt thou obey him, and serve him;

I will.
Of Matrimony.

him, love, honour, and keepe him in sickness and in health; and forfaking all other, keepe thee only unto him, so long as you both shall live.

The woman shall answere,

I will.

Then shall the Minister say,

Who giueth this woman to be married to this man?

And the Minister receiving the woman at her fathers or friends hands, shall cause the man to take the woman by the right hand, and so either to giue their troth to other, the man first saying,

I N. take thee N. to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us depart, according to Gods holy ordinance, and thereto I pliege 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 have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us 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 unto the woman a ring, laying the same upon the booke, with the accustomed duty to the Priest and Clerke. And the Priest taking the Ring, shall deliver it unto the man to put it upon the fourth finger of the womans left hand. And the man taught by the Priest, shall say,

With this ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

Then the man leaving the Ring upon the fourth finger of the womans left hand, the Minister shall say,

Let us pray.

Eternall God, creautour and preserver of all man-kinde, giver of all spirituall grace, the author of everlasting life, lend thy blessing upon these thy servants this man and this woman, whom wee blesse
Of Matrimony.

bistle in thy Name, that as Itahar & Rebecca lived faithfully together, to these persons may surely profess and keepe the bowd and covenant betwixt them made (whereof this Ring given and receiv'd is a token and pledge) and may ever re-
maine in perfect love and peace together, and live according to thy Lawes,through Jesus Christ our Lord. Amen.

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

Then shall the Minister speake vpnto the people,

Oalmuch as A. and B. have consented together in holy Wedlocke, and have witness the same before God and this company, and therefore have gi-
ven and pledged their troth either to other, and have declared the same by giving and receiv'g of a Ring, and by ioyning of hands: I pronounce that they be man and wife together. In the Name of the Father, of the Sonne, and of the holy Ghost. Amen.

And the Minister shall add this blessing:

OD the Father, God the Sonne, God the holy Ghost, bistle, preserue, and keepe you, the Lord mercifully with his favour looke upon you, and so fill you with all spiritual benediction and grace, that you may so live together in this life, that in the world to come you may have life everlasting. Amen.

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

Blessed are all they that fear the Lord: and walke in his ways.

For thou shalt eate the labour of thine hands: O well is chee, and happy that thou be.

Thy wise shall be as the fruitfull Vine: upon the Walles of thy house.

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

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

The
Of Matrimonie.

The Lord from out of Sion shall do blesse thee: that thou"n shall fee Hierusalem in prosperity all thy life long.

Yea, that thou shalt see thy children's children: and peace
upon Israel.

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

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

Or this Pflame.

OO bee mercifull unto vs, and blesse vs: and
new vs the light of his counterance, and bee
merciuffull unto vs.

That thy way may bee knownen upon the
earth: thy sauing health among all nations.

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

O let the Nations rejoyce and be glad: for thou shalt judge
the folk righteously, & gouverne the Nations upon the earth.

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

Then shall the earth bring forth her increas: and God,
euen our owne God shall give vs his blessing.

God shall blesse vs: and all the ends of the world shall see
him.

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

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

The Pflame ended, and the man and the woman kneeling afore the
Lords Table, the Priest standing at the Table, and turning his face
towards them, shall say,

Lord have mercy uppon vs.

Answere.

Christ have mercy uppon vs.

Minister.

Lord have mercy uppon vs.

C Our Father which art in heaven, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euyll. Amen.
Of Matrimonie.

O Lord save thy servant, and thy handmaid.  
Answer.
which put their trust in thee.  
Minister. 
O Lord send them helpe from thy holy place.  
Answer.
And evermore defend them.  
Minister.
Be unto them a tower of strength.  
Answer.
From the face of their enemy.  
Minister.
O Lord heare our prayer.  
Answer.
And let our cree come unto thee.  
Minister.

O God of Abraham, God of Isaac, God of Jacob,  
blesse these thy servants, and sow the seed of eternal life in their minds, that whatsoever in thy holy word they shall proficibly learne, they may indeed fulfill the same. Looke, O Lord, mercifully upon them from heaven, and blesse them. And as thou diddest send thy blessing upon Abraham and Sarah, to their great comfort; so vouchsafe to send thy blessing upon these thy servants, that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives end, through Jesus Christ our Lord. Amen.

This prayer next following, shall be omitted, where the woman is past child birth.

Merciful Lord and heavenly Father, by whose gracious gift mankind is increased: Wee beseech thee assist with thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love and honestie, that they may see their childrens children, unto the third and fourth generation, unto thy praise and honour, through Jesus Christ our Lord. Amen.
Of Matrimony.

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

Then shall the Priest say:

Almighty God, which at the beginning did create our first parents Adam and Eve, and did sanctifie and ioyned them together in marriage: powre upon you the riches of his grace, sanctifie & blesse you, that ye may please him both in body and soule, and live together in holy love unto your lives end. Amen.

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

All ye which be married, or which intend to take the holy estate of Matrimony upon you, heare what holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Sainte
Of Matrimony.

Saint Paul in his Epistle to the Ephesians the fifth Chapter, doth giue this commandement to all married men, yee husbands, loue your wives, even 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 he might make it into him selfe a glorious Congregation, not having spot or wrinkle, or any such thing, but that it should bee holy and blamelesse. So men are bound to loue their owne wives, as their owne bodies. Hee that loueth his owne wife, loueth himselfe: For neuer did any man hate his owne flesh, but nourished and cherisht it, even as the Lord doth the Congregation: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leaue father and mother, and shall be toyned unto his wife, and they two shall be one flesh. This mystery is great: but I speake of Christ, and of the Congregation. Nevertheless, let every one of you so loue his owne wife, even as himselfe.

Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that be married, Pe nien, loue your wives, and be not bitter unto them.

Heare also what S. Peter the Apostle of Christ, which was himselfe a married man, saith unto them that are married, Yee husbands, dwell with your wives according to knowledge, giving honor unto the wife as unto the weaker sex, and as heires together of the grace of life, so that your prayers be not hindered.

Hitherto yee have heard the dutie of the husband toward the wife. Now likewise yee wives, heare and learne your dutie toward your husbands, even as it is plainly set forth in holy Scripture.

S. Paul in the aforesaid Epistle to the Ephesians, teacheth you thus: Be women, submit yourselves unto your own husbands, as unto the Lord. For the husband is the wives head, even as Christ is the head of the Church, and he is also the Saviour of the whole body.

Therefore as the Church or Congregation is subject unto Christ; so likewise let the wives also be in subjection unto their owne husbands in all things. And againe he saith, Let the
Of Matrimony.

Wife reverence her husband. And in his Epistle to the Colossians, S. Paul giuen you this short lesson, ye wives, submit your selues into your owne husbands, as it is convenient in the Lord.

Saint Peter also doeth instruct you very godly, thus laying, Let wives be subject to their owne husbands, so that if any obey not the word, they may bee wouned without the word, by the conversation of the wives, while they behold your chaste conversation coupled with reverence. Whole apparell let it not be outrawd, with barded haires, and trimmimg 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 old time did the holy women, which trusted in God, apparell themselves, being subject to their owne husbands: As Sara obeyed Abraham, calling him lord, whose daughters she are made, doing well, and not being blemished with any fear.

The new married persons, the same day of their marriage, must receive the holy Communion.
The Order for the visitation of the sicke.

The Priest entering into the sicke persons house, shall say,

Peace be to this house, and to all that dwell in it.

When he commeth into the sicke mans presence, he shall say, kneeling down.

Remember not Lord, our iniquities, nor the iniquities of our forefathers. Spare us, good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us forever.

Lord have mercy upon vs.
Christ have mercy upon vs.
Lord have mercy upon vs.
Our Father which art in heaven,
And leade versus not into temptation.

Answer.
But deliver vs from euill. Amen.
Minister.
O Lord save thy servant.
Answer.
Which puttest his trust in thee.
Minister.
Send him help from thy holy place.
Answer.
And evermore mightily defend him.
Minister.
Let the enemy have no advantage of him.
Answer.
Not the wicked approach to hurt him.
Minister.
Be unto him, O Lord, a strong tower.

Answer.
The visitation of the sick.

Answer:
From the face of his enemy.
Minister.
O Lord hear our prayers.
Answer:
And let our cry come unto thee.
Minister.

O Lord, look down from heaven, behold, visit, and relieve this thy servant. Look upon him with the eyes of thy mercy, give him comfort and sure confidence in thee, defend him from the danger of the enemy, and keep him in perpetual peace and safety through Jesus Christ our Lord. Amen.

Care vs Almighty and most mercifull God, and Saviour, extend thy accustomed goodness to this thy servant, which is grieved with sickness: visit him, O Lord, as thou diddest visit Peter's wives' mother, and the Captaine's servant. So visit and restore to this sick person his former health, if it be thy will; or else give him grace so to take thy visitation, that after this painful life ended, hee may dwell with thee in life everlasting. Amen.

Then shall the Minister exhort the sick person after this form, or other like.

Dearly beloved, know this, that Almighty God is the Lord of life and death, and over all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly that it is God's visitation. And for what came here by this sickness is sent unto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious, and honorable, to the encrease of glory and endless felicity, or else it be sent unto you, to correct and amend in you whatsoever doeth offend the eyes of your heavenly Father; know you certainly that if
The visitation of the sick.

If you truly repent you of your names, and bear your sickness patiently, trusting in God's mercy, for his dear Son, Jesus Christ, his sake, and render unto him humble thanks for his Fatherly visitation, surrendering yourself wholly into his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

If the person visited be very sick, then the Curate may end his exhortation in this place.

Take therefore in good work the chastisement of the Lord. For whom the Lord loveth he chastiseth: yea, as S. Paul saith: He scourgeth every son whom he receiveth. If ye endure chastisement, he offereth himself unto you as unto his own children. What son is he that the father chastiseth not? If ye be not under correction, whereof all true children are partakers, then are ye bastards, and not children. Therefore seeing that when our carnal fathers doe correct vs, we reverently obey them: shall we not much rather be obedient to our spiritual Father, and do so? And they for a few days doe chastise vs after their own pleasure: but he doth chastise vs for our profit, to the intent he may make vs partakers of his holiness. Thee words (good brother) are God's words, and written in holy Scripture for our comfort and instruction, that we should patiently and thankful bearing our heavenly Father's correction, and endure by any manner of adversity it shall please his gracious goodness to visit vs. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself was not by to joy, but first he suffered paine, he entered not into his glory before he was crucified. So cruelly our way to eternal joy is, to suffer here with Christ, and our door to enter into eternal life is, gladly to die with Christ, that we may rise againe from death, and dwell with him in everlasting 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 unto God in your Baptism. And so, as much as after this life, there is a count
The vistitation of the sicke.

It count to be given unto the righteous Judge, of whom all must be judged 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 owne faults, you may finde mercy at our heavenly Fathers hand for Christ's sake, and not be accused and condemned in that fearfull Judgement. Therefore I shall shortly rehearse the Articles of our faith, that you may know whether you doe believe as a Christian man should, or no.

1. Here the Minister shall rehearse the Articles of the faith, saying thus;

Doest thou believe in God the Father Almighty, &c.

As it is in Baptisme.

7. Then shall the Minister examine whether he be in charity with all the world, exhorting him to forgive from the bottome of his heart all persons that have offended him, and if he have offended other, to ask them forgiveness, and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he have not disposed of his goods, let him then make his will, and also declare his debts, what he oweth, and what is owing unto him; for discharging of his conscience, and quietness of his Executors. But men must be oft admonished, that they set an order for their temporall goods and lands, when they be in health.

1. These words before rehearsed, may be said before the Minister begin his prayer, as he shall see cause.

1. The Minister may not forget nor omit to move the sicke person (and that most earnestly) to liberality toward the poor.

1. Here shall the sicke person make a speciall Confession, if he feel his conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him after this sort:

O Lord Jesus Christ, who hast left power to his Church to absolve all sinners which truly repent and believe in him, of his great mercy forgive thee thine offences, and by his authority committed to me, I absolve thee from all thy times, In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

And
The visitation of the sick.

And then the Priest shall say the Collect following.

Let us pray.

Most mercifull God, which according to the multitude of thy mercies, dost to put away the sines of those which truly repent, that thou rememberest them no more, open thine eye of mercie upon this thy servant, Who most earnestly desirsh pardon and forgiuenesse. Renewed in him (most loving Father) whatsoever hath beene decayed by the fraud and malice of the devill, or by his owne carnall will and fractiousnesse, preserve and continue this sick member in the unie of the Church, consider his contrition, accept his teares, asswage his paine, as shall be seeme to the most expedient for him. And so almonost as he putteth his full trust onely in thy mercie, impute not unto him his former sines, but take him into thy favour, through the merits of thy most dearly beloved Sonne Jesus Christ. Amen.

Then shall the Minister say this Psalm.

Psal. 71.

O thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver mee in thy righteounes, incline thine earre vnto me, and save me.

Be thou my strong hold, whereunto I may alway resott: thou hast promised to helpe mee, for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the vnrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

Through thee have I beene holden vp euer since I was borne: thou art he that tooke me out of my mothers Womb, my praise shall alway be of thee.

I am become as it were a monster unto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Call me not away in the time of age: for sake me not. When my strength faileth me.
The visitation of the sick.

For mine enemies speake against mee, and they that lay wait for my soule, take their counsell together, saying: God hath forsoaken him, persecute him, and take him: for there is none to deliver him.

Goe not farre from mee; O God: my God, haste thee to helpe mee.

Let them be confounded and perish, that are against my soule: let them be covered with shame and dishonour; that seeke to doe me evil.

As for me, I will patientlie abide alway: and will praise thee more and more.

My mouth shall dayly speake of thy righteounesse and salvation: for I know no end thereof.

I will goe forth in the strength of the Lord God: and will make mention of thy righteounesse onely.

Thou (O God) hast taught me from my youth by vntill now: therefore will I tell of thy wondrouses workes.

For take me not, O God, in mine old age, when I am gray-headed: vntill I have shewed thy strength unto this generation, and thy power to all them that are yet to come.

Thy righteounesse, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee?

O what great troubles and adversities hast thou shewed mee: and yet diddest thou turne and refresh mee: yea, and broughtest me from the depe of the earth againe, when I was old and sou.

Thou hast brought me to great honour: and comforted me on every side.

Therefore will I praise thee and thy faithfullnesse, O God; playing upon an instrument of musike: vnto thee will I sing upon the harpe, O thou holy One of Israel.

My lips will be famce when I sing vnto thee: and so will my soule which thou hast delivered.

My tongue also shall talke of thy righteounesse all the day long: for they are confounded and brought vnto shame that seeke to doe me evil.

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

As it was in the beginning, is now, &c.
The Communion of the sick.

Adding this.

Saviour of the world, save us, which by thy Cross and precious Blood hast redeemed us, help us, we beseech thee, O God.

Then shall the Minister say.

The Almighty Lord, which is a most strong father to all them that put their trust in him, to whom all things in heaven, earth, and under the earth do bow and obey, be now and evermore thy defence, and make thee know and feel, that there is none other name under heaven given to man, in whom, and through whom thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. Amen.

The Communion of the sick.

Orasmuch as all mortall men be subject to many sudden perils, diseases and sicknesses, and ever uncertaine 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 receaing (in the Church) of the holy Communion of the body and blood of our Saviour Christ. Which if they doe, they shall have no cause in their sudden visitation to be vnquiet for lacke of the same. But if the sicke person be not able to come to the Church, and yet is desirous to receive the Communion in his house, then hee must give knowledge over night, or else in the morning, to the Curate, signifying also how many bee appointed to communicate with him; and having a convenient place in the sicke mans house, where the Curate may conveniently minister, and a good number to receive the Communion with the sicke person, with all things necessary for the same, hee shall there minister the holy Communion.

The Collect.

Almighty everlasting God, maker of mankinde, which dost correct those whom thou doest love, and chastisest every one whom thou dost receive; we beseech thee to have mercy upon this thy servant visited with thine hand, and to
The Communion of the sicke.

grant that hee may take his sicknesse patiently, and recover his bodily health (if it bee thy gracious will) and whensoever his soule shall depart from the body, it may bee without spot presented unto thee, through Jesus Christ our Lord. Amen.

The Epistle.

Heb. 12:4. Lo怎one, despite not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loueth, him he correcteth; yea, and he scourgeth every sonne whom he receiueth.

The Gospel.

John 5:14. Truly, truly I say unto you, hee that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into damnation, but palleth from death unto life.

At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himselfe, and after minister unto them that be appointed to communicate with the sicke.

But if a man either by reason of extremity of sicknesse, or for want of warning in due time to the Curate, or for lacke of company to receive with him, or by any other just impediment, doe not receive the Sacrament of Christes body and blood; then the Curate shall instruct him, that if he doe truly repent him of his sinnes, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thankes therefore, hee doeth eate and drinke the body and blood of our Saviour Christ profitably to his soules health, although he doe not receive 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 Psalm, In thee, O Lord, have I put my trust, and goe straight to the Communion.

In the time of Plague, Sweate, or such other like contagious times of sicknesse, or diseased, when none of the Parish or neighbours can be gotten to communicate with the sicke in their houses, for feare of the infection, upon speciall request of the diseased, the Minister may onely communicate with him.
The order for the burial of the dead.

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

John 11.

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

Job 19.

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

1 Tim. 6.

We brought nothing into this world, neither may wee carry anything out of this world. The Lord giveth, and the Lord taketh away. Even as it pleaseth the Lord, so commeth things to passe: Blessed be the Name of the Lord.

Job 14.

An that is bone of a woman hath but a short time to live, and is full of misery. He commeth vp, and is cut downe like a flower, he fleeth as it were a shadow, and never continueth in one stay. In the midst of life we bee in death: of whom may we seek for succour but of thee, O Lord, which for our sinnes art indignly displeased: Yet O Lord God most holy, O Lord most mighty, O holy and most mercifull Saviour, deliver us not into
At the burial of the dead.

Into the bitter paines of eternall death. Thou knowest Lord the secrets of our hearts, but not by thy mercifull eyes to our prayers; but spare vs Lord most holy, O God most mighty, O holy and mercifull Saviour, thou most worthy Judge eternall, suffer vs not at our last hooure for any paines of death to fall from thee.

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

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

Then shall be said or sung,


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

1 Cor.15:20.

But is risen from the dead, and become the firstfruits of them that sleepe: For by a man came death, and by a man came the resurrection of the dead. For as by Adam all die, even so by Christ shall all bee made alive, but every man in his owne order. The first is Christ, then they that are Christes at his comming. Then commeth the end, when he hath delivered by the kingdom to God the Father, when he hath put downe all rule, and all authority and power. For hee must reigne till hee have put all his enemies under his feete. The last enemy that shall be destroyed, is death. For hee hath put all things under his feete. But
At the buriall of the dead.

When hee saith, All things are put under him, it is manifest that he is excepted that hath put all things under him. When all things are added unto him, then shall the Sonne also himselfe be subject unto him that put all things under him, that God may be all in all. Else what doe they which are baptized over the dead, if the dead rise not at all? Why are they then baptized over them? yea, and why stand we allwayes in jeopardy? By our rejoyning which I have in Chapt, I set our Lord, I die daily. That I have fought with beasts at Ephesus after the manner of men, what advantage had I? if the dead rise not againe? Let vs eate and drinke, for to morrow we all die. bee not ye deceived, euill words enuyp good manners. Awake truly out of sleepe, and take not, for some have not the knowledge of God: I speake this to your shame. But some man will say, How ariseth the dead? with what body shal they come: Thou foole, that which thou lovest is not quickened, except it die. And what sauest thou? Thou lovest not that body that shal bee, but bee thou, as of wheat, or some other: but God giveth it a body at his pleasure, to every seede his owne body. All seede is not one manner of seede: but there is one manner of seede of men, another manner of seede of beasts, another of fowles, another of fowles. There are also celestiall bodies, and there are bodies terrestrial. But the glory of the celestiall is one, and the glory of the terrestrial is another. There is one manner glory of the Sunne, and another glory of the Moone, and another glory of the Starres: For one Starre differeth from another in glory. So is the resurrection of the dead. It is sown in corruption, it riseth againe in incorruption. It is sown in dishonour, it riseth againe in honour. It is sown in weakness, it riseth againe in power. It is sown a natural body, it riseth againe a spiritual body. There is a natural body, and there is a spiritual body. As it is also written, The first man Adam was made a living soule, and the last Adam was made a quickening spirit. Howbeit, that is not first which is spiritual, but that which is natural, and then that which is spiritual. The first man is of the earth, earthy. The second man is the Lord from heaven, heavenly. As is the earthly,
At the burial of the dead.

earthly, such are they that be earthly. And as is the heavenly, such are they that are heavenly. And as we have borne the image of the earthly, so shall we bear the image of the heavenly. This say I, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold, I tell you a mystery. We shall not all sleep: but we shall all be changed, and that in a moment, in the twinkling of an eye, by the last trump. For the trump shall sound, and the dead shall rise incorruptible, and we shall be changed: for this corruptible must put on incorruption, and this mortal must put on immortality. When this corruptible hath put on incorruption, and this mortal hath put on immortality, then shall be brought to pass the saying that is written: Death is swallowed up into victory: Death, where is thy sting? Death, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be unto God, which hath given us victory through our Lord Jesus Christ. Therefore my dear brethren, be ye steadfast and immovable, always rich in the work of the Lord, so as much as ye know how that your labour is not in vain in the Lord.

The Lesson ended, the Priest shall say.

Lord have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.

Our Father which art in heaven, etc.
And lead us not into temptation.

Answer.
But deliver us from evil. Amen.

The Priest.

Lnight to God, with whom do live the spirits of them that depart hence in the Lord, and in whom the souls of them that be elected, after they be delivered from the burden of the flesh, be in joy and felicity: We give thee heartie thankes, for that it hath pleased thee to deliver this N. our brother out of the
At the burial of the dead.

misceries of this small world, beseeching thee, that it may please thee of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy Kingdom, that we with this our brother, and all other departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory. Amen.

The Collect.

Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life, in whom Whosoever believeth, shall live, though he die, and Whosoever liveth and believeth in him, shall not die eternally: who also taught us (by his holy Apostle Paul) not to be sorry as men without hope, for them that sleepe in him: we meekely beseech thee (O Father) to raise us from the death of sinne, into 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 general Resurrection in the last day we may be found acceptable in thy sight, and receive that blessing which thy well beloved Sonne shall then pronounce to all that love and fear thee, saying, Come ye blessed of my Father, receive the Kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O mercifull Father, through Jesus Christ our Mediator and Redeemer. Amen.
The thanksgiving of women after childbirth, commonly called, The Churching of women.

The woman shall come into the Church, and there shall kneele downe in some convenient place nigh unto the place where the Table standeth, and the Priest standing by her, shall say these words, or such like, as the case shall require.

O praise much as it hath pleased Almighty God of his goodnesse to give you safe delivernace, and hath preserved you in the great danger of childbirth: ye shall therefore give heartie thanks unto God, and pray.

Then shall the Priest say this Psalm.

Psalm, I will lift up mine eyes unto the hills: from whence cometh my help.
By the help of God even from the Lord: which hath made heaven and earth.
He will not suffer thy foot to be moved: 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 upon 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 even he that shall keepe thy soule:
The Lord shall preserve thy going out, and thy coming in: from this time forth for evermore.
Glory be to the Father, and to the Sonne: and to the Holy Ghost.
As it was in the beginning, is now, and euer shall bee: World without end.
Churching of women.

Lord have mercy upon vs.
Christ have mercy upon vs.
Lord have mercy upon vs.
Our Father which art in heaven, &c.
And lead vs not into temptation.
Answer.
But deliver vs from evil, Amen.
Minister.
O Lord save this woman thy servant.
Answer.
Which puttest her trust in thee.
Minister.
Be thou to her a strong tower.
Answer.
From the face of her enemy.
Minister.
O Lord hear our prayer.
Answer.
And let our cry come unto thee.
Minister.
O Let vs pray.

Almighty God, which hast delivered this woman thy servant from the great paine and peril of Child-birth: grant we blest thee, most mercifull Father, that she, through thy helpe, may both faithfully live, and walke in her vocation, according to thy will, in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. Amen.

The woman that commeth to give her thanks, must offer accustomed offerings: and if there be a Communion, it is convenient that she receive the holy Communion.
A Commination against sinners,
with certaine Prayers to be used divers 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 Letanie shall bee said after the accustomed manner. Which ended, the Priest shall goe into the Pulpit, and say thus,

Bezren, in the Primitive Church there was a godly discipline, that at the beginning of Lent, such persons as were notorious sinners, were put to open penance, and punished in this world, that their loues might bee saued in the day of the Lord: and that others admonished by their example, might bee the more afraid to offend.

In the stead whereof, what 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 bee read the generall sentences of Gods cursing against impenitent sinners, gathered out of the book, Chapter of Deuteronomy, and other places of Scripture: and that you should answer to every sentence, Amen: to the intent that you being admonished of the great indignation of God against sinners, may the rather bee called to earnest and true repentance, and may walke more warily in these dangerous days, fleeing from such vices, for the which ye affirme with your owne mouths the curse of God to be due.
The Communion.

Cursed is the man that maketh any carved or molten image, an abomination to the Lord, the work of the hands of the craftsman, and putteth it in a secret place to worship it.

And the people shall answer, and say,

Amen.

Minister.

Cursed is he that curseth his father and mother.

Answer.

Amen.

Minister.

Cursed is he that removeth away the mark of his neighbour's land.

Answer.

Amen.

Minister.

Cursed is he that maketh the blind to go out of his way.

Answer.

Amen.

Minister.

Cursed is he that letteth in Judgement the right of the stranger, of them that be fatherless, and of widows.

Answer.

Amen.

Minister.

Cursed is he that lieth with his neighbour's wife.

Answer.

Amen.

Minister.

Cursed is he that taketh reward to slay the souls of innocent blood.

Answer.

Amen.
A Commination.

Minister. Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord. Amen.

Minister. Cursed are the blemishesfull, the fornicators, and adulterers, and the covetous persons, the worshippers of images, sinnerers, drunkards, and extortioners. Amen.

Minister. Now seeing that all they be accursed (as the Prophet David beareth witness) which doe erre and goe astray from the Commandements of God, let us remember the dreadful Judgement hanging over our heads, and being alwaies at hand, return unto our Lord God, with all contrition and meekness of heart, bewailing and lamenting our sinful life, knowing and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the axe parde into the root of the trees, so that every tree that bringeth not forth good fruit, is hewed downe, and cast into the fire. It is a fearful thing to fall into the hands of the living God: bee you power downe raine upon the sinners, snares, fire and brimstone, storm and tempest, this shall be their portion to deute. For loe, the Lord is come out of his place, to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? Who shall bee able to endure when he appeareth? His name is in his hand, and he will purge his sloothe, and gather his wheat into the barn, but he will burne the chaffe with unquenchable fire. The day of the Lord commeth as a thief in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorow commeth upon a woman travailing.
A Commination.

Rom. 2:试卷 with childe, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obti¬
nate sinners, through the stubbornness of their heart, have
peared unto themselves, which despised the goodness, pa¬
tience, and long sufferance of God, when he called them continu¬
nally to repentance. Then shall they call upon me (faith
the Lord) but I will not heare, they shall seek me early, but
they shall not finde mee, and that because they hated know¬
ledge, and received not the fearce of the Lord, but abhorred my
counsel, and despised my correction. Then shall it bee too late
to knocke, when the dooze shall bee shut; and too late to cry
for mercy, when it is the time of Justice. "Terrible byrde of
most just Judgement which shall be pronounced upon them,
when it shall bee said unto them, bee ye curled into the fire
everlasting, which is prepared for the devil and his angels.
Therefore bereczen, take weee heed betime, while the day of
Salvation lasteth: for the night commeth when none can
wokke: but let vs, while wee have the light, detec in the
light, and walke as the children of the light, that we be not cast
into the bitter darkenesse, where is weeping and gnashing of
teeth. Let vs not abuse the goodness of God, which calleth
vs mercifully to amendment, and of his endless pitie promis¬
eth vs forgiveness of that which is past, if (with a whole
minde and true heart) we returne into him. For though our
sines bee as red as scarlet, they shall bee as white as snow:
and though they bee like purple, yet shall they bee as white as
wooll. Turne you cleane (faith the Lord) from all your wis¬
kednesse, and your sines shall not bee your destruction. Cast
away from you all your godliness that ye have done, make
you new hearts, and a new spirit: wherefore will ye die. Oye
house of Israel, seeing that I have no pleasure in the death of
him that dieth, faith the Lord: turne you then, ye shall live.Although we have sines, yet have we an Advocate with
the Father, Jesus Christ the righteous, and hee is that obta¬
ined grace for our sines. For he was wounded for our offen¬
des, and smitten for our wickednesse. Let vs therefore returne
unto him, who is the mercifull receiuer of all true penitent
sines, alluring our sines that hee is ready to receive vs,
A Commination.

and most willing to pardon vs, if wee come unto him with faithfull repentance, if wee will submit our selves unto him, and from henceforth walk in his wayes, if wee will take his easie yoke and light burthen upon vs, to follow him in both kinde, patience, and charite, and wee ordered by the governor
ance of his holy Spirit, seeking allwayes his glory, and serving him duly in our vocation, with thanksgiving. This if we doe, Christ will deliver vs from the curse of the Law, and from the extreme maldecition which shall light upon them that shall bee let on the lefthand, and bee will let vs on his right hand, and give vs the blessed benediction of his Father, commanding vs to take possession of his glorou
ous Kingdom, unto the which bee vouchsafe to bring vs all, for his infinite mercy. Amen.

Then shall they all kneele upon their knees, and the Priests and Clerks kneeling (where they are accustomed to say the Lecarie) shall say this Psalm, Miserere mei Deus.

Ave marcy upon me, O God, after thy great goodnesse: according to the multitude of thy mercies doe alwaye mine offences.

Wash mee thorowly from my wickednesse: and cleanse mee from my sinner.

For I acknowledge my sinneres: and my sinner is ever before mee. Against thee onely have I sin
ned, and done this evil in thy light: that thou mightest be justified in thy saying, and cleare when thou art judged.

Behold, I was shapen in wickednesse: and in sinner hath my mother conceivd me.

But loe, thou requrest truely in the inward parts: and that make me to understand wisdome secretly.

Thou shalt purge me with hyrse, and I shall be cleane: thou shalt wash me, and I shall be whiter then snow.
A Commination.

Thou shalt make me hear of joy and gladness: that the bones which thou hast broken, may rejoice.

Turne thy face from my sins: and put out all my misdeeds.

Make me a clean 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 give me the comfort of thy help againe: and establish me with thy free Spirit.

Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, 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 give it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirit: a broken and contrite heart (O God) shalt thou not despise.

O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

Then shalt thou bee pleased with the sacrifice of righteousness, with the burnt offerings and oblations: then shall they offer young bullocks upon thine Altar.

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

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

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Our Father Which art in heaven, &c.

And leave us not into temptation.

Answer.

But deliver us from evil. Amen.

Minister.

O Lord save thy servants.

Answer.
A Communion.

Answer.
Which put their trust in thee.
Minister.

Send unto them help from above.
Answer.

And evermore mightily defend them.
Minister.

Help us O God our Saviour.
Answer.

And for the glory of thy Name sake bestow upon us mercy full unto us, for thy Name sake.
Minister.

O Lord heare our prayer.
Answer.

And let our cry come unto thee.
Minister.

C Let us pray.

Lord, we beseech thee, mercifully heare our prayers, and spare all those which confess their sins unto thee, that they (whose consciences by sinne are accused) by thy mercifull pardon may bee absolved, through Christ our Lord, Amen.

Most mightie GOD and mercifull Father, which hast compassion of all men, and hast nothing that thou hast made, which wouldest not the death of a sinner, we that bee should rather turne from sinne, and be saved, mercifullely forgive vs our trespasses, receive and comfort vs, which bee grieved and wearied with the burthen of our sinnes. Thy properacie is to have mercy to thee only it appertaineth to forgive sinnes: Spare vs therefore good Lord, spare thy people whom thou hast redeemed: enter not into judgment with thy seruants, which bee vile earth, and vulnerable sinners: but to turne thine ire from vs, which meekely knowledge our bivelness, and truly repent vs of our fautes: to make haste to helpe vs in this world; that
A Commination.

that we may ever live with thee in the world to come, through
Jesus Christ our Lord. Amen.

If Then shall the people say this that followeth, after the
Minister.

Turne thou vs, O good Lord, and so shall we be
turned: bee favourable, O Lord, be favourable
to thy people, which turne to thee in weeping, sa-
ing, and praying: for thou art a mercifull God,
full of compassion, long suffering, and of great
pity. Thou sparedst when we deserre punishment, and in thy
wrath thinkest upon mercie. Spare thy people, good Lord,
spare them, and let not thine heritage bee brought to
colusion. Heare vs, O Lord, for thy mercy
is great, and after the multitude of thy
mercies looke upon vs.

FINIS
Certaine godly prayers to be used for sundry purposes.

A general Confession to be said every Morning.

Almightie God our heavenly Father, I confess and acknowledge, that I am a miserable and wretched sinner, and have manifold ways most grievously transgressed thy most godly Commandements, through wicked thoughts, ungodly lusts, unfruitful words and deeds, committed in my whole life. In sinne am I borne and conceived, and there is no goodness in me, in as much as thou shouldst enter into thy narrow judgement with me, judging mee according unto the same, I were never able to suffer or abide it, but must needs perish and be damned for ever: So little help, comfort or succour is there either in me, or in any other creature. Only this is my comfort (O heavenly Father) that thou didst not spare thy only dear beloved Sonne, but didst give him up unto the most bitter, and most vile and flamderous death of the Cross for me, that he might to pay the ransom for my sinnes, satisfie thy judgement, still and pacifie thy wrath, reconcile thee againe unto thee, and purchase me thy grace and favour, and everlasting life. Wherefore through the merite of his most bitter death and passion, and through his innocent Blood shedding, I beseech thee, O heavenly Father, that thou wilt vouchsafe
Godly prayers.

boushesa to bee gracious and meresulf unto me, to foruge
and pardon mee all my sines, to lighten my heart with thy
holy Sprit, to renew, confirm, and strengthen mee with a
right and perfect faith, and to in扫码 me in love toward thee
and my neighbour, that I may henceforth with a willing
and glad heart, walke as it becomethe me in thy most godly
commandements, and so glouse and praise thee eteaterlastingly;
and also that I may with a fre conscience and quiet heart, in
all manner of temptations, affections, or necessities, and
even in the very pangs of death, cry boldly and merrily unto
thee, and lay, I beleue in God the Father Almighty, maker of hea-
ven and earth, and in Jesus Christ, &c. But O Lord God heav-
enly Father, to comfort my selfe in affliction and temptation
with these Articles of the Christian Faith, it is not in my
power, for Faith is thy gift: and so much as thou wilt be
prayed unto and called upon for it, I come unto thee, to pray
and beseeche thee, both for that, and for all other my necesa-
ties, even as thine deare beloved Sonne our Saviour Jesus
Christ himselfe hath taught vs. And from the very bottome
of my heart I cry, and lay, Our Father which art in heaven, hal-
lowed be thy Name, &c.

A prayer to be said in the Morning.

Merciful Lord God heavenly Father, I ren-
der most high landes, praise, and thankes unto
thee that thou hast preserved mee both this night,
and all the times and dapes of my life hitherto,
ynder thy protection, and hast suffered mee to
live unto this present houre. And I beseeche thee
heartily, that thou wilt boushesafe to receive me this day,
and the residue of my whole life from henceforth unto thy tuition,
ruling & governing me with thy holy Sprit, that all manner
of darkenesse, of wilfulness, inconditian, and of carnal lusts and
affections may be utterly chased and driven out of my heart,
and that I may bee justified and saued both body and soule,
through a right and perfect faith, and so walke in the light of
thy most godly trueth, to thy glory and praise, and to the pro-
stand furtherance of my neighbour, through Jesus Christ
our Lord and Saviour. Amen.

Another
Godly prayers.

Another prayer for the Morning.

Almighty and most gracious God, we heartily thank thee for the sweet sleep and comfortable rest which thou hast given us this night; and forasmuch as thou hast commanded by thy holy Word, that no man should be idle, but all occupied in godly and heavenly exercises, every man according to hiscalling: We most humbly beseech thee, that thine eyes may attend upon us daily, defend us, cherish, comfort, and govern us, and all our counsels, studies, and labours, in such wise, that we may spend and complete this day according to thy most holy will, without the hurtling of our neighbours, and that we may diligently and warily eschew and avoid all things that would displease thee; let the always before our eyes, line in thy fear, working that which may be found acceptable before thy divine Majesty, through Christ our Lord. Amen.

A prayer for the Evening.

Most mighty Lord our Father, and God everlasting, full of pity and compassion, we acknowledge and confess, that we be not worthy to lift up our eyes to heaven, much less to present ourselves before thy Majesty, with confidence that thou wilt heare our prayers, and grant our requests, if we consider our own deserving. For our conscience doth accuse us, and our sins witness against us, and we know that thou art an upright Judge, which doeth not mistake the sinners and wicked men, but punishest the faults of such as transgresse thy Commandments. Yet most mercifull Father, let it hath pleased thee to command us to call on thee in all our troubles and adversities, promising even then to help us, when we feel ourselves as it were swallowed up of death and desperation: We utterly renounce all worldly confidence, and to thy Soneragin bounty, as our only stay and refuge, beseeching thee not to call to remembrance our manifold
Godly prayers.

manifold sins and wickedness, whereby we continually provoke thy wrath and indignation against us, neither our negligence & unkindness, which have neither worthily esteemed, nor in our lives sufficiently expressed the sweet comfort of thy Gospel revealed unto us, but rather to accept the obedience and death of thy Son Jesus Christ, who by offering by his body in sacrifice once for all, hath made sufficient recompense for all our sins. Have mercy therefore upon us, O Lord, and forgive our offences. Teach us by thy Holy Spirit, that we may rightly weigh them, and earnestly repent for the same: and so much the rather, O Lord, because that the regenerate, and such as thou hast for taken, cannot praise thee, nor call upon thy Name: but the repenting heart, the sorrowful mind, the conscience oppressed, hungering and thirsting for thy grace, shall ever set forth thy praise and glory. And albeit wee be but worms and dust, yet thou art our Creator, and wee be the worke of thine hands: yea, thou art our Father, and we thy children: thou art our Shepherd, and wee thy flocke: thou art our Redeemer, and wee thy people whom thou hast bought: thou art our God, and wee thine inheritance. Correct us not therefore in thy anger, O Lord, neither according to our deserts punish us, but mercifully chastise us with a fatherly affection, that all the world may know that at what time loower a sinner doth repent him of his sinne from the bottome of his heart, thou wilt put away his wickedness out of thy remembrance, as thou hast promised by thine holy Prophet.

Finally, so much as it hath pleased thee to make the night for man to rest in, as thou hast ordained him the day to tranasle in: Grant, O deare Father, that we may so take our bodily rest, that our soules may continually watch for that time that our Lord Jesus Christ shall appear for our deliverance out of this most full life, and in the mean season, that we, not overcome by any fantasies, dreams, or other temptations, may fully set our mindes upon thee, love thee, fear thee, and rest in thee: Furthermore, that our sleepe be not excessive, or overmuch, after the unsatisfable desires of our flesh: but only sufficient to content our weak and nature, that we may be the better
Godly prayers.

Better disposed to live in all godly conversation, to the glory of thine holy Name, and profit of our brethren. Amen.

* A most necessary prayer.

O Lord Jesus Christ which art the true Sunne of the world, evermore arizing, and never going downe, which by thy most wholesome appearing and light, doeth bring forth, preferre, noueth, and refresh all things, as well that are in heaven, as also that are on earth, we beseech thee mercifully and favourably to shine into our hearts, that the night and darkenesse of sines, and the mists of erreouts on every side driven away, thou brightely shining within our hearts, we may all our life space go without any stumbling or offence, and may decently and soberly walke (as in the day time) being pure and cleane from the workes of darkenesse, and abounding in all good workes which God hath prepared for vs to walke in, which with the Father and with the holy Ghost, shall and reigneth for ever and ever. Amen.

* The prayer of Manasseh King of the Jews.

O Lord Almighty, God of our fathers, Abraham, Isaac and Jacob, and of their righteous seed, which hast made heaven and earth with all their ornament, which hast bound the Sea by the word of thy Commandement, which hast shut up the depe and sealed it by thy terrible and glorious Name, whom all doe fear, and tremble before thy power: for the Majesty of thy glorie cannot bee borne, and thine angry threatening toward sinners is impor-table, but thy mericfull promise is invaluable and un-searable: for thou art the most high Lord, of great compassion, long suffering, and most mericfull and repented for mankinde. Thou, O Lord, according to thy great goodnes hast promised repentance and forgiveness to them that sinner against thee, and for thine infinite mercies hast appointed
ddd 2 repentance

* Thou hast promised that repentance shall be the way to them to return to thee.
Godly prayers.

"Delivered in comparison of bot-

tle and bowl, holiness and beauty in souls, which have

their commendations in the Scriptures, so
does the respect of God's life and
calls his saints nothing but attachment

with them righteousness.

repentance unto sinners, that they may be saved. Thou
therefore, O Lord, that art the God of the just, hast not ap-
pointed repentance to the just, as to Abraham, and Isaac,
and Jacob, which have not sinned against thee, but thou
hast appointed repentance unto me that am a sinner. For I
have sinned above the number of the sand of the Sea. My
transgressions, O Lord, are multiplied; my transgressions
are exceeding many; and I am not worthy to be hold and see
the height of the heavens for the multitude of mine unrighte-
ousness. I am bowed down with many iron bands, that
I cannot lift up mine head, neither have I any release: For
I have provoked thy wrath, and done evil before thee. I did
not Thy will, neither kept I thy Commandments. I have
set by abominations, and have multiplied offences. Now
therefore I bow the knee of mine heart, beseeching thee of
grace. I have sinned, O Lord. I have sinned, and I acknow-
ledge my transgressions; but I humbly beseech thee, forgive
me: O Lord, forgive me; (destroy me not) with my transgres-
sions. Be not angry with me for ever, by referring evil for
me, neither condemn me into the lower parts of the earth.
For thou art the God, even the God of them that repent; and
in thee thou wilt show all thy goodness: for thou wilt save
me that am unworthy, according to thy great mercy; there-
fore I will praise thee for ever all the days of my life. For
all the powers of the heavens praise thee, and thine is the glo-
rie for ever and ever. Amen.

A Prayer containing the duty of every
true Christian.

Most mighty God, merciful and loving
Father, I beseech thee in the Name of thy dearly beloved Son
Jesus Christ my only Saviour and Redeem-
ner: and I most humbly beseech thee for
his sake to be merciful unto me, and to
cast all my sins out of thy sight and remem-
brace through the merits of his bloody death and Passion.
Godly prayers.

Powe, upon me, O Lord, thy holy Spirit of wisdome and grace; gouerne and leade me by thy holy Word, that it may be a lanterne into my feet, and a light unto my steps. Shew thy mercy upon me, and so lighten the natural blindness and darkness of my heart through thy grace, that I may daily be renewed by the same Spirit and grace: By the which (O Lord) purge the grossenesse of my hearing and understanding, that I may profitably read, heare, and understand thy word and heavenly will, beleue, and practice the same in my life and conversation, and evermore hold fast that blessed hope of everlastinge life.

Pozite and fill all vise in mee, that my life may express my faith in thee: mercifully heare the humble suit of thy servant, and grant me thy peace all my dayes: Graciouly pardon mine iniquities, and defend mee in all dangers of body, goods, and name: but most chiefly my foule against all assaults, temptations, accusations, subtilt baits, and sleights of that old enemy of mankind, Satan that roaring Lion, ever seeking whom he may devour.

And here, O Lord, I prostrate with most humble mind, crave of thy divine Daisie, to bee mercifully unto the universal Church of thy Some Christ: and specially according to my bounden duty, beseech thee for his sake to bless, save, and defend the principal member thereof, thy servant our most deare and Sovraine Lord King Charles: increase in his Royall heart true faith, godly zeal, and love of the same: And grant him victory over all his enemies, a long, prosperous and honourable life upon earth, a blessed end, and life everlasting.

Moreover, O Lord, grant unto his Majesties most honourable Counsellors, and every other member of this thy Church of England, that they and wee in our severall callings, may truly and godly serve thee: Plane in our hearts true feare and honour of thy Name, obedience to our Prince, and love to our neighbours: Increase in vs true Faith, and Religion: Replenish our minds with all goodness, and of thy great mercie keepe vs in the same, till the end of our lyes: Glue into vs a godly zeal in prayer, true humility in pro-

property,
Godly prayers.

Ferity, perfect patience in adversity, and continual joy in the holy Ghost.

And lastly, I commend unto thy Fatherly protection, all that thou hast given me, as wife, children, and servants: And me, O Lord, that I may govern, nourish, and bring them vp in thy fear and service. And soasmuch as in this world I must always be at war and strife, not with one sort of enemies, but with an infinite number, not only with flesh and blood, but with the devil, which is the prince of darkness; and with wicked men, executors of his most damnable will: Grant me therefore thy grace, that being armed with thy defence, I may stand in the battell with an invincible constancy against all corruption which I am compassed with on every side, untill such time as I having ended the combat, which during this life, I must sustaine, in the end I may attaine to thy heavenly rest, which is prepared for me, and all thine Elect, through Christ our Lord and only Saviour.

Amen.

Imprinted at London by Robert Barker, Printer to the Kings most Excellent Majesty: And by the Assignes of John Bill 1634.
The Forme and Maner of Making of the Commissaries of the Conferences of London.

Printed at London by B. Baxtor, Printer to the Most Excellent Majestie, and by the Consent of the Lord C. C. Anno 1634.
THE
FORME AND
MANNER OF MAKING
and Consecrating Bishops,
PRIESTES and
DEACONS.

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

I t is evident unto all men, diligently reading holy Scripture, and ancient Authors, that from the Apostles time, there hath been these orders of Ministers in Christ's Church, Bishops, Priests, and Deacons, Whose offices were evermore had in such reuerent estimation, that no man by his owne private authority, might presume to execute any of them, except hee were first called, tried, examined, and knowne to have such qualities, as were requisite for the same, and also by publique prayer, with imposition of hands, approved and admitted thereunto. And therefore, to the intent these orders should be continued, and reverently vsed and esteemed in this Church of England, it is requisite that no man (not being at this present, Bishop, Priest, nor Deacon) shall execute any of them, except hee bee called, tried, examined, and admitted, according to the forme hereafter following. And none shall be admitted a Deacon, except hee be of twenty one yeere of age at the least. And every man which is to bee admitted a Priest, shall bee full four and twentie yeeres old. And every man which is to be consecrated a Bishop, shall be fully thirtie yeeres of age. And the Bishop knowing either by himselfe, or by sufficient testimony, any person to be a man of vertuous conversation, and without crime, and after examination and tryall, finding him learned in the Latine tongue, and sufficiently instructed in holy Scripture, may upon a Sunday or holy day, in the face of the Church, admit him a Deacon, in such maner and forme as hereafter followeth.
The Forme and manner of Ordering of Deacons.

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

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

Reverend Father in God, I present unto you these persons present, to be admitted Deacons.

The Bishop,

Take heed that the persons whom ye present unto us, bee apt and meet, for their learning and godly conversation, to exercise their ministerie duly, to the honour of God, and edifying of his Church.

The Archdeacon shall answer:

I have enquired of them, and also examined them, and thinke them fit to be.

And the Bishop shall say unto the people:

Brethren, if there be any of you, who knoweth any impediment or notable crime, in any of these persons presented to be ordered Deacons, for which he ought not to be admitted to the same, let him come forth in the Name of God, and shew what the crime or impediment is.

And if any great crime or impediment be objected, the Bishop shall surcease from ordering that person, until such time as the party accused shall try himself before cleare of that crime.

Then the Bishop commending such as shall be found meet, to be ordered, to the prayers of the Congregation, with the Clerkes and people present, shall say or sing the Litany, as followeth, with the prayers.
The Ordering of Deacons.

The Letanie and Suffrages.

O God the Father of heaven: have mercy upon vs miserabe sinners.
O God the Father of heaven: have mercy upon vs miserable sinners.
O God the Sonne redeemer of the world: have mercy upon vs miserable sinners.
O God the Sonne Redeemer of the world: have mercy upon vs miserable sinners.
O God the holy Ghost proceeding from the Father and the Son: have mercy upon vs miserable sinners.
O God the holy Ghost proceeding from the Father and the Sonne: have mercy upon vs miserable sinners.
O holy, blessed, and glorious Trinity, three persons and one God: have mercy upon vs miserable sinners.
O holy, blessed, and glorious Trinity, three persons and one God: have mercy upon vs miserable sinners.

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

Spare vs good Lord:
From all evil and mischief, from sinne, from the crafts and assaults of the devill, from thy wrath, and from everlasting damnation.

Good Lord deliver vs.
From all blindness of heart, from pride, baine glory, and hypocrisy, from enuie, hatred, and malice, and all incharitablenesse.
Good Lord deliver vs.
From fornication, and all other deadly sinne, and from all the de- seits of the world, the lie and the devill.
Good Lord deliver vs.
From lightning and tempest, from plague, pestilence and famine, from battle and murder, and from sudden death.
Good Lord deliver vs.
From all sedition and pryvy conspiracy, from all false doctrine and heresie, from haeresie of heart, and contempt of the word and Commandement.
Good Lord deliver vs.
By the mystery of the holy Incarnation, by the holy Nativity and Circumcision, by the Baptisme, Fastinge, and Temptation.
Good Lord deliver vs.
By thine agony and bloody sweat, by the Crosse and Passion,
The ordering of Deacons.

by the precious Death and Burial, by thy glorious Resurrection and Ascension, and by the coming of the holy Ghost.

Good Lord deliver us.

In all time of our tribulation, in all time of our wealth, in the house of death, and in the day of Judgement.

Good Lord deliver us.

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

Wee beseech thee to heare vs good Lord.

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

Wee beseech thee to heare vs good Lord.

That it may please thee to rule his heart in thy faith, fear and love, and that he may evermore have affection in thee, and ever feake thy honour and glory.

Wee beseech thee to heare vs good Lord.

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

Wee beseech thee to heare vs good Lord.

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

Wee beseech thee to heare vs good Lord.

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

Wee beseech thee to heare vs good Lord.

That it may please thee to enure the Lords of the Connell, and all the Nobility, with grace, wisdom and understanding.

Wee beseech thee to heare vs good Lord.

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

Wee beseech thee to heare vs good Lord.

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

Wee beseech thee to heare vs good Lord.

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

Wee beseech thee to heare vs good Lord.

That it may please thee to give vs an heart to love and dread thee, and diligently to live after thy Commandements.

Wee beseech thee to heare vs good Lord.
The ordering of Deacons.

That it may please thee to give to all thy people increase of grace, to heare meekly the word, and to receiue it with pure affection, and to bring foorth the fruits of the Spirit.

We beseech thee to heare vs good Lord.

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

We beseech thee to heare vs good Lord.

That it may please thee to strengthen such as doe stand, and to comfort and helpe the weake hearted, and to raise by them that fall, and finallie to heare downe Satan under our feete.

We beseech thee to heare vs good Lord.

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

We beseech thee to heare vs good Lord.

That it may please thee to preserue all that travell by land or by water, all women labouring of child, all sick persons and young children, and to shew the pitty upon all prisoners and captives.

We beseech thee to heare vs good Lord.

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

We beseech thee to heare vs good Lord.

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

We beseech thee to heare vs good Lord.

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

We beseech thee to heare vs good Lord.

That it may please thee to give and preserve to this bee the kindely fruits of the earth, so as in due time we may enjoy them.

We beseech thee to heare vs good Lord.

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

We beseech thee to heare vs good Lord.

Sonie of God: we beseech thee to heare vs.

Sonie of God: we beseech thee to heare vs.

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

Grant vs thy peace.

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

Hauie mercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.
The ordering of Deacons.

Christ have mercy upon vs.
   Christ have mercy upon vs.

Lord have mercy upon vs.
   Lord have mercy upon vs.

Our Father which art in heaven, &c.
   And lead vs not into temptation.

But deliver vs from evil. Amen.
   The Verse.

O Lord deale not with vs after our sinnnes.
   Answer.

Neither reward vs after our iniquities.

C Let vs pray.

O God mercifull Father, that despite not the sighing of a contrite heart, nor the desire of such as be sorrowfull, mercifull and affiit our prayers that we may before thee, in all our troubles and adversities, whensoever they oppose vs, and graciously heare vs, that those evils which the craie and subtility of the devil or man worketh against vs, be brought to nought, and by the providence of thy goodness they may be dispersed, that we thy servants being hurt by no perfections, may evermore giue thanks unto thee, in thy holy Churche, through Jesus Christ our Lord.

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

O God, we have heard with our eares, and our fathers have declared unto vs the noble workes that thou diddest in their daies, and in the old time before them.

O Lord arise, helpe vs, and deliver vs for thine honour.

Glory be to the Father, and to the Sonne; and to the holy Ghost. As it was in the beginning, is now, and ever shall be; world without end. Amen.

From our enemies defend vs, O Christ.

Gracefully looke upon our afflictions.

Pitifully behold the sorowes of our hearts, and deliue vs from all ill.

Mercifully forgive the sinnes of thy people.

Favourably with mercy heare our prayers.

O Sonne of Dauid, have mercy upon vs.

Both now and ever blesse vs to heare vs, O Christ, &c.

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

The Verse.

O Lord let thy mercy be blesed upon us.
   Answer.

As we doe put our trust in thee.
The ordering of Deacons.

Let us pray.

We humbly beseech thee, O Father, mercifully to look upon our infirmities, and for the glory of thy Name sake, turne from us all those evils that we most righteously hate and despise: and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holyne, and pureness of living, to thy honour and glory, through our only Mediator and Advocate Jesus Christ our Lord. Amen.

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

Then shall be said also this that followeth.

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

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

The wise must the Ministers be honest, not double tongued, not given to much wine, neither greedy of filthy lucre, but holding the mystery of the faith, with a pure conscience: and let them seek be praised, and then let them minister, so that no man be able to reproove them. Even to must their Wives be honest, not evil speaking, not covetous, and faithfull in all things. Let the Deacons be the husbands of one wife, and such as rule their children...
The ordering of Deacons.

children well, and their owne households: For they that minister well, get themselves a good degree, and a great liberty in the faith, which is in Christ Jesus.

These things write I unto you, trusting to come shortly unto thee: but and if I tarry long, that then thou mayest yet have knowledge how that oughtest to behave thy selfe in the house of God, which is the congregation of the living God, the pillar and ground of truth. And without doubt, great is that mystery of godliness.

God was revealed in the flesh, was insinuated in the spirit, was seen among the Angels, was preached unto the Gentiles, was believed on in the world, and received by glory.

Or else this out of the sixth of

the Acts.

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

And before the Gospel, the Bishop sitting in a chaire, shall cause the Oath of the Kings supremacy, and against the power and authority of all forreigne Potentates, to bee ministred unto every of them that are to be ordered.

อาทิ The Oath of the Kings

Soueraigne.

I, B, doe verily testify and declare in my conscience, that the Kings Highnesse is the onely Supreme Governor of this Realme, of all other his Highnesse Dominions and Countries, as well in all spiritual as Ecclesiasticall things in causes, as Temporal, and that no forreigne Prince, Person, Prelate,
The ordering of Deacons.

First, State or Potestate, hath or ought to have any jurisdiction, power, superiority, preeminence, or authority Ecclesiasticall, or Spirituall within this Realme, and therefore I doe hereby renounce and forsake all forreign Jurisdictions, Powers, Superioritie, and authorities; and doe promise that from henceforth I shall beare faith and true Allegiance to the Kings Highnesse, his Heires and Lawfull Successours, and to my power shall assist and defend all Jurisdictions, Priviledges, Preeminences and Authoritie granted or belonging to the Kings Highnesse, his Heires and Successours, or united and annexed to the Impeccall Crowne of this Realme, to help me God, and the Contempts of this Book.

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

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

Answer.

I trust so.

The Bishop.

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

Answer.

I thinke so.

The Bishop.

Do you hestingly beleue all the Canonical Scriptures of the old and new Testament?

Answer.

I doe beleue.

The Bishop.

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

Answer.

I will.

The Bishop.

It appertainteth to the office of a Deacon in the Church, where he shall be appointed to assist the Priest in divine Service, and specially when he ministreth the holy Communion, and to help him in distribution thereof and to read holy Scriptures and Hymnallis to the Congregation, and to instruct the youth in the Catechisme, to baptize and to preach; if he be admittted thereto by the Bishop.

And furthermore, it is his skill, where prudence is to make, to search
The ordering of Deacons.

Search for the sick, poor, and impotent people of the Parish, to informate their estates, names, and places where they dwell unto the Curate, that by his exhortation they may be relieved by the Parish, or other convenient almes: will you doe this gladly and willingly?

Answer:
I will to doe by the helpe of God.
The Bishop.

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

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

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

Answer:
I will indevour my selve, the Lord being my helper.

Then the Bishop laying his hands fevraly upon the head of any of them, shall say,

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

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

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

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

Then shall the Bishop proceed to the Commination, and call those ordained (shall barry and receive the holy Commination the same day with the Bishop.

The Commination ended, after the last Collect, and immediately before the Benediction, shall be said this Collect following:

Amin. God, giver of all good things, we thank thee for thy great goodness, and for the care, comfort, and succour, and for the mercies thou hast shewed unto us, that thou wouldst have us to be a people of peace and quiet.

Amen.
The ordering of Priests.

unto the offices of Deacons in thy Church: make them wee beseech thee (O Lord) to bee modest, humble, and constant in their ministration, to have a ready will to observe all spiritual discipline, that having alwayes the testimony of a good conscience, and continuing ever stable and strong in the Sonne Christ, may so well doe themselves in this inferior office, that they may be found worthy to be called into the higher ministeries in thy Church, through the same thy Sonne our Saviour Christ, to whom be glory and honour world without end. Amen.

And here it must bee shewed unto the Deacon, that hee must continue in that office of a Deacon, the space of a whole yere at the least (except for reasonable causes it bee otherwise seene to his Ordinary) to the intent hee may be perfect, and well expert in the things appertaining to the Ecclesiasticall administration, in executing whereof, if he be found faithfull and diligent, he may be admitted by his Diocesan, to the order of Priesthood.

The forme of Ordering of Priests.

When the exhortation is ended, then shall follow the Communion. And for the Epistle, shall bee read out of the twentieth Chapter of the Acts of the Apostles, as followeth:

Rom. 16, Paul sent messengers to Ephesus, and called the Elders of the Congregation: which when they were come to him, hee said unto them, Bee know that from the first day that I came into Asia, after what manner I have beeene with you at all seasons, serving the Lord with all humblenesse of mind, and with many tears and temptations, which happened unto me by the layings aside of the Jews, because I would keepe backe nothing that was profitable unto you, but to shew you, and teach you openly throughout every house, witnessing both to the Jews, and also to the Greeks, the repentance that is toward God, and the faith which is toward our Lord Jesus. And now behold, I loose bound in the spirit unto Hierusalem, not knowing
The ordering of Priestes.

Hitherto I have been speaking of the things that shall come upon me there; but that the holy Ghost warneth in every City, laying that bands and troubles abide me. But none of these things move me, neither are my life dearer unto my selfe, that I might fulfill my course with joy, and the ministration of the word, which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now behold, I am sure that hereunto ye all (though whom I have gone preaching the king dome of God) shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men: For I have spared no labour, but have shewed you all the counsel of God. Take heed therefore, unto your selues, and to all the flocke, among whom the holy Ghost hath made you overseers, to rule the Congregation of God, which he hath purchased with his blood. For I am sure of this, that after my departing shall grievous wolves enter in among you, not sparing the flocke. Whose they shall seduce selues, and men shall arise, speaking perverse things, to draw disciples after them. Therefore a wake, and remember that by the space of three yeeres, I ceased not to warn every one of you night and day with tears.

And now therefore, I commend you to God, and to the word of his grace, which is able to build up, and to give you an inheritance among all them which are sanctified. I have declared unto you nothing but that which Christ commanded you. Yea, you know your selues, that these hands have ministered unto my necessities, and unto them that were with me. I have shewed you all things, how that ye should labouer, yee ought to receive the weak, and to remember the words of our Lord Jesus, how that he said, It is more blessed to give, than to receive.

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

This is a true saying, If any man desire the office of a Bishop, he desireth an honest worke. A Bishop therefore must be blameless, the husband of one wife, diligent, sober, discreet, a keeper of hospitality, apt to teach, not given to much wine, no ruffian, not greedy of filthy lucre, but gentle, abounding in good works, not deriding, not rash, but grave, in his own house, one that hath children in subjection with all reverence. For if a man cannot rule his owne house, how shall he care for the Congregation of God? He may not be a young Schole, but he dwell and fall into the judgement of the will speaker. He must also have a good report of them which are without, lest he fall into reproach and shame of the will speaker.

Likewise must the Ministers be honest, not double tongued, not
The ordering of Priests.

not given unto much wine, neither greedy of filthy lucre, but holding the mystery of the faith, with a pure conscience: and let them first be proved, and then let them minister, so that no man be able to rebuke them.

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

And without doubt, great is that mystery of godliness: God was manifest in the flesh, was justified in the Spirit, was seen among the Angels, was preached unto the Gentiles, was believed on in the world, and received up in glory.

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

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

Or else this that followeth, out of the tenth Chapter of John,

Verily, verily I say unto you, He that entereth not in by the door into the sheepfold, but climbeth by some other way, the same is a thief and a murderer. But he that entereth in by the door, is the shepherd of the sheep: he openeth to him the porter openeth, and the sheep heareth his voice, and he calleth his own sheep by name, and leadeth them out. And when he hath sent forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. A stranger will they not follow, but will flee from him, for they know not the voice of strangers. This parable spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep: and all that ever came before me are thieves and murderers, but the sheep did not hear them.
The ordering of Priests.

"I am the door; by me if any man enter in, he shall be safe, and go in and out, and find pasture. As the Father commeth not but for to save, but to destroy. I am come, that they might have life, and that they might have it more abundantly. I am the good Shepherd. A good Shepherd giveth his life for the sheep. An hired servant, and he which is not the shepherd (neither the sheep are his own) seeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf catcheth and scattereth the sheep. The hired servant fleeth, because he is an hired servant, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As my Father knoweth me, even so know I also my Father. And I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also must I bring, and they shall hear my voice, and there shall be one fold, and one shepherd."

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

The same day at night, which was the first day of the Sabbath, when the doors were shut (where the Disciples were assembled together, for fear of the Jews), came Jesus and stood in the midst, and said unto them, Peace be unto you; and when he had said thus, he shewed unto them his hands and his side. Then were the Disciples glad, when they saw the Lord. Then said Jesus unto them again, Peace be unto you: As my Father sent me, even so send I you also. And when he had said these words, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose soever sines ye remit, they are remitted unto them: and whose soever sins ye retain, they are retained.

"When the Gospel is ended, then shall be sung a hymn before the sermon. Some holy Ghost eternal God, proceeding from above:
Both from the Father and the Son, the God of peace and love.
Visit our minds and into us, thy heavenly grace inspire:
That in all truth and godliness we may have true desires.
Thou art the very Comforter, in all woe and distress:
The heavenly gift of God most high, which no tongue can express:
The fountain and the lively spring, of joy celestial:
The fire to quench the fire to ease, and comfort the mind:
Thou in the gifts art manifold, whereby Christ's Church both stand:
In faithful hearts writing the Law, theinger of God's hand."

According
The ordering of Priests.

According to thy promise made, thou gavest speech of grace:
That through thy help, the praise of God, may sound in every place.
O holy Ghost into our wits send downe thy heavenly light:
Humble our hearts with fervent love to serve God day and night.
Strengthen and establish all our weakness, to seeke and to save:
That neither sin, the world nor death, against us doe prevail.
Put backe our enemie farre from us, and grant us to receiue,
Peace in our hearts, with God and man, without grudge or disdain.

And grant, O Lord, that thou being, our leader and our guide:
We may eschew the flares of time and from thee never slide.
To be in such plenty of thy grace, good Lord, grant we thee pray:
That thou mayest be our Comforter at the last dreadfull day.
Of all strife and contention, O Lord dissolve the bands:
And make the knots of peace and love, throughout all Christian lands.
Grant vs, O Lord, through thee to know, the Father most of might:
That of his dear beloved Sonne, we may attaine the light,
And that with perfect faith also we may acknowledge thee:
The Spirit of them both alway, one God in persons three.
Laude and praise be to the Father, and to the Sonne equal:
And to the holy Spirit also, one God coeternall.
And pray wee that the onely Sonne, vouchsafe his Spirit to send:

do all that doe profess his Name, unto the worldes end. Amen.

And then the Archdeacon shall present into the Bishop, all them that shall receive the order of Priesthood that day, the Archdeacon saying,

R-Everend Father in God, I present unto you these persons present, to be admitted to the order of Priesthood.

With interrogations & responses, of in ordine Diaconatus.

And then the Bishop shall say to the people,

O good people, these be they whom we purpose, God willing, to receive this day into the holy office of Priesthood: God, after due examination, we finde not to the contrary, but that they be lawfully called to their function and ministrie, and that they bee
The ordering of Priests.

persons meet for the same; but yet if there be any of you, which knoweth any impediment, or notable crime of any of them, for the which he ought not to be received into this holy ministration, now in the Name of God declare the same.

And if any great crime or impediment be objected,

De supra in Ordine Diaconatus, usque ad sinum Lataniae summa.

Collecosta.

A Mighty God, giver of all good things, which by the holy Spirit hath appointed divers orders of Ministers in the Church, mercifully behold these thy servants, now called to the office of Priesthood, and replenish them with the truth of the doctrine, and innocency of life, that both by word and good example, they may faithfully serve thee in this office, to the glory of thy Name, and profit of the Congregation, through the merits of our Saviour Jesus Christ, who suffered and reigneth with thee and the holy Ghost, world without end. Amen.

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

You have heard, brethren, as well in your private examination, as in the exhortation, and in the holy Lessons taken out of the Gospel, and of the writings of the Apostles, of what dignity, and of how great importance this office is (whereunto wee be called.) And now wee exhort you in the Name of our Lord Jesus Christ, to have in remembrance how high a dignity, and to how chargeable an office wee be called, that is to say, the messengers, the watchmen, the Elders, and the Stewards of the Lord, to teach, to admonish, to feed, and to provide for the Lords family, to seek for Christs sheepe that be dispersed abroad, and for his children which bee in the midst of this naughty world, to bee saved through Christ for ever. Have always therefore printed in your remembrance how great a treasure is committed to your charge: for they bee thesheepe of Christ, which hee bought with his blood. The Church and Congregation whom you must serve, is his Spouse and his body.

And if it shall chance the same Church, or any member thereof, to
The ordering of Priests.

take any hurt or hinderance, by reason of your negligence, ye know the greatness of the fault, and also of the horrible punishment which will ensue. Wherefore, consider with yourselves the end of your ministry, towards the children of God, towards the spouse and body of Christ, and see that you never cease your labour, your care, and diligence, but till you have done all that lieth in you, according to your bounden duty, to bring all such as are, or shall be committed to your charge, unto that agreement in faith and knowledge of God, and to that ripeness and perfection of age in Christ that there be no place left among you, either of error in Religion, or of viciousness in life.

Then, so far as much as your office is both of so great excellence, and of so great difficulty, ye see with how great care and study ye ought to apply your selves, as well that you may dwell in your selves kind to that Lord, who hath placed you in so high a dignity, as also to beware that neither you nor your selves offend, neither be occasion that others offend. Wherein, ye cannot have a mind and a will thereof to you selves, so that power and ability is given of God alone. Therefore ye see how ye ought and have need earnestly to pray for his holy Spirit, and feeling that you cannot by any other means compass the doing of so weighty a work pertaining to the salvation of man, but with doctrine and exposition taken out of the holy Scriptures, and with a life agreeable unto the same: Ye perceive how studious ye ought to be in reading and in learning the Scriptures, and in framing the manners, both of your selves, and of them that specially pertaine unto you, according to the rule of the same Scriptures: And for this same cause, ye see how ye ought to sojourn and let aside (as much as you may) all worldly cares and studies.

Wee have good hope, that you have well weighed and pondered these things with your selves, long before this time, and that you have clearly determined, by God's grace, to give your selves wholly to this vocation, whereto it hath pleased God to call you, so that (as much as lieth in you) you apply your selves wholly to this one thing, and draw all your cares and studies this way, and to this end. And that you will continually pray for the heavenly assistance of the holy Ghost from God the Father, by the mediation of our only Mediator and Saviour Jesus Christ, that by daily reading and weighing of the Scriptures, ye may so warier and stronger in your ministry: And that ye may endeavour your selves from time to time, to sanctifie the lives of you and yours, and to fashion them after the rule and doctrine of Christ: And that ye may be wholesome and godly examples and patterns for the rest of the congregation to follow; that this present
The ordering of Priests.

congregation of Christ here assembled, may also understand your minds' and will in these things: and that this your promise shall more move you to do your duties, ye shall answer plainly to these things, which we in the name of the congregation shall demand of you touching the same.

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

Answer.

I think it.

The Bishop.

Be you persuaded that the holy scriptures contain sufficient-ly all doctrine requisite of necessity for eternal salvation, chas-row faith in Jesu Christ? And are you determined with the Lord Scriptures to instruct the people committed to your charge, and to teach nothing (as required of necessity to eternal salvation) but that you shall be persuaded may be concluded, and proved by the Scripture?

Answer.

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

The Bishop.

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

Answer.

I will so doe by the help of the Lord.

The Bishop.

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

Answer.

I will, the Lord being my helper.

The Bishop.

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

Answer.
The ordering of Priests.

Answere.
I will endeavour my self to so doe, the Lord being my helper.
The Bishop.

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

Answere.
I will apply myselfe, the Lord being my helper.
The Bishop.

Will you maintaine and set forwaord (as much as lieth in you) quietnes, peace, and love, among all Christian people, and especially among them that are, or shall be committed to your charge?  

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

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

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

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

After this, the Congregation shall be desired secretly in their prayers, to make humble supplications to God for the foresaid things: for the which prayers, there shall be a certaine space kept in silence.

That done, the Bishop shall pray in this wise.

Let us pray.

Almighty God, and heavenly Father, who of thine infinite love, and goodness towards us, hast given to us thy only begetter beloved Son Jesus Christ, to be our re-deemer and author of everlastinge life, who after he had made perfect our redemption by his death, was ascended into heaven, but abode into the world his Apostles, Prophets, Evangelists, Doctors,
The ordering of Priests.

Doctours, and pastours, by whose labour and ministe- 
ry they gathered together a great flocke in all the parts of the world, to set 
forth the eternall praise of thy holy Name. For these to great ben- 
sesses of thy eternall goodnesse, and for that thou hast bounti- 
thed to call these thy servants here present, to the same office and minis- 
terie of salvation of mankinde, wee render unto thee most heavie 
charitie, we worship and praise thee, and we humbly beseech thee, 
by the same thy Sonne, to grant unto us all, which other wise, or 
elsewhere call upon thy Name, that wee may show our duties 
thankful to thee, for these and all other thy benefices, that we may 
daily increase and growe forwaerde, in the knowledge and faith of 
thee and thy Sonne, by the holy Spirit. So that as well by these 
thy Ministers, as by them to whom they shall be appointed Minis- 
ters, thy holy Name may be always glorified, and the blessed 
kingdome enlarged,through the same thy Sonne our Lord Jesus 
Christ, which liues and reigneth with thee, in the Greene of 
the holy Spirit, world without end. Amen.

When this prayer is done, the Bishop with the Priests present, shall lay their 
hands severally upon the head of every one that receiveth Orders. The 
Receivers humbly kneeling upon their knees, and the Bishop saying,

Receive the holy Ghost: whose sinnes thou dost forgiving, they 
are forgiven: and whose sinnes thou dost retain, they are re- 
tained: and be thou a faithful dispenser of the word of God, and 
of his holy Sacraments. In the Name of the Father, and of the 
Sonne, and of the holy Ghost, Amen.

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

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

When this is done, the Congregation shall sing the Creed, and also they 
shall goe to the Communion, which all they that receive Orders, shall 
take together, and remain in the same place where the hands were laid 
upon them, until such time as they have received the Communion.

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

Most merciful father, we beseech thee to bestow upon these thy 
servants thy heavenly blessing, that they may be clean with all justice, and that thy word spoken by their mouths, may 
have such success, that it may never be spoken in vain. Grant al- 
to that we may have grace to heare, and receiue the same according
The Consecration of Bishops.

most holy word, and the meanes of our salvation, that in all our words and deeds we may seeke thy glory, and the increas of thy Kingdome, through Jesus Christ our Lord. Amen.

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

The Forme of Consecrating of an Archbishops, or Bishop.

At the Communion.

The Epistle.

This is a true saying, If a man desire the office of a Bishop he desireth an honest worke. A Bishop therefore must be blamelesse, the husband of one wife, diligent, sober, discreet, a keeper of hospitality, apt to teach, not given to overmuch wine, no fighter, not greedy of filthy lucre, but gentle, abhorring8. fighting, abhorring covetousnesse, one that ruleth well his owne house, one that hath children in subjection with all reverence. For if a man cannot rule his owne house, how shall he care for the Congregation of God? Hee may not be a yong teboller, lest he fall, and fall into the judgement of the euncl Speaker. He must also have a good report of them which are without, lest he fall into rebuke, and the snare of the eucl Speaker.

The Gospel.

Jesus saied to Simon Peter, Simon Johanna, louest thou mee, more then these? Hee laid vnto him, Pesa, Lord, thou knowest that I love thee: hee laid to him, Pesa, Lord, thou knowest that I love thee? he
Consecration of Bishops.

Laid unto him, Feed my sheepe. Hee laid unto him the third time, Simon Johanna, loues thou me? Peter was sorrow, because hee laid
unto him the third time, Loues thou me? And hee laid unto him, Lord, thou knowest all things, thou knowest that I love thee. He
thus laid unto him, Feed my sheepe.

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

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

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

Then shall the Archbishop demand the Kings mandate, for the con-
secration, and cause it to be read, and the Oath touching the knowl-
dge of the Kings Supremacie, shall be ministr'd to the persons elected, as it is
set out in the order of Deacons. And then shall be ministr'd the Oath
of due obedience unto the Archbishop, as followeth.

The Oath of due obedience to
the Archbishop.

In the Name of God, Amen. I do, chosen Bishop of the Church
and See of C. doe profess and promise all due reverence and o-
hedience to the Archbishop, and to the Metropolitical Church of
C., and to their successors; to serve me God, through Jesus Christ.

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

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

Brethren, it is written in the Gospel of S. Luke, that our Sa-
vuour Christ continued the whole night in prayer, secure that
he did chuse and send forth his twelve Apostles. It is written also
in the Acts of the Apostles, that the Disciples which were at Ar-
ticlia did fast and pray, or ever they laid hands upon, or sent forth
Paul and Barnabas. Let us therefore, following the example of
our Savious Christ and his Apostles, let us fall to prayer, or that we
admit and send forth this person presented unto us, to the Work
Whereunto we trust the holy Ghost hath called him.
Consecration of Bishops.

And then shall be said the Letanie, as afores in the order of Deacons.

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

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

Answer.

We beseech thee to hear us, good Lord.

Concluding the Letanie in the end, with this prayer.

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

Then the Archbishop, sitting in a chair, shall say to him that is to be consecrated.

Brother, for so much as holy Scripture, and the old Canons commandeth, that we should not be hasty in laying on hands, and admiring of any person to the government of the Congregation of Christ, which he hath purchased with his blood; therefore I admit you to this administration, whereunto you are called. I will examine you in certain articles, to the end the Congregation present, may have a trial and hear witness of your mind to be made in the Church of God.

Are you persuaded that you be truly called to this ministration, according to the will of our Lord Jesus Christ, and the order of this Realm?

Answer.

I am so persuaded.

The Archbishop.

Are you persuaded that the holy Scriptures contain sufficiently all doctrine, requisite of necessity by external faith, on, through the faith in Jesus Christ? And are you determined with
Consecration of Bishops.

With the same holy Scriptures, to instruct the people committed to your charge, and to teach and maintain nothing as required of necessity to eternal salvation, but that you shall be persuaded may be concluded and proved by the same?

Answer.
I am persuaded and determined by God's grace.

The Archbishop.

Will you then faithfully exercise your office in the said holy Scriptures, and call upon God by prayer, for the true understanding of the same, so as ye may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers?

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

The Archbishop.

Be you ready with all faithful diligence to banish and drive away all erroneous and strange doctrine contrary to God's word, and both privately and openly to call upon and encourage others to the same?

Answer.
I am ready the Lord being my helper.

The Archbishop.

Will you deny all insolence and worldly lusts, and live soberly, righteously, and godly in this world, that you may be your selfe in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

Answer.
I will so do the Lord being my helper.

The Archbishop.

Will you maintain and set foorth (as much as shall lie in you) quietness, peace, and love among all men; and such as be quiet, obedient, and crinnous within your Dioces, correct and punish according to such authority as ye have by God's word, and as to you shall be committed by the ordinance of this Realme?

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

The Archbishop.

Will you shew your selfe gentle, and be mercifull for Christ's sake to poore and needie people, and to all strangers desirous of helpe?

Answer.
The Consecration of Bishops.

Answere.
I will to shew myselfe by Gods helpe.
The Archbishop.

Almighty God our heauenly Father, who hath given you a good will to doe all these things: grant also unto you strength and power to performe the same, that you accomplishing in you the good work which you hath begun, ye may bee found perfect and irreprehensible at the latter day, through Jesus Christ our Lord. Amen.

Then shall be sung or sayd, Come holy Ghost, &c.
As it is set out in the order of Priests.
That ended the Archbishop shall say.
Lord heare our prayer.

Answere.

And let our cry come into thee.

Let us pray.
Almighty God, and most mercifull Father, which of thine infinite goodnesse hast given thy only and most dear and beloved Son Jesus Christ to be our Redeemer and Author of ever-lasting life, who after that hee had made perfect our Redemption by his death, and was ascended into heauen, pouzed downe his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastours and Doctours, to the edifying and making perfect his Congregation: grant wee beseech thee, to this thy servant such grace, that hee may evermore be ready to spread abroad thy Gospell, and glad tidings of reconcilement to God, and to bee the authoritye given unto him, not to destroy, but to save, not to hurt, but to helpe: so that he, as a wise and faithful servant giving to his family meate in due season, may at the last bee received into joy, through Jesus Christ our Lord, who with thee, and the holy Ghost, livest and reignest one God, world without end. Amen.

Then the Archbishop and Bishops present, shall lay their hands upon the head of the elected Bishop, the Archbishop saying,

Take the holy Ghost, and remember that thou stire up the grace of God, which is in thee, by imposition of hands: for God hath not given us the spirite of feare, but of power, and love, and somwhat.

Then
Confecration of Bishops.

Then the Archbishop shall deliver him the Bible, saying,

G Ifue heed unto reading, exhortation, and doctrine. thinke upon these things contained in this booke. Be diligent in them, that the increas comming thereby, may be manifest unto all men. Take heed unto thy selfe, and unto teaching, and be diligent in doing them: for by doing this, thou shalt save thy selfe, and them that heare thee. Bee to the flock of Christ a shepherd, not a wolve: feed them, deware them not: hold by the weak, heale the sick, binde together the broken, bring againe the outcasts, seek the lost, bee so mercifull, that ye be not too remisse: so minister discipline, that you forget not mercy, that when the chiefe Shepherd shall come, ye may receive the immaculable crowne of glory, through Jesus Christ our Lord. Amen.

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

Most mercifull Father, we beseech thee, to send downe upon this thy servant thy heavenly blessing, and to endue him with thy holy Spirit, that he preaching thy word, may not onely bee earnest to reproofe, beseech, and rebuke, with all patience and doctrine, but also may bee, so such as beleeue, an wholesome example, in word, in conversation, in loue, in faith, in chastity, and purity, that faithfully fulfilling his course, at the latter day bee may receive the Crowne of righteousnesse, laid by by the Lord the righteous Judge, who liveth and reigneth, one God with the Father and the holy Ghost, world without end.

Amen.

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